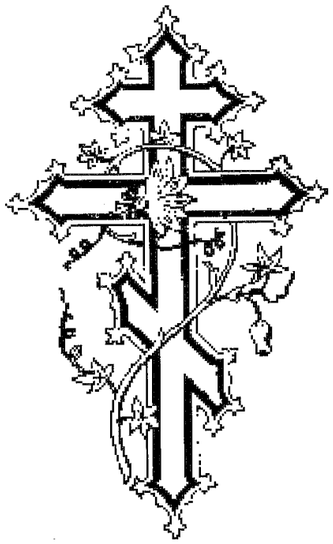
THE PENTECOSTARION OF THE ORTHODOX CHURCH

WHICH BEGINNETH WITH MATINS
OF THE HOLY & GREAT SUNDAY OF PASCHA,
& ENDETH WITH THE SUNDAY OF ALL SAINTS



Complete and Unabridged
Including the Triodia of the Venerable Joseph

Augmented with the services for All Saints of Russia, All Saints of Mount Athos,
and the New-Martyrs of the Turkish Yoke,
Celebrated on the 2nd & 3rd Sundays after Pentecost

Translated from the church Slavonic

by Reader Isaac E. Lambertsen

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ON THE HOLY & GREAT SUNDAY OF PASCHA

At about the hour of Matins, the paraecclesiarch, taking the blessing of the superior, goeth forth and ringeth the great bell, which he tolleth for some time. Then, entering the church, he lighteth all the candles and lamps; and he taketh two vessels with burning coals, and putteth much sweet-smelling incense therein, and setteth one vessel in the midst of the church, and the other in the holy sanctuary, that the whole church may be filled with sweet savor. Then the superior, entering the holy sanctuary with the priests and deacons, vesteth fully in the brightest vestments. And he distributeth candles to the brethren, and taketh up the precious Cross, while the deacon taketh up the censer. One priest taketh up the Holy Gospel-book, and another priest the icon of the resurrection of Christ. And they stand, facing west. Then the doors of the church which are toward the west are shut.

The superior and the priests enter the narthex through the north door, deacons with two candles going in advance, and both choirs, chanting the sticheron, in Tone VI —

In the heavens, O Christ our Savior, the angels hymn Thy resurrection; vouchsafe that we also on earth may glorify Thee with a pure heart.

Then are all the bells rung for some time. And entering the narthex they stand with the Gospel-book and the icon, facing west, as hath been indicated above. With his right hand the superior taketh the censer from the deacon, and, holding the Cross in his left hand, censeth the icons, the choirs and the brethren as usual, the deacon holding a lighted candle preceding him. And all the brethren stand, each holding a candle, praying within themselves with attentiveness, and giving thanks unto Christ our God, Who suffered and rose from the dead for our sake. When the censing is completed, the superior goeth up before the great doors of the church, and censeth the deacon who had preceded him with the candle. Then, taking the censer from the hand of the superior, the deacon censeth the superior himself. The superior, again taking the censer and standing before the doors of the church, facing east, thrice maketh the sign of the Cross with the censer over the great doors of the church (which are shut), while holding the precious Cross in his left hand, the candle-bearers standing on either side. And he proclaimeth aloud:

Glory to the holy, consubstantial, life-creating and indivisible Trinity, always, now and ever, and unto the ages of ages!
And we answer: Amen.

Then the superior and the rest of the sacred ministers begin to chant with a loud voice the troparion, in Tone V —

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

And we chant the same thing in like manner, melodiously. And when this troparion hath been chanted thrice by the superior and thrice by us, the superior saith these stichoi —

First stichos: Let God arise, and let His enemies be scattered; and let them that hate Him flee from before His face.

And after each stichos we chant the troparion once, in full: *Christ is risen…*

Second stichos: As smoke vanisheth, so let them vanish; as wax melteth before the fire.
Christ is risen… Once

Third stichos: So let sinners perish at the presence of God, and let the righteous be glad.
Christ is risen… Once

Fourth stichos: This is the day which the Lord hath made; let us rejoice and be glad therein.
Christ is risen… Once

Glory to the Father, and to the Son, and to the Holy Spirit.
Christ is risen… Once
Now and ever, and unto the ages of ages. Amen.
Christ is risen… Once

Then the superior lifteth up his voice, chanting:

Christ is risen from the dead, trampling down death by death.

And he openeth the doors, and entereth in bearing the precious Cross, two lamps being borne before him, while the brethren chant —

And upon those in the tombs bestowing life.

Then are all the bells rung; and they are rung in three peals for some time. The superior and the priests enter the holy sanctuary, and the deacon intoneth the great litany: *In peace let us pray to the Lord...* Exclamation: *For unto Thee is due all glory...* And the senior priest beginneth the canon, the composition of Saint John Damascene, in Tone I: Irmos: *It is the day of resurrection...* The irmos is chanted four times, and the troparia are repeated to make up twelve, each preceded by the refrain: Christ is risen from the dead. And at the end of each ode each choir singeth the irmos again. Then they come together for the katavasia and chant the same irmos: *It is the day of the Resurrection...*, after which they sing Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, thrice.

The senior priest always beginneth each ode of the canon, whether the right or the left choir happeneth to begin. And at the beginning of the canon he censeth the icons, both choirs, and the brethren in order. And after each ode there is a little litany outside the sanctuary, as we have said, for this holy day. But the exclamation is made by a priest inside the sanctuary. At Ode I the right choir chanteth first; at Ode III the left choir chanteth first. And thus do we also chant all the rest of the odes.

The Canon, in Tone I —

Ode I

Irmos: It is the day of Resurrection! Let us shine with splendor, O ye peoples! Pascha, the Pascha of the Lord! For from death to life and from earth to heaven hath Christ God led us over who sing a hymn of victory.

Refrain: Christ is risen from the dead.

Let us purify our senses, and with the unapproachable light of the resurrection we shall behold Christ, shining forth with brilliance; and singing a hymn of victory, we shall clearly hear Him saying: "Rejoice."

Refrain: Christ is risen from the dead.

Let the heavens be glad as is meet, and let the earth rejoice; and let the whole world, both visible and invisible, keep festival, for Christ, our eternal Gladness, hath risen.

Then, the litany, and the exclamation —

For Thine is the might, and Thine is the kingdom, the power and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Ode III

Irmos: Come, let us drink a new drink, not one miraculously sprung from a barren rock; but the Fount of incorruption – Christ Who poured forth from the tomb, in Whom we are established.

Refrain: Christ is risen from the dead.

Now have all things been filled with light – heaven and earth, and the nether regions. Let all creation, therefore, celebrate the rising of Christ, wherein it hath been established.

Refrain: Christ is risen from the dead.

Yesterday I was buried with Thee, O Christ; today I rise with Thee Who art risen. Yesterday I was crucified with Thee. Do Thou Thyself glorify me with Thee, O Savior, in Thy kingdom.

Then, the litany, and this exclamation —

For Thou art our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Hypacoï, in Tone VIII —

Forestalling the dawn, and finding the stone rolled away from the tomb, they who were with Mary heard from the angel: Why seek ye among the dead, as ye would a man, Him Who is in light everlasting? Behold ye the grave-clothes! Haste ye, and proclaim unto the world that the Lord, Who

hath put death to death, hath risen, in that He is the Son of God, Who saveth the human race!

Then, that reading from the writings of Gregory the Theologian, which beginneth: "I stand on my watch...." (Oration XLV, Second Oration on Easter, *Nicene & Post-Nicene Fathers*, 2nd series, vol. VII, pp. 422-434). And after the reading, the brethren light their candles again.

Ode IV

Irmos: Let the divinely eloquent Habbakuk stand with us on godly watch and show us the radiant angel, who clearly saith: "Today hath salvation come to the world, for Christ is risen, in that He is almighty!"

Refrain: Christ is risen from the dead.

Christ appeared as of the male sex when He opened the womb of the Virgin, and though a man He was called the Lamb. Our Pascha is without blemish, for He partook not of corruption, and as true God He was called perfect.

Refrain: Christ is risen from the dead.

Like a yearling lamb was Christ, our blessed crown, the purifying Pascha, slain of His own will for all; and from the tomb hath He shone forth upon us again as the beauteous Sun of righteousness.

Refrain: Christ is risen from the dead.

David, the ancestor of God, leapt, dancing before the foreshadowing ark. O ye holy people of God, beholding the fulfillment of the images, let us be divinely glad, for Christ hath risen as One omnipotent.

Litany, and this exclamation —

For Thou art the good God Who loveth mankind, and we send up glory unto Thee, the Father, the Son and the Holy Spirit, now and ever, and unto the ages of ages.

Ode V

Irmos: Let us rise very early in the morning and offer hymnody to the Master instead of myrrh; and let us behold Christ, the Sun of righteousness, Who shineth forth life upon all.

Refrain: Christ is risen from the dead.

Beholding Thy boundless compassion, O Christ, those held fast by the bonds of hades walked toward the light with gladsome steps, praising the eternal Pascha.

Refrain: Christ is risen from the dead.

O ye light-bearers, let us approach Christ Who issueth forth from the tomb like a bridegroom, and together with the ranks who love the feasts of the Church let us celebrate the saving Pascha of God.

Litany, and this exclamation —

For hallowed and glorified hath been the all-honored and majestic name of Thee, the Father, the Son and the Holy Spirit, now and ever, and unto the ages of ages.

Ode VI

Irmos: Thou didst descend into the nethermost depths of the earth, and didst shatter the everlasting bars which held those who were bound, O Christ, and like Jonah from the sea monster Thou didst rise from the tomb on the third day.

Refrain: Christ is risen from the dead.

Thou didst rise from the tomb, maintaining the seals intact, O Christ Who in Thy birth didst not break the seal of the Virgin; and thou hast opened unto us the gates of paradise.

Refrain Christ is risen from the dead.

O my Savior, Thou living and unsacrificed Victim, Who of Thine own will didst as God bring Thyself to the Father, with Thyself Thou didst resurrect Adam, the father of our whole race, when Thou didst rise from the tomb.

Litany, and this exclamation —

For Thou art the King of peace and the Savior of our souls; and we send up glory unto Thee, the Father, the Son and the Holy Spirit, now and ever, and unto the ages of ages.

Then the Choir chanteth the kontakion, in Tone VIII —

Though Thou didst descend even into the tomb, O Immortal One, yet didst Thou destroy the power of hades, and didst rise as victor, O Christ God, proclaiming to the myrrh-bearing women: "Rejoice!" bestowing peace upon Thine apostles, and granting resurrection to the fallen.

Ikos: The myrrh-bearing maidens forestalled the dawn, seeking, like the day, the Sun Who existed before the sun and once set in the tomb; and they cried one to another: "Come, O friends, and with fragrant spices let us anoint the buried body of the Bearer of Life Who hath raised up the flesh of fallen Adam which lieth in the tomb. Come, let us make haste like the Magi: let us offer worship and bring myrrh as a gift, not to One wrapped in swaddling clothes, but wound in a shroud; and let us lament and cry aloud: Arise, O Master, Who givest resurrection to the fallen!"

Synaxarion
On the Holy & Great Sunday of Pascha

Stichoi: Having gone down alone to do battle with Hades,
Christ hath come up, bringing many trophies as spoils.

On the Holy and Great Sunday of Pascha, we celebrate the life-bearing resurrection of Our Lord, God and Savior Jesus Christ, which we call Pascha, which in the Hebrew language meaneth Passover. For this is the day whereon in the beginning God brought the world out of non-existence. On this day He led the Israelite people through the Red Sea, delivering them out of the hands of Pharaoh. And likewise on this day, descending from heaven, He made His abode in the Virgin's womb. And now, having rescued all human nature from the dungeons of hades, He hath led it up to the heavens and restored it to its ancient dignity of incorruption. Yet having descended into hades, He did not resurrect all, but only as many as whose will it was to believe. The souls of the saints of ages past held perforce by hades He freed, and granted them all to ascend to the heavens. Wherefore, rejoicing supernaturally, we celebrate the resurrection with splendor, portraying the joy wherewith our nature was enriched through the loving-kindness and mercy of God. And showing forth likewise the abolition of enmity and the union with God and with the very angels, we exchange with one another the customary kiss. Now the resurrection of the Lord was in this fashion: At midnight, while the soldiers were guarding the sepulcher, there was an earthquake; then did an angel descend and roll away the stone from the entry of the tomb; and the guardsmen fled in terror. The women's arrival at that place occurred later on, midway through the night between Saturday and Sunday. First of all, the resurrection became known to the Mother of God, who sat directly across from the tomb with Mary Magdalene, as Matthew saith; but lest the resurrection become suspect due to the relationship of the Resurrected One with His Mother, the Evangelists speak first of His appearing to Mary Magdalene. She beheld an angel seated on the stone, and stooping down, saw more angels within the sepulcher, who told her of the resurrection of the Lord. "He is risen," they said; "He is not here. Behold the place where they laid Him." When she heard this, she ran to His most devoted disciples, Peter and John, and announced the resurrection to them. When she returned with the other Mary, Christ met them and said: "Rejoice!" For it was fitting that that sex which first heard "In pangs shalt thou bear children" also be the first to hear joy. And drawn on by ardent love, they approached Him and touched His all-pure feet, desiring to be all the more powerfully convinced. But the apostles went to the place of burial, and Peter, having only stooped down to look into the tomb, went back, but John entered within the tomb and examined everything with great curiosity, touching the grave-clothes and the head-cloth. At about dawn, Mary Magdalene again went with other women

to be more certainly convinced of what she had seen. Standing outside the tomb, she wept, and afterward bent down to enter; and there she saw two angels, shining with radiance, who, as it were, wiped away her tears and said: "Woman, why weepest thou? Whom seekest thou? Seek ye Jesus of Nazareth Who was crucified? He is risen; He is not here." And straightway they withdrew in fear, seeing the Lord. And when she had turned around, she saw Christ standing there; but thinking that He was a gardener (for the tomb was situated in a garden), she said: "Sir, if Thou hast taken Him away, tell me where Thou hast laid Him, and I will take Him." But after she again turned back to the angels, the Savior said to her, "Mary!" But when she, hearing the familiar, beloved sound of Christ's voice, wished to touch Him, He said: "Touch Me not, for I have not yet ascended to My Father, as thou thyself dost imagine, taking Me to be still a man. But go to My brethren and tell them what thou hast seen and heard." And thus did Mary Magdalene do. When it was light, she again came to the tomb with others; but yet others, with Joanna and Salomia, came at daybreak. To put it briefly, the women's arrival at the tomb, and among them the Theotokos, took place at various times. She is none other than the one whom the Gospel calls Mary of Joses, since Joses was the son of Joseph. It has not been precisely determined at what hour the Lord rose from the dead: some say at the first cockcrow; others when the earthquake took place; and others at different times. When all of this had transpired, certain of the guardsmen went to the high priests and explained what had happened. And the latter, bribing them with money, prevailed on them to say that at night His disciples had come and stolen His body. In the evening of that very day, when the disciples, out of fear of the Jews, had gathered together, the door being shut tight, Christ entered in unto them — He was already in an incorrupt body — and He greeted them as usual, saying: "Peace!" And seeing Him, they were filled with joy. And there and then, through His breathing upon them, they received the overshadowing of the most Holy Spirit. But how ought we to consider the resurrection of the Lord to be on the third day? Understand the evening of Thursday and the daytime of Friday (for thus do the Jews reckon time — night and day) as one day. Further, the night of Friday and the whole of Saturday as the second day (night and day). And further, Saturday night and the daytime of Sunday (for the whole beginneth with the part which is the beginning) as another night-and-day period, the third day. Or here is another way: Christ was crucified at the third hour of Friday, after which, from the sixth to the ninth hour, there was darkness, which may be considered a night. Thus, from the third hour to the ninth hour is one night-and-day period. Thus, again after the darkening of the sun, the daytime and night of Friday is a second day. Saturday and its night constitute the third day. So, although the Savior promised to extend His beneficence unto us on the third day, yet did He manifest this beneficence to us earlier. To Him is due glory and grace unto the ages of ages. Amen

We then chant —

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, Who alone is sinless. We bow down before Thy Cross, O Christ, and we hymn and glorify Thy holy resurrection; for Thou art our God, and we know none other beside Thee. We call upon Thy name. Come, all ye faithful, and let us worship the holy resurrection of Christ. For, lo! by the Cross hath joy come to all the world. Ever blessing the Lord, we hymn His resurrection; for having endured crucifixion, He hath destroyed death by death. Thrice

And: Jesus having risen from the tomb, as He foretold, hath given us everlasting life and great mercy. Thrice

Ode VII

Irmos: He Who delivered the children from the furnace, having become man suffereth as a mortal, and by suffering clotheth mortal splendor in incorruption. He alone is the blessed and most glorious God of our fathers!

Refrain: Christ is risen from the dead.

With myrrh the godly-minded women hastened after Thee, Whom they sought with tears as one dead; and they worshipped Thee, rejoicing, as the living God; and announced the mystic Pascha unto Thy disciples, O Christ.

Refrain: Christ is risen from the dead.

We celebrate the slaying of death, the destruction of hades, the beginning of a new and everlasting life; and, leaping up, we hymn the Cause thereof, the only blessed and most glorious God of our Fathers.

Refrain: Christ is risen from the dead.

Truly sacred, most festive and radiant is this saving night, the herald of the luminous day of the resurrection, whereon the timeless Light hath in the flesh shone forth upon all from the tomb.

Litany, and this exclamation —

Blessed and most glorious be the might of Thy Kingdom, the Father, the Son and the Holy Spirit, now and ever, and unto the ages of ages.

Ode VIII

Irmos: This is the appointed and holy day, the one king and lord of Sabbaths, the feast of feasts and solemnity of solemnities, whereon we bless Christ forever.

Refrain: Christ is risen from the dead.

On this auspicious day, come, let us partake of the new fruit of the vine of divine gladness, and of the kingdom of Christ, praising Him as God forever.

Refrain: Christ is risen from the dead.

Cast thine eyes about thee, O Sion, and behold: for, lo! from the west and from the north, from the sea and from the east, have thy children come unto thee like divinely radiant luminaries, blessing Christ in thee forever.

Refrain: O all-holy Trinity, our God, glory to Thee!

Triadicon: O Father Almighty, and Word, and Spirit, Essence united in three Hypostases, transcending existence and all-divine! In Thee have we been baptized, and Thee do we bless for all ages!

Litany, and this exclamation —

For blessed is Thy name and glorified is Thy kingdom, of the Father, and the Son, and the Holy Spirit, now and ever, and unto the ages of ages.

Ode IX

Ode IX is chanted with the Paschal refrains, as follows: the first choir chanteth the first refrain —

My soul doth magnify Christ the Bestower of life, Who rose from the tomb on the third day.

And the irmos: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

The second choir then chanteth the same refrain, and the irmos.

Then, the first choir chanteth the second refrain —

My soul doth magnify Him Who of His own will suffered, was buried, and rose from the tomb on the third day. And the irmos: *Shine, O shine…*

The second choir then chanteth the same refrain, and the irmos.

Then, the first choir chanteth the third refrain —

Christ is the new Pascha, the living Sacrifice, the Lamb of God Who taketh away the sins of the world.

And the troparion: O Thy divine and beloved voice most sweet! For Thou didst truly promise to be with us until the end of the world, O Christ. Having this as the confirmation of our hope, let us rejoice, O ye faithful.

The second choir then chanteth the same refrain, and the troparion.

Then, the first choir chanteth the fourth refrain —

The angel cried out to her who is full of grace: "Rejoice, O pure Virgin! And again I say, Rejoice! Thy Son, Who hath raised up the dead, hath risen from the tomb on the third day!" Be glad, O ye people! And the troparion: *O Thy divine…*

The second choir then chanteth the same refrain, and the troparion.

Then, the choirs alternate, each singing one refrain and its troparion —

Refrain: Having fallen asleep, Thou didst arouse the dead from ages past, O Thou Who dost royally roar as the Lion of Judah.

And the troparion: *O Thy divine…*

Refrain: Mary Magdalene hastened to the tomb, and seeing Christ she questioned Him, taking Him to be the gardener.

And the troparion: *O Thy divine…*

Refrain: The radiant angel cried to the women: "Cease your weeping, for Christ hath risen!"

And the troparion: O Christ, Thou great and most sacred Pascha! O Wisdom, Word and Power of God! Grant that we may more truly partake of Thee in the never-waning day of Thy kingdom.

Refrain: Christ Who trampled down death and raised up the dead hath risen! Be glad, O ye people!

And the troparion: *O Christ, Thou great…*

Refrain: Today is all creation glad and filled with joy, for Christ hath risen and hades hath been made captive.

And the troparion: *O Christ, Thou great…*

Refrain: Today hath the Master made hades captive, raising up those in prison from ages past, whom it had kept in bondage.

And the troparion: *O Christ, Thou great…*

Refrain: My soul doth magnify the might of the Godhead indivisible in three Hypostases.

And the troparion: *O Christ, Thou great…*

Refrain: Rejoice, O Virgin, rejoice! Rejoice, O blessed one! Rejoice, O glorified one, for thy Son hath risen from the tomb on the third day!

And the troparion: *O Christ, Thou great…*

Afterward, the first choir again chanteth the first refrain and the irmos. The second choir then chanteth the second refrain and the irmos. Then, both choirs, going down together, chant the irmos, and the troparion: *Christ is risen…*, thrice.

Litany, and this exclamation —

For all the hosts of heaven praise Thee — the Father, the Son and the Holy Spirit — and they send up glory unto Thee, now and ever, and unto the ages of ages.

And after this exclamation, the choir chanteth the Paschal exapostilarion: Automelon —

Having fallen asleep in the flesh, as one mortal, O King and Lord, Thou didst rise on the third day, raising up Adam from corruption and abolishing death. O Pascha of incorruption! O salvation of the world! Thrice.

On the Praises, 4 stichera of the resurrection, in Tone I —

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

We hymn Thy saving passion, O Christ, and glorify Thy resurrection.

Stichos: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

O Lord Who didst endure the Cross, abolish death and rise from the dead: Bring peace to our life, as Thou alone art almighty.

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

O Christ Who by the resurrection didst make hades captive and resurrect man, count us worthy to hymn and glorify Thee with a pure heart.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

Glorifying Thy divinely fitting condescension, we hymn Thee, O Christ. Thou wast born of a virgin and wast not separated from the Father; Thou didst suffer as a man and didst willingly endure the Cross; Thou didst rise from the tomb, issuing forth as from a bridal chamber, that Thou mightest save the world. O Lord, glory be to Thee!

Then both choirs go down together and chant the Paschal stichera, in Tone V —

Stichos: Let God arise, and let His enemies be scattered.

Today hath a sacred Pascha been shown unto us: a new and holy Pascha, a mystical Pascha, a Pascha all-venerable, Pascha — Christ the Redeemer, an unblemished Pascha, a great Pascha, a Pascha of the faithful, a Pascha which

openeth unto us the gates of paradise, a Pascha which sanctifieth all the faithful!

Stichos: As smoke vanisheth, so let them vanish.

O ye women proclaimers of good tidings, come ye from the sight of Christ and say ye unto Sion: "Receive from us good tidings of the joy of the resurrection of Christ! Delight thyself, dance and rejoice, O Jerusalem, having beheld Christ the King issuing forth like a bridegroom from the tomb!"

Stichos: So let sinners perish at the presence of God, and let the righteous be glad.

At late dawn, the myrrh-bearing women stood before the tomb of the Giver of life and found an angel seated upon the stone; and he, addressing them, spake thus: "Why seek ye the Living among the dead? Why lament ye the Incorrupt as amid corruption? Go forth and proclaim this to His disciples!"

Stichos: This is the day that the Lord hath made; let us rejoice and be glad therein.

A delightful Pascha! Pascha, the Lord's Pascha, an all-venerable Pascha hath shone forth on us. It is Pascha: let us embrace one another with joy! O Pascha, ransom from sorrow! For Christ, having shone forth today from the tomb, as from a bridal-chamber, filled the women with joy, saying: "Proclaim this to the apostles!"

Glory..., Now & ever..., in the same tone —

It is the day of the resurrection! Let us adorn ourselves with the splendor of the festival and embrace one another! And let us say, O brethren, even unto those who hate us: "Let us forgive all things at the resurrection, and thus let us cry out: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

Then, *Christ is risen...,* thrice. And we chant this many times, until all the brethren have kissed one another.

The kiss exchanged between the superior and the priests and deacons in the holy sanctuary taketh place thus: He who approacheth saith: Christ is risen! The other replieth: Truly He is risen! Afterward, the superior, having taken up the precious Cross, standeth outside, before the holy doors of the church. And all the priests, as many as there are, and the deacons, each taking up the holy Gospel-book and the precious icons, stand in order, according to their rank, along the right side of the superior. And there approach first the most honored officers of the church, and the elders, one by one; and making a little bow before the superior, each of them kisseth the precious Cross, and the holy Gospel-book, which a priest holdeth, and the icons. Then, they kiss the superior on the lips, saying: Christ is risen! and he respondeth: Truly He is risen! And they kiss the priests in the same way, and kiss each other according to their rank; and they stand beyond the priests, along the right side. Then after them come the layfolk who likewise exchange the kiss. The laborers of the community in the same manner kiss one another and stand in order. And great silence should reign over all. After the kiss, the catechetical homily of Saint John Chrysostom is read by the superior or the ecclesiarch. We do not sit down during this reading, but listen to it standing.

The Catechetical Homily of Our Father among the Saints John Chrysostom, Archbishop of Constantinople, on the Holy & Radiant Day of the All-glorious & Saving Resurrection of Christ our God

If any is pious and loveth God, let him take delight in this goodly and splendid festival. If any is a dutiful servant, let him enter, rejoicing, into the joy of his Lord. If any hath labored in fasting, let him now receive his payment. If any hath worked from the first hour, let him receive today his just reward. If any hath come after the third hour, let him celebrate, giving thanks. If any hath arrived after the sixth hour, let him not be in doubt, for he will in nowise be penalized. If any fail to come

even by the ninth hour, let him approach doubting naught, fearing naught. And if any arriveth even at the very eleventh hour, let him not be daunted by his tardiness, for the Master, being generous, will receive the last even as He doth the first. He giveth rest unto the one who cometh at the eleventh hour even as the one who hath labored from the first hour: He is merciful to the latter and He careth for the former; to one He giveth, and on the other He bestoweth freely; He accepteth the labors and welcometh the intention; He honoreth the deed and praiseth the intent. Wherefore, enter ye all into the joy of your Lord. Ye who were first and ye who came afterward, receive your recompense. Rich and poor, dance with each other; ye who have abstained and ye who were remiss, honor the day. Ye who fasted and ye who neglected to fast, be glad today. The table is laden: take delight therein, all of you. The calf is fattened: let no one depart hungry, let all enjoy the banquet of faith, let all enjoy the riches of goodness. Let no one lament his poverty, for the common kingdom hath appeared. Let no one mourn his transgressions, for forgiveness hath shone forth from the tomb. Let no one fear death, for the death of the Savior hath set us free. He Who was seized thereby hath extinguished it; He Who descended into hades despoiled hades; He hath embittered that which tasted of His flesh. Isaiah, having anticipated this, cried aloud: "Hades," saith he, "was embittered, having met Thee below." It was embittered, for it was abolished; it was embittered, for it was mocked; it was embittered, for it was slain; it was embittered, for it was cast down; it was embittered, for it was bound. It seized a body, and encountered God; it received earth, and met heaven; it received what it could see, and dashed itself against what it could not see. O death, where is thy sting? O hades, where is thy victory? Christ is risen, and thou art overthrown! Christ is risen, and the demons have fallen! Christ is risen, and the angels rejoice! Christ is risen, and life is restored! Christ is risen, and not one of the dead remaineth in the grave; for, having risen from the dead, Christ hath become the firstfruits of those who have fallen asleep. Unto Him be glory and might, unto the ages of ages. Amen.

Then the troparion of the saint is chanted, in Tone VIII —

The grace of thy mouth, shining forth like the radiance of fire, hath illumined the universe, and revealeth to the world treasures of uncovetousness, and hath shown us the heights of humble-mindedness. But instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved.

Thereafter, the deacon intoneth the litanies: *Have mercy on us, O God...,* and *Let us complete our morning prayer unto the Lord...*

After the exclamation, the deacon saith: Wisdom! And we respond: Give the blessing! Whereupon, the priest saith: Christ our God, He Who Is, is blessed, always, now & ever, and unto the ages of ages.
And we respond: *Amen. Establish, O God...*

Then the superior, holding the Cross, chanteth, instead of saying *Glory to Thee, O Christ God...:*

Christ is risen from the dead, trampling down death by death.
And we chant:

And upon those in the tombs bestowing life.

Then straightway, the superior exclaimeth the dismissal:

May Christ our true God, Who rose from the dead, having trampled down death by death and bestowed life upon those in the graves, through the supplications of His all-pure Mother and of all the saints, have mercy and save us, for He is good and loveth mankind.

And lifting high the Cross, he saith: Christ is risen! thrice; and we respond, crying:

Truly He is risen! Thrice.

We then sing for the last time, *Christ is risen...,* the whole troparion, thrice.

PASCHA MATINS

And when we have done so, we chant:

Even unto us hath He granted everlasting life! We worship His resurrection on the third day!

We then chant the polychronion and kiss the precious Cross held in the superior's hand.

Then followeth the First Hour: We say *Christ is risen…*, thrice, and the rest, as prescribed hereinafter for the Hours of Bright Week. Litia for the departed is not chanted on this day.

THE HOURS OF HOLY PASCHA & ALL OF BRIGHT WEEK

Be it known that from this day of Holy & Great Pascha, even unto Saturday, the Hours, Compline and Nocturns are chanted thus:

The priest beginneth: *Blessed is our God…*
And we chant: Amen. *Christ is risen from the dead…*, the entire troparion, thrice.

Then we chant, thrice —

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, Who alone is sinless. We bow down before Thy Cross, O Christ, and we hymn and glorify Thy holy resurrection; for Thou art our God, and we know none other beside Thee. We call upon Thy name. Come, all ye faithful, and let us worship the holy resurrection of Christ. For, lo! by the Cross hath joy come to all the world. Ever blessing the Lord, we hymn His resurrection; for having endured crucifixion, He hath destroyed death by death.

And the hypacoï, once —

Forestalling the dawn, and finding the stone rolled away from the tomb, they who were with Mary heard from the angel: Why seek ye among the dead, as ye would a man, Him Who is in light everlasting? Behold ye the grave-clothes! Haste ye, and proclaim unto the world that the Lord, Who hath put death to death, hath risen, in that He is the Son of God, Who saveth the human race!

Then, the kontakion, once —

Though Thou didst descend even into the tomb, O Immortal One, yet didst Thou destroy the power of hades, and didst rise as victor, O Christ God, proclaiming to the myrrh-bearing women: "Rejoice!" bestowing peace upon Thine apostles, and granting resurrection to the fallen.

And these troparia, each once —

In the tomb bodily, but in hades with Thy soul as God, in paradise with the thief, and on the throne with the Father and the Spirit, wast Thou, O Christ, the Uncircumscribable One, who fillest all things.

Glory…: As life-bearing, as fairer than Paradise, Thy tomb, the source of our resurrection, O Christ, hath verily been shown to be more splendid than any royal chamber.

Now & ever…, Theotokion: Rejoice, O hallowed and divine tabernacle of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: Blessed art Thou among women, O all-blameless Mistress.

Then, Lord, have mercy! forty times. *Glory…, Now & ever…, More honorable than the cherubim…,* In the name of the Lord, father bless.

And the priest saith: *Through the prayers of our holy fathers…* To which we reply: Amen.

We then chant: *Christ is risen…*, thrice; *Glory…, Now & ever…* Lord, have mercy, thrice. Give the blessing! Then followeth the dismissal of the First Hour.

We follow this pattern when chanting the Third and Sixth Hours, before the Liturgy; and likewise, once only: before Vespers, for the Ninth Hour; and in place of Compline and Nocturns.

THE HOURS OF PASCHA AND BRIGHT WEEK

N.B.: If, in case of need, the Liturgy is not celebrated, the following is done in place of the Typica —

We chant *Christ is risen…*, thrice. *Having beheld the resurrection of Christ…*, once. Then, *Forestalling the dawn…; Glory…*, the kontakion: *Though Thou didst descend…; Now & ever…: O only-begotten Son…* Then follow the Beatitudes, into which we insert the troparia of Odes III and VI of the paschal canon.

Priest: Wisdom! And the reader announceth the Epistle and readeth it. Then the priest readeth the Gospel.

Then follow: *Remember us, O Lord, in Thy kingdom…; The choir of heaven…; I believe in one God…; Absolve, remit…;* and after *Our Father…*, the kontakion: *Though Thou didst descend…; Glory…, Now & ever…:* Theotokion: *Rejoice, O hallowed and divine habitation…* Then, Lord have mercy!, forty times; and, One is holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen. Then, instead of *Blessed be the name of the Lord…*, we chant: *Christ is risen…*, thrice. Psalm 33 is then chanted, through *…shall not be deprived of any good thing.* Then followeth the dismissal.

And we proceed to the common meal.

THE SERVICE OF SUPPLICATION DURING BRIGHT WEEK

Be it known that the Service of Supplication of Holy Pascha is chanted thus —

The priest saith: *Blessed is our God…*
Choir: Amen.
Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. Thrice
Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. Thrice
Priest: Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.
Choir: *Christ is risen….* Once
Priest: As smoke vanisheth, so let them vanish; as wax melteth before the fire.
Choir: *Christ is risen….* Once
Priest: So let sinners perish at the presence of God, and let the righteous be glad.
Choir: *Christ is risen….* Once
Priest: This is the day that the Lord hath made; let us rejoice and be glad therein.
Choir: *Christ is risen….* Once
Priest: Glory to the Father, and to the Son, and to the Holy Spirit.
Choir: *Christ is risen….* Once
Priest: Now and ever, and unto the ages of ages. Amen.
Choir: *Christ is risen….* Once
Then the priest saith: Christ is risen from the dead, trampling down death by death.
And the choir chanteth: And upon those in the tombs bestowing life.

Then, the hypacoï is chanted, in Tone VIII —

Forestalling the dawn, and finding the stone rolled away from the tomb, they who were with Mary heard from the angel: Why seek ye among the dead, as ye would a man, Him Who is in light everlasting? Behold ye the grave-clothes! Haste ye, and proclaim unto the world that the Lord, Who hath put death to death, hath risen, in that He is the Son of God, Who saveth the human race!

But if the priest desire to add troparia for one or more of the saints, the troparion of the saint or saints is chanted first, followed by *Glory…, Now & ever…,* and the hypacoï.

Then followeth the Canon of Pascha, with 6 troparia, including the irmos. Refrain: Christ is risen from the dead! If a canon is to be chanted for a saint or saints, it followeth after the Paschal

Canon, and hath 4 troparia. The irmoi of Pascha are used as katavasiæ.

After Odes III and VI, we chant —

Save thy servants from misfortunes, O Theotokos, for we all flee to thee after God, as to an indestructible rampart and protection.

After Ode VI, the kontakion of Pascha, in Tone VIII —

Though Thou didst descend even into the tomb, O Immortal One, yet didst Thou destroy the power of hades, and didst rise as victor, O Christ God, proclaiming to the myrrh-bearing women: "Rejoice!" bestowing peace upon Thine apostles, and granting resurrection to the fallen.

Ikos: The myrrh-bearing maidens forestalled the dawn, seeking, like the day, the Sun Who existed before the sun and once set in the tomb; and they cried one to another: "Come, O friends, and with fragrant spices let us anoint the buried body of the Bearer of Life Who hath raised up the flesh of fallen Adam which lieth in the tomb. Come, let us make haste like the Magi: let us offer worship and bring myrrh as a gift, not to One wrapped in swaddling clothes, but wound in a shroud; and let us lament and cry aloud: Arise, O Master, Who givest resurrection to the fallen!"

Then, the prokimenon, in Tone VIII:

This is the day which the Lord hath made; let us rejoice and be glad therein.

Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Then followeth the prokimenon of the saint.

Gospel according to Luke, §114 [24:36-53]

At that time, when Jesus had risen from the dead, He stood in the midst of His disciples, and said unto them: "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them: "Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them: "Have ye here any food?" And they gave Him a piece of a broiled fish, and of a honeycomb. And He took it, and did eat before them. And He said unto them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Then opened He their understanding, that they might understand the scriptures, and said unto them: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.

And after Ode IX, instead of *It is truly meet to bless thee...*, we chant the irmos —

Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

Then: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. Thrice

Thereafter, we chant: Hypacoï, in Tone VIII —

Forestalling the dawn, and finding the stone rolled away from the tomb, they who were with Mary heard from the angel: Why seek ye among the dead, as ye would a man, Him Who is in light everlasting? Behold ye the grave-clothes! Haste ye, and proclaim unto the world that the Lord, Who hath put death to death, hath risen, in that He is the Son of God, Who saveth the human race!

Glory...: The troparion of the saint or saints, if there be such.

Now & ever...: Kontakion, in Tone VIII —

Though Thou didst descend even into the tomb, O Immortal One, yet didst Thou destroy the power of hades, and didst rise as victor, O Christ God, proclaiming to the myrrh-bearing women: "Rejoice!" bestowing peace upon Thine apostles, and granting resurrection to the fallen.

The deacon then intoneth this litany, to each petition of which the choir respondeth Lord, have mercy! thrice:

Have mercy on us, O God, according to Thy great mercy. We pray Thee: Hearken and have mercy!

Again we pray for the Orthodox episcopate of the Church of Russia, for our lord, the Most Reverend Metropolitan *N.,* for our lord, the Right Reverend Archbishop *[or Bishop] N.,* and for all our brethren in Christ.

Again we pray for this land, its authorities and for every Christian land.

Again we pray for our brethren, the priests, priest-monks, and all our brethren in Christ.

Again we pray for the blessed and ever-memorable holy Orthodox patriarchs; for pious kings and right-believing queens; and for the founders of this holy temple [*or* monastery], and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Priest: For a merciful God art Thou, Who lovest mankind, and unto Thee do we send up glory — to the Father, and to the Son, and to the Holy Spirit — now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Wisdom!
Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. Thrice
Priest: Christ is risen from the dead, trampling down death by death.
Choir: And upon those in the tombs bestowing life.

And, holding the Cross, the priest intoneth this dismissal:

May Christ our true God, Who rose from the dead, having trampled down death by death and bestowed life upon those in the graves, through the supplications of His all-pure Mother and of all the saints, have mercy and save us, for He is good and loveth mankind.

Then, lifting high the Cross, he saith: Christ is risen! thrice. And we reply: Truly He is risen! thrice. We then chant in conclusion: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, thrice; after which we add: Even unto us hath He granted everlasting life! We worship His resurrection on the third day!.

The polychronion then followeth, whereupon we kiss the precious Cross held in the priest's hand.

THE ORDER OF THE DIVINE LITURGY ON HOLY PASCHA, WHICH IS SERVED AT AN EARLY HOUR

When the deacon hath begun, saying: Bless, master, and the superior hath made the exclamation: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages, we chant: Amen.

The superior and the rest of those serving in the holy sanctuary chant —

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. Thrice

The choirs likewise repeat this thrice. Then the superior saith the first stichos: *Let God arise…*, to which the choir respondeth *Christ is risen…*, once. Then, the second stichos: *As smoke vanisheth…*, to which the choir respondeth *Christ is risen…*, once. Then, the third stichos: *So let sinners perish…*, to which the choir respondeth *Christ is risen…*, once. And the fourth stichos: *This is the day…*, to which the choir respondeth *Christ is risen…*, once. *Glory…*, to which the choir respondeth *Christ is risen…*, once. *Now & ever…*, to which the choir respondeth *Christ is risen…*, once. Then, lifting up his voice, the superior chanteth: Christ is risen from the dead, trampling down death by death. And we chant: And upon those in the tombs bestowing life.

The deacon then beginneth the great litany.

After the litany and its exclamation, the first antiphon, taken from Psalm 65, is chanted, in Tone II —

Stichos I: Shout with jubilation unto the Lord, all the earth.
Refrain: Through the prayers of the Theotokos, O Savior, save us.

And the other choir likewise chanteth this stichos:

Shout with jubilation unto the Lord, all the earth; chant ye unto His name, give glory in praise of Him.
Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos II: Say unto God: How awesome are Thy works! In the multitude of Thy power shall Thine enemies be proved false unto Thee.
Refrain: Through the prayers of the Theotokos, O Savior, save us.
Stichos III: Let all the earth worship Thee and chant unto Thee; let them chant unto Thy name, O Most High.
Refrain: Through the prayers of the Theotokos, O Savior, save us.

Then both choirs together, lifting up their voices, chant —

Glory…, Now & ever…
Refrain: Through the prayers of the Theotokos, O Savior, save us.

Then followeth the little litany, after which the second antiphon, taken from Psalm 66, is chanted, in the same tone —

Stichos I: God be gracious unto us and bless us.
Refrain: O Son of God, Who art risen from the dead, save us who chant unto Thee: Alleluia! Once.

Then the other side chanteth the same stichos:

God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.
Refrain: *O Son of God….* Once.
Stichos II: That we may know upon the earth Thy way, among all the nations Thy salvation.
Refrain: *O Son of God….* Once.
Stichos III: Let the peoples give Thee praise, O God, let all the peoples praise Thee.
Refrain: *O Son of God….* Once.

Then both choirs together, lifting up their voices, chant —

Glory…, Now & ever… O only-begotten Son…

Then followeth the little litany, after which the Third Antiphon, taken from Psalm 67, is chanted, in Tone V —

Stichos I: Let God arise and let His enemies be scattered.
And the troparion is chanted: *Christ is risen from the dead…*

Then the other side chanteth the same stichos: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.
And the troparion is chanted: *Christ is risen from the dead…*
Stichos II: As smoke vanisheth, so let them vanish; as wax melteth before the fire.
And the troparion is chanted: *Christ is risen from the dead…*
Stichos III: So let sinners perish at the presence of God. And let the righteous be glad; let them rejoice in the presence of God.
And the troparion is chanted: *Christ is risen from the dead…*

And the entrance is made. The priest then saith, or if there is a deacon, he saith: Wisdom! Stand aright! and the entrance verse: In congregations bless ye God, the Lord from the wellsprings of Israel.

And the troparion is chanted: *Christ is risen from the dead…*, followed by the hypacoï: *Forestalling the dawn…, Glory…, Now & ever…*, the kontakion: *Though Thou didst descend into the tomb…*

Instead of the Trisagion, we chant: As many of you as have been baptized into Christ have put on Christ. Alleluia!

N.B.: This beginning of the Liturgy, with the antiphons, and *As many of you as have been baptized into Christ…*, is sung throughout all of Bright Week, through Bright Saturday, as is also the Communion verse.

Prokimenon, in Tone VIII —
This is the day which the Lord hath made; let us rejoice and be glad therein.
Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Reading from the Acts of the Apostles, §1 [1:1-8]

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after that He through the Holy Spirit had given commandments unto the apostles whom He had chosen: to whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, "which," said He, "ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." When they therefore were come together, they asked of Him, saying: "Lord, wilt Thou at this time restore again the kingdom to Israel?" And He said unto them: "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth."

Alleluia, in Tone IV —
Stichos: Thou, O Lord, shalt rise up and have pity upon Sion.
Stichos: The Lord from heaven hath looked upon the earth.

The Gospel according to John, §1 [1:1-17]

In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was Life; and the Life was the light of men. And the Light shineth in darkness; and the darkness comprehended It not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He

was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to those who believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only-begotten of the Father,) full of grace and truth. John bare witness of Him, and cried, saying: "This was He of Whom I spake. He Who cometh after me is preferred before me: for He was before me." And of His fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

When the time arriveth for the reading of the Holy Gospel, the senior deacon, who is to read the Gospel, saith: *Bless, Master, him who is to proclaim...* And the superior saith: *May God, through the supplications of the holy and glorious...*, and the rest, as indicated in the Liturgicon. And the deacon goeth forth, and standeth in the usual place before the royal doors, facing east, while the superior first intoneth before the holy altar-table: Wisdom! Stand aright! Let us listen to the Holy Gospel. Then all the priests who are serving, and after them the deacons, standing in their various places, from the holy altar-table even to the western doors of the church, say the same thing, one by one. And after them all standeth the archdeacon, and they all read it after the superior, one by one, in verses, as the superior indicateth. And the superior starteth: The Reading of the Holy Gospel according to John. And the rest read the same thing. Superior: Let us attend. And the rest say the same thing. Then the superior, standing before the altar-table, facing east, readeth: *In the beginning was the Word...*, and the rest. And the others read the same thing. And at every recitation, or verse of the Gospel, a bell is struck once in the church. Outside the church, the paraecclesiarch striketh the great semandron and the great bell; and after the final recitation they ring all the bells, and strike the great semandron, and the Liturgy of Saint John Chrysostom proceedeth.

In place of *It is truly meet...*, we chant —

The angel cried out to her who is full of grace: "Rejoice, O pure Virgin! And again I say, Rejoice! Thy Son, Who hath raised up the dead, hath risen from the tomb on the third day!" Be glad, O ye people! And the irmos: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

Communion verse —

Receive ye the Body of Christ. Taste ye of the fountain of immortality. Alleluia Thrice.

And when the superior saith: With the fear of God and faith draw nigh, we say, instead of *Blessed is He that cometh in the name of the Lord...*, Christ is risen!, once. When the superior saith: *O God, save Thy people...*, we say Christ is risen! once. When the superior saith: Always, now and ever, and unto the ages of ages, we say Christ is risen!, once. Then followeth the litany. Instead of *Blessed be the name of the Lord...* and Psalm 33, we chant Christ is risen!, twelve times, or even more, until the antidoron hath been distributed by the superior. Then the superior saith *The blessing of the Lord be upon you...*, and the choir respondeth: Amen. Thereafter, instead of *Glory to Thee, O Christ God...*, the superior chanteth: Christ is risen from the dead, trampling down death by death. And the choir singeth: And upon those in the tombs bestowing life. The superior then intoneth the dismissal while holding the Cross, as usual, and as indicated in Matins.

And let this also be known: that the great royal doors of the sanctuary, and the lesser, side doors, are in all churches not closed throughout Bright Week, even during the communion of the clergy.

Prayer for the Blessing of Meats & Foods on the Great & Holy Sunday of Pascha

The priest intoneth: *Blessed is our God...*
People: Amen. *Christ is risen...*
Deacon: Let us pray to the Lord!
People: Lord, have mercy!

And the priest readeth this prayer:

O Lord Jesus Christ our God, look upon these foods and meats, and sanctify them, as Thou didst sanctify the ram which the faithful Abraham offered Thee, and the lamb which Abel sacrificed to Thee as a whole-burnt offering, and likewise the fatted calf which Thou didst order slaughtered for Thy prodigal son, who had returned to Thee: that as he was vouchsafed to enjoy Thy goodness, so we also may enjoy those meats which have been sanctified and blessed by Thee as food for us all. For Thou art our true food, and the Bestower of good things, and we send up glory unto Thee, and Thine unoriginate Father, and Thine all-holy, good and life-creating Spirit, now and ever, and unto the ages of ages.
People: Amen.

Prayer for the Blessing of Cheese & Eggs

Deacon: Let us pray to the Lord!
People: Lord, have mercy!

O Master Lord our God, Author and Creator of all things: Bless this cheese and these eggs, and preserve us in Thy goodness, that partaking of them we may be filled with Thy freely-given gifts and Thine ineffable goodness. For Thine is the dominion, and Thine is the kingdom, and the power and the glory — of the Father, and of the Son, and of the Holy Spirit — now and ever, and unto the ages of ages.
People: Amen.

Be it known that the meats and dairy products brought to be blessed are not the Pascha, nor the Lamb, as certain ones say and believe, so that they partake of them with all reverence, as if they were something sacred; rather they are a simple offering. For even though these are brought as an offering to God, yet are they solely for those who, after having fasted, are beginning to eat the meat and cheese blessed for consumption by prayers offered up by the priest. For Christ Himself is our Pascha, the Lamb Who taketh away the sins of the world, and Who is offered to God the Father by the priest in the sanctuary, in the unbloody Sacrifice, in the all-pure Mysteries of His precious Body and life-creating Blood; and those who partake thereof worthily eat the true Pascha. For this cause, as these foodstuffs are not the Pascha, it is not fitting to bring them to be blessed, either into the nave of the church or the sanctuary, but outside the church, or in the narthex, in accordance with Canon 3 of the Holy Apostles, which saith: "If any bishop, or priest, contrary to the Lord's ordinance relating to sacrifice, offereth anything else in the sanctuary, whether it be honey, or milk, or strong drink, *i.e.* fermented liquor or mead, instead of wine, or fowls, or any kind of animal, or vegetables instead of grapes in the summertime, and oil for the lamps, and incense for the Liturgy, let him be deposed;" and according to the Sixth Council, known as the Council in Trullo, the 99th canon of which saith: "And this too doth occur in the country of the Armenians, we have learned, that certain persons, roasting pieces of meat within the confines of the holy sanctuaries, offer portions to the priests, distributing them in the manner of the Jews. Wherefore, preserving the church unsullied, we have decreed that it is not fitting that any priest eat any pieces of the foodstuffs given by those who offer them; rather, let them be content with what the offerer is pleased to offer, such offering taking place outside the church. If anyone doth not do so, let him be excommunicated."

The Rite of the Artos on Holy Pascha

The Artos, which is the specially prepared bread whereon the Cross is usually depicted, is brought to the priest in the sanctuary at the end of the Divine Liturgy and the prayer beyond the ambo.

Deacon: Let us pray to the Lord!
People: Lord, have mercy!

And when that prayer [that is, the Prayer beyond the Ambo] is concluded, the priest readeth this prayer:

O almighty God and Lord, Ruler of all, Who at the exodus of Israel from Egypt and the liberation of Thy people from bitter bondage to Pharaoh didst through Moses command Thy servants to slaughter a lamb, prefiguring Thy beloved Son, our Lord Jesus Christ, the Lamb Who taketh away the sins of the whole world, Who of His own will was slain upon the Cross because of our deeds, we humbly entreat Thee: Do Thou Thyself now look upon this bread, and bless and sanctify it. For we Thy servants — to the honor and glory, and in commemoration of the glorious resurrection of the same Jesus Christ, Thy Son and our Lord, through Whom we have obtained freedom and release from everlasting slavery to the enemy, and from the unbreakable bonds of hades — do offer this before Thy majesty on this most radiant, all-glorious and salvific day of Pascha. Cause us, who bring this in offering, and kiss it, and taste thereof, to share in Thy heavenly blessing; and by Thy power drive away from us every illness and infirmity, imparting health unto all.

Exclamation: For Thou art the wellspring of blessing and the Bestower of healings, and unto Thee do we send up glory — to the unoriginate Father, with Thine only-begotten Son, and Thine all-holy, good and life-creating Spirit, now and ever, and unto the ages of ages.
People: Amen.

And straightway the priest sprinkleth the Artos with sanctified water, saying:

This Artos is blessed and hallowed by the sprinkling of this sanctified water, in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Thrice

After the dismissal of the Divine Liturgy, the priest taketh up the icon of the resurrection, and the deacon, receiving the Artos from one of the other priests, beareth it through the doors of the church, if it was in the sanctuary.

[In certain monasteries, the Artos is set upon an analogion placed in the church for this purpose, together with an icon of the resurrection of the Lord; and those who approach to receive the antidoron kiss first the icon of the feast, and then the Artos.]

The deacon taketh it from its place with its tray, and beareth it in his hands, preceded by one or two candles. The superior and all the brethren, in their ranks, go forth with the Artos, (which is the large loaf which hath been prepared with the sign of the Cross depicted upon it), from the church to the refectory. And instead of Psalm 144, *I will exalt Thee, O my God...,* they chant: *Christ is risen....* The paraecclesiarch and the rest of the brethren ring all the bells.

And when they reach the refectory, they set the icon of the resurrection and the Artos in their places. And the superior chanteth: *Christ is risen...* thrice. Then are recited *Our Father, Glory..., Now & ever...* Lord, have mercy! thrice. Give the blessing. And the superior saith: *O Christ God, bless the food...,* and the rest. And we respond: Amen.

Each one eateth in his place, with all silence and reverence. And great consolation is afforded unto all. A reading taketh place as usual. Rising after the customary meal, the brethren set the Artos on a table, chanting: *Christ is risen...*, thrice. Lord, have mercy! thrice. Give the blessing. Then the cellarer, receiving forgiveness from the superior and the brethren as usual, saith: Bless me, holy fathers, and forgive me, a sinner. And we say: May God forgive and bless thee. Then removing his kamilavka, he saith Christ is risen! once, instead of Great is the name of the Holy Trinity. And we reply: Truly He is risen! He then maketh the sign of the Cross with the Artos, saying: We worship His Resurrection on the third day, and he setteth it upon the tray. After this, the cellarer beareth

the Artos, on its tray, to the superior. He kisseth the Artos, as do all the brethren after him, chanting the irmos of Ode IX: *Shine, O shine...,* and the rest of the troparia of that ode. Then the aforesaid irmos is chanted again. When all the brethren have venerated the Artos, the cellarer again approacheth and placeth it before the superior, saying: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy upon us. And we say: Amen. We then chant: *Christ is risen...,* thrice; *Glory...,* the hypacoï: *Forestalling the dawn...; Now & ever...,* the kontakion: *Though Thou didst descend...* Lord, have mercy! thrice. Give the blessing. And the superior saith: Blessed is God, Who hath mercy and feedeth us with His rich gifts, by His grace and love for mankind, always, now and ever, and unto the ages of ages. And we say: Amen. Then the superior saith: May God forgive and have mercy upon those who have served us. And straightway he leaveth the refectory for the church, all the brethren following in their ranks, preceded by a priest bearing the icon of the resurrection of Christ and a deacon with the Artos, while the clergy chant: *Christ is risen...* Then the paraecclesiarch and the rest of the brethren ring all the bells. When the superior and the brethren enter the church, the priest and the deacon set the icon and the Artos in their proper places, and we chant: *Even unto us hath He granted everlasting life...* And we go to our cells. The veneration of the loaf of bread which is called the Artos is performed in this manner all throughout the week of the Holy and Radiant Pascha, even unto Saturday.

Be it known that if any of the brethren happen to depart to the Lord during this holy week of Pascha, the burial rite performed under such circumstances may be found in the Euchologion.

ON THE EVENING OF HOLY & GREAT PASCHA

At the ninth hour, when the lamps are being lighted, the superior vesteth in full priestly vestments. And standing before the holy altar-table, holding the censer, he maketh the sign of the Cross and exclaimeth, saying: Blessed is our God, always, now and ever, and unto the ages of ages! And we reply: Amen. He then beginneth: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! thrice. And we respond, chanting the same hymn thrice. The superior then beginneth the usual verses: the first: *Let God arise...* The second: *As smoke vanisheth...* The third: *So let sinners perish...* The fourth: *This is the day that the Lord hath made...* And to each of these verses we chant: *Christ is risen...*, once. *Glory...,* to which we respond: *Christ is risen... Now & ever...,* to which we respond: *Christ is risen...* Then the superior chanteth: Christ is risen from the dead, trampling down death by death. And we chant the ending: And upon those in the tombs bestowing life. The deacon then intoneth the great litany: *In peace let us pray to the Lord...*

Be it known that when the priest beginneth, he censeth the holy altar-table as usual, and the entire sanctuary, and at Vespers, during *Lord, I have cried....*

Afterward, we chant *Lord, I have cried...,* in Tone II, and appoint 6 stichera: 3 of the resurrection, in Tone II —

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Come ye, let us worship God the Word, Who was begotten of the Father before the ages, and became incarnate of the Virgin Mary: for, having endured the Cross, He was given over to burial, as He Himself willed; and having risen from the dead, He hath saved me, a man astray.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Christ our Savior, having nailed to the Cross the handwriting which is against us, blotted it out and abolished the might of death. We worship His resurrection on the third day.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

With the archangels let us hymn the resurrection of Christ; for He is the Redeemer and Savior of our souls, and is coming again in dread glory and mighty power, to judge the world which He fashioned.

And 3 stichera, the composition of Anatolius —

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The angel proclaimed Thee, the Master Who had been crucified and buried, and he said to the women: "Come ye, and see where the Lord lay; for He is risen, as He said, in that He is all-powerful!" Wherefore, we worship Thee, the only immortal One. O Christ, Giver of life, have mercy upon us!

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

By Thy Cross Thou didst abolish the curse of the Tree; by Thy burial Thou didst slay the might of death; and by Thy rising Thou didst enlighten the race of men. Wherefore, we cry out to Thee: O Benefactor, Christ our God, glory be to thee!

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

The gates of death opened unto Thee in fear, O Lord, and the gatekeepers of hades, having seen Thee, cowered in fear; for Thou didst shatter the brazen gates, and didst break the bars of iron, and didst lead us out of darkness and the shadow of death, and didst break our bonds asunder.

Glory…: Singing the hymn of salvation, let us raise a strain from our mouths; come, let us all fall down in the house of the Lord, saying: O Thou Who wast crucified on the Tree and rose from the dead, and art in the bosom of the Father, be gracious unto our sins.

Now & ever…: Dogmatic theotokion: The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so as a virgin didst thou give birth and remain a virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the salvation of our souls.

Entrance with the Gospel-book. *O gladsome Light…*

Great Prokimenon, in Tone VII —

What God is as great as our God? Thou art God Who workest wonders.

Stichos I: Thou hast made Thy power known among the peoples: with Thine arm hast Thou redeemed Thy people.

Stichos II: And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High.

Stichos III: I remembered the words of the Lord; for I will remember Thy wonders from the beginning.

And again: *What God is as great as our God…*

After the prokimenon, the deacon exclaimeth: And for us to be accounted worthy of hearing the Holy Gospel, let us entreat the Lord God.

THEREAFTER, THE SUPERIOR READETH IN THE SANCTUARY THE GOSPEL ACCORDING TO JOHN, §65 [20:19-25]

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them: "Peace be unto you." And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again: "Peace be unto you: as My Father hath sent Me, even so send I you." And when He had said this, He breathed on them, and said unto them: "Receive ye the Holy Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him: "We have seen the Lord." But he said unto them: "Except I shall

see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

The followeth the litany: *Let us all say…* And *Vouchsafe, O Lord to keep us this evening…* And the litany: *Let us complete our evening prayer…*

And after the exclamation, we chant the resurrectional sticheron, in Tone II —

Thy resurrection, O Christ Savior, illumined the whole universe; and Thou didst call back Thine own creation. O all-powerful Lord, glory be to Thee!

And then the Paschal stichera, with their stichoi, in Tone V —

Stichos: Let God arise, and let His enemies be scattered.

Today hath a sacred Pascha been shown unto us: a new and holy Pascha, a mystical Pascha, a Pascha all-venerable, Pascha — Christ the Redeemer, an unblemished Pascha, a great Pascha, a Pascha of the faithful, a Pascha which openeth unto us the gates of paradise, a Pascha which sanctifieth all the faithful!

Stichos: As smoke vanisheth, so let them vanish.

O ye women proclaimers of good tidings, come ye from the sight of Christ and say ye unto Sion: "Receive from us good tidings of the joy of the resurrection of Christ! Delight thyself, dance and rejoice, O Jerusalem, having beheld Christ the King issuing forth like a bridegroom from the tomb!"

Stichos: So let sinners perish at the presence of God, and let the righteous be glad.

At late dawn, the myrrh-bearing women stood before the tomb of the Giver of life and found an angel seated upon the stone; and he, addressing them, spake thus: "Why seek ye the Living among the dead? Why lament ye the Incorrupt as amid corruption? Go forth and proclaim this to His disciples!"

Stichos: This is the day that the Lord hath made; let us rejoice and be glad therein.

A delightful Pascha! Pascha, the Lord's Pascha, an all-venerable Pascha hath shone forth on us. It is Pascha: let us embrace one another with joy! O Pascha, ransom from sorrow! For Christ, having shone forth today from the tomb, as from a bridal-chamber, filled the women with joy, saying: "Proclaim this to the apostles!"

Glory…, Now & ever…, in the same tone —

It is the day of the resurrection! Let us adorn ourselves with the splendor of the festival and embrace one another! And let us say, O brethren, even unto those who hate us: "Let us forgive all things at the resurrection, and thus let us cry out: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

Then *Christ is risen…*, thrice

Then, the deacon saith: Wisdom! And we reply: Give the blessing. The superior then saith: *Blessed is Christ our God, He Who Is,…* and we say: *Establish, O God…* Then, instead of *Glory to Thee, O Christ God…*, the superior saith: Christ is risen from the dead, trampling down death by death. And we chant: And upon those in the tombs bestowing life. Then straightway the superior intoneth the dismissal, while holding the Cross: *Christ, Who hath risen from the dead…*, and the rest, as set forth at the end of Matins.

And we venerate the holy icons, and depart for the refectory, where we chant: *Christ is risen…*, thrice; *Glory…, Now & ever…* And the superior saith: *O Christ God, bless the food and drink…* And when we arise from table, we say: *Christ is risen…*, thrice; *Glory…, Now & ever…* And the superior saith: *God is with us in His grace…*

And thus do we celebrate Vespers throughout all of Bright Week.

ON MONDAY OF BRIGHT WEEK, AT MATINS

Before the beginning, the paraecclesiarch lighteth the lamps and candles. Then he ringeth the great bell and all the others. And when we have assembled in the church, the priest maketh the usual obeisance before the superior and goeth into the holy sanctuary; and taking up the censer, he standeth before the holy altar-table, having instead of priestly vestments put only an epitrachilion over his mantia; and he censeth in crosswise fashion, saying: *Glory to the holy, consubstantial...* Then he beginneth the troparion: *Christ is risen...*, thrice. And in reply we also chant: *Christ is risen...*, thrice. And we chant: *Christ is risen...* with its stichoi, as indicated for Sunday morning and evening; but in non-monastic churches the priest vesteth in his vestments. Then followeth the great litany; and after the exclamation, we straightway chant the canon: *It is the day of the resurrection...*, the irmos twice, and the troparia totaling ten, with the refrain: *Christ is risen from the dead.* At *Glory...* and *Now & ever...* we chant the theotokia of Kyr Theophanes and Kyr Joseph, as printed below. For the katavasia, both choirs descend and chant the irmos of the canon together, whereupon they sing: *Christ is risen...*, thrice. And we chant this thus throughout Bright Week, chanting fourteen hymns, including the irmos. After Ode III, the hypacoï: *Forestalling the dawn...* Then followeth the first reading from the interpretation of the Gospel of John by Saint John Chrysostom: *In the beginning was the Word...* We begin this book on this day and continue it until the Sunday of All Saints. After Ode VI, the kontakion: *Though Thou didst descend into the tomb...*, and the ikos; and another reading. Then followeth *Having beheld the resurrection of Christ...*, thrice. And *Jesus, having risen from the tomb...*, thrice. Then straightway we chant the rest of the odes, through Ode IX, with their refrains. Exapostilarion: *Having fallen asleep in the flesh...*, thrice.

At the beginning of the canon, the priest goeth forth and censeth the church and the choirs and the brethren in their usual order.

The Paschal Canon, in Tone I,
as chanted (except on Friday) during Bight Week —

Ode I

Irmos: It is the day of Resurrection! Let us shine with splendor, O ye peoples! Pascha, the Pascha of the Lord! For from death to life and from earth to heaven hath Christ God led us over who sing a hymn of victory.

Refrain: Christ is risen from the dead.

Let us purify our senses, and with the unapproachable light of the resurrection we shall behold Christ, shining forth with brilliance; and singing a hymn of victory, we shall clearly hear Him saying: "Rejoice."

Refrain: Christ is risen from the dead.

Let the heavens be glad as is meet, and let the earth rejoice; and let the whole world, both visible and invisible, keep festival, for Christ, our eternal Gladness, hath risen.

Canon of the Theotokos, the composition of Theophanes, the acrostic whereof, "Theophanes", lieth in the first troparion of each ode, in the same tone —

Glory...: Thou didst shatter the bounds of mortality, O most immaculate one who gavest birth to eternal Life — Christ Who hath shone forth today from the tomb and enlightened the world.

Now & ever...: Having beheld thy Son and God risen, rejoice with the apostles, O pure one, full of the grace of God; for as the cause of joy for all thou wast first to receive the salutation "Rejoice!" O most immaculate Mother of God.

Ode III

Irmos: Come, let us drink a new drink, not one miraculously sprung from a barren rock; but the Fount of incorruption – Christ Who poured forth from the tomb, in Whom we are established.

Refrain: Christ is risen from the dead.

Now have all things been filled with light – heaven and earth, and the nether regions. Let all creation, therefore, celebrate the rising of Christ, wherein it hath been established.

Refrain: Christ is risen from the dead.

THE PASCHAL CANON DURING BRIGHT WEEK

Yesterday I was buried with Thee, O Christ; today I rise with Thee Who art risen. Yesterday I was crucified with Thee. Do Thou Thyself glorify me with Thee, O Savior, in Thy kingdom.

Canon of the Theotokos

Glory...: I am come today unto life incorruptible, O pure one, through the goodness of Him Who was born of thee and hath shone forth light upon all the ends of the earth.

Now & ever...: Having beheld God to Whom thou gavest birth in the flesh risen from the dead, as He said, O pure one, dance thou, and magnify Him as God, O all-pure one.

Hypacoï, in Tone VIII —

Forestalling the dawn, and finding the stone rolled away from the tomb, they who were with Mary heard from the angel: Why seek ye among the dead, as ye would a man, Him Who is in light everlasting? Behold ye the grave-clothes! Haste ye, and proclaim unto the world that the Lord, Who hath put death to death, hath risen, in that He is the Son of God, Who saveth the human race!

Ode IV

Irmos: Let the divinely eloquent Habbakuk stand with us on godly watch and show us the radiant angel, who clearly saith: "Today hath salvation come to the world, for Christ is risen, in that He is almighty!"

Refrain: Christ is risen from the dead.

Christ appeared as of the male sex when He opened the womb of the Virgin, and though a man He was called the Lamb. Our Pascha is without blemish, for He partook not of corruption, and as true God He was called perfect.

Refrain: Christ is risen from the dead.

Like a yearling lamb was Christ, our blessed crown, the purifying Pascha, slain of His own will for all; and from the tomb hath He shone forth upon us again as the beauteous Sun of righteousness.

Refrain: Christ is risen from the dead.

David, the ancestor of God, leapt, dancing before the foreshadowing ark. O ye holy people of God, beholding the fulfillment of the images, let us be divinely glad, for Christ hath risen as One omnipotent.

Canon of the Theotokos

Glory...: He Who fashioned Adam, thy forefather, O pure one, is made of thee. And today He hath demolished the dwelling-place of death by His own death, and hath illumined all with the divine rays of the resurrection.

Now & ever...: Today thou didst behold Christ to Whom thou gavest birth, and Who most beautifully shone forth from the dead unto the salvation of all, O pure one who art goodly, blameless among women, and comely. Rejoicing, glorify Him with the apostles.

Ode V

Irmos: Let us rise very early in the morning and offer hymnody to the Master instead of myrrh; and let us behold Christ, the Sun of righteousness, Who shineth forth life upon all.

Refrain: Christ is risen from the dead.

Beholding Thy boundless compassion, O Christ, those held fast by the bonds of hades walked toward the light with gladsome steps, praising the eternal Pascha.

Refrain: Christ is risen from the dead.

O ye light-bearers, let us approach Christ Who issueth forth from the tomb like a bridegroom, and together with the ranks who love the feasts of the Church let us celebrate the saving Pascha of God.

Canon of the Theotokos

Glory...: The assembly of the pious is filled with joy and enlightened by the divine and light-bearing rays of the resurrection of thy Son, O all-pure Mother of God.

Now & ever...: Thou didst not break the doors of the Virgin at Thine incarnation, O King of creation, nor didst thou break the seals of Thy tomb; wherefore, beholding Thee risen, Thy Mother rejoiced.

ODE VI

Irmos: Thou didst descend into the nethermost depths of the earth, and didst shatter the everlasting bars which held those who were bound, O Christ, and like Jonah from the sea monster Thou didst rise from the tomb on the third day.

Refrain: Christ is risen from the dead.

Thou didst arise from the tomb, maintaining the seals intact, O Christ Who in Thy birth didst not break the seal of the Virgin; and thou hast opened unto us the gates of paradise.

Refrain Christ is risen from the dead.

O my Savior, Thou living and unsacrificed Victim, Who of Thine own will didst as God bring Thyself to the Father, with Thyself Thou didst resurrect Adam, the father of our whole race, when Thou didst arise from the tomb.

Canon of the Theotokos

Glory…: That which of old was held fast by death and corruption hath been led up to life incorruptible and everlasting by Him Who became incarnate of thine all-pure womb, O Virgin Theotokos.

Now & ever…: He Who descended into thy pure womb, and dwelt therein, becoming incarnate in manner past understanding, O pure one, descended into the uttermost depths of the earth and raised up Adam with Himself, arising from the tomb.

Then the Choir chanteth the kontakion, in Tone VIII —

Though Thou didst descend even into the tomb, O Immortal One, yet didst Thou destroy the power of hades, and didst rise as victor, O Christ God, proclaiming to the myrrh-bearing women: "Rejoice!" bestowing peace upon Thine apostles, and granting resurrection to the fallen.

Ikos: The myrrh-bearing maidens forestalled the dawn, seeking, like the day, the Sun Who existed before the sun and once set in the tomb; and they cried one to another: "Come, O friends, and with fragrant spices let us anoint the buried body of the Bearer of Life Who hath raised up the flesh of fallen Adam which lieth in the tomb. Come, let us make haste like the Magi: let us offer worship and bring myrrh as a gift, not to One wrapped in swaddling clothes, but wound in a shroud; and let us lament and cry aloud: Arise, O Master, Who givest resurrection to the fallen!"

We then chant —

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, Who alone is sinless. We bow down before Thy Cross, O Christ, and we hymn and glorify Thy holy resurrection; for Thou art our God, and we know none other beside Thee. We call upon Thy name. Come, all ye faithful, and let us worship the holy resurrection of Christ. For, lo! by the Cross hath joy come to all the world. Ever blessing the Lord, we hymn His resurrection; for having endured crucifixion, He hath destroyed death by death. Thrice

And: Jesus having risen from the tomb, as He foretold, hath given us everlasting life and great mercy. Thrice

ODE VII

Irmos: He Who delivered the children from the furnace, having become man suffereth as a mortal, and by suffering clotheth mortal splendor in incorruption. He alone is the blessed and most glorious God of our fathers!

Refrain: Christ is risen from the dead.

With myrrh the godly-minded women hastened after Thee, Whom they sought with tears as one dead; and they worshipped Thee, rejoicing, as the living God; and announced the mystic Pascha unto Thy disciples, O Christ.

Refrain: Christ is risen from the dead.

We celebrate the slaying of death, the destruction of hades, the beginning of a new and everlasting life; and, leaping up, we hymn the Cause thereof, the only blessed and most glorious God of our Fathers.

Refrain: Christ is risen from the dead.

Truly sacred, most festive and radiant is this saving night, the herald of the luminous day of the resurrection, whereon the timeless Light hath in the flesh shone forth upon all from the tomb.

Canon of the Theotokos

Glory…: Slaying death, thy Son, O most immaculate one, hath today granted abiding life unto all the dead forever — He Who is the only blessed and all-glorious God of our fathers.

Now & ever…: He Who is King over all creation, becoming man, dwelt in thy womb, O thou who art full of the grace of God; and having endured crucifixion and death, He hath arisen as God, raising us up with Himself, in that He is omnipotent.

ODE VIII

Irmos: This is the appointed and holy day, the one king and lord of Sabbaths, the feast of feasts and solemnity of solemnities, whereon we bless Christ forever.

Refrain: Christ is risen from the dead.

On this auspicious day, come, let us partake of the new fruit of the vine of divine gladness, and of the kingdom of Christ, praising Him as God forever.

Refrain: Christ is risen from the dead.

Cast thine eyes about thee, O Sion, and behold: for, lo! from the west and from the north, from the sea and from the east, have thy children come unto thee like divinely radiant luminaries, blessing Christ in thee forever.

Refrain: O all-holy Trinity, our God, glory to Thee!

Triadicon: O Father Almighty, and Word, and Spirit, Essence united in three Hypostases, transcending existence and all-divine! In Thee have we been baptized, and Thee do we bless for all ages!

Canon of the Theotokos

Glory…: Through thee did the Lord come into the world, O Virgin Theotokos; and breaking open the belly of hades, He hath given resurrection to us mortals; wherefore, He is blessed forever.

Now & ever…: Having cast down all the dominion of death by His resurrection, thy Son, O Virgin, hath, as mighty God, raised us up with Himself and deified us; wherefore, we praise Him forever.

ODE IX

Irmos: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

O Thy divine and beloved voice most sweet! For Thou didst truly promise to be with us until the end of the world, O Christ. Having this as the confirmation of our hope, let us rejoice, O ye faithful.

O Christ, Thou great and most sacred Pascha! O Wisdom, Word and Power of God! Grant that we may more truly partake of Thee in the never-waning day of Thy kingdom.

Canon of the Theotokos

Glory…: Together we, the faithful, bless thee, O Virgin: Rejoice, O portal of the Lord! Rejoice, O animate city! Rejoice, thou for whose sake the Light hath now shone forth on us from the resurrection of the dead of Him Who was born of thee.

Now & ever…: Be glad and rejoice, O divine portal of the Light, for Jesus Who descended into the tomb hath shone forth, shining forth more brightly than the sun, and illumining all the faithful, O divinely joyous Mistress.

At the Praises (on Monday), we chant: *Let every breath praise the Lord…*, and the resurrectional stichera, in Tone II —

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

Every breath, all creation, glorifieth Thee, O Lord, in that Thou didst abolish death by the Cross, that Thou mightest show the peoples Thy resurrection from the dead, in that Thou alone lovest mankind.

Stichos: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

Let the Jews say how the soldiers who kept watch lost the King! Why did the stone not keep in the Rock of life? Either let them give up the

THE PASCHAL CANON DURING BRIGHT WEEK

Buried One or worship the Risen One, saying with us: Glory to the magnitude of Thy compassions, O our Savior! Glory be to Thee!

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

"Rejoice and be glad, O ye people!" the angel, seated upon the stone of the tomb, announced to us, saying: "Christ is risen from the dead, the Savior of the world; and He hath filled all things with sweet savor. Rejoice, ye people, and be glad!"

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

Before Thou wast conceived, O Lord, the angel brought the salutation 'Rejoice!' to her who is full of grace; and an angel rolled away the stone of Thy glorious tomb at Thy resurrection: the one, instead of grief, announcing tidings of gladness; and the other, instead of death, proclaiming to us the Master the Giver of life. Wherefore, we cry out to Thee: O Lord, Thou Benefactor of all, glory be to Thee!

Then follow the Paschal stichera with their stichoi, as prescribed for Sunday Matins (p. 11). Litanies and dismissal. First Hour. Thus is Matins served all throughout Bright Week.

We serve Litia for the departed outside the monastery.

Be it known that on this day we leave the monastery, bearing banners. Holding in our hands the holy Gospel-book, the precious Cross, and icons of the resurrection of Christ and the all-pure Theotokos, we chant the paschal canon, with the theotokia, on 8. As katavasiæ we use the same irmoi. After Ode VI, and following the reading of the Gospel, we chant *Having beheld the resurrection of Christ...*, thrice; and the sticheron *Jesus having risen from the tomb...*, thrice. Then, Odes VII, VIII and IX, and the rest of the Service of Supplication.

ON MONDAY OF BRIGHT WEEK, AT LITURGY

The Paschal antiphons, just as indicated for Pascha Sunday.

Prokimenon, in Tone VIII —

Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

READING FROM THE ACTS OF THE APOSTLES, §2 [1:12-17, 21-26]

In those days, the apostles returned unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, and with His brethren. And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty): "Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, who was guide to those who took Jesus. For he was numbered with us, and had obtained part of this ministry. Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection." And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said: "Do Thou, O Lord, Who knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

ON MONDAY OF BRIGHT WEEK, AT LITURGY

Alleluia, in Tone I —

Stichos: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints.

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO JOHN, §2 [1:18-28]

No man hath seen God at any time, the only-begotten Son, Who is in the bosom of the Father, He hath declared Him. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him: "What then? Art thou Elijah?" And he saith: "I am not." "Art thou that prophet?" And he answered: "No." Then said they unto him: "Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself?" He said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." And those who were sent were of the Pharisees. And they asked him, and said unto him: "Why baptizest thou then, if thou be not that Christ, nor Elijah, neither that prophet?" John answered them, saying: "I baptize with water: but there standeth One among you, Whom ye know not; He it is, Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to unloose." These things were done in Bethabara beyond Jordan, where John was baptizing.

Communion verse —

Receive ye the Body of Christ. Taste ye of the fountain of immortality. Alleluia. Thrice.

At the communal meal the brethren receive great consolation.

ON MONDAY EVENING OF BRIGHT WEEK, AT VESPERS

After the Introductory Psalm, *Christ is risen...* and the rest, we chant *Lord, I have cried...*, in Tone III, with 6 stichera: 3 of the resurrection —

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

By Thy Cross hast Thou destroyed the might of death, O Christ our Savior, and hast set at naught the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising thee, ever offereth a hymn unto Thee.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

I glorify the power of the Father and the Son, and I hymn the authority of the Spirit: the indivisible and uncreated Godhead, the consubstantial Trinity, Who reigneth unto the ages of ages.

And three stichera of Anatolius, in the same tone —

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

We worship Thy precious Cross, O Christ, and we hymn and glorify Thy resurrection; for by Thy stripes have we all been healed.

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

We hymn the Savior incarnate of the Virgin; for, crucified for our sake, He arose on the third day, granting us great mercy.

ON MONDAY EVENING OF BRIGHT WEEK, AT VESPERS

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Descending, Christ proclaimed the glad tidings to those in hades, saying: "Be of good cheer! Now have I triumphed! I am the resurrection! And, breaking down the gates of death, I will lead you up!"

Glory...: Standing unworthily in Thine all-pure house, O Christ God, we send up our evening hymnody, crying out from the depths of our souls: O Thou Who lovest mankind, Who didst illumine the world with Thy resurrection on the third day, rescue Thy people from the hands of Thine enemies.

Now & ever..., Dogmatic theotokion: How can we not marvel at thy giving birth to the God-man, O all-honored one. For without having accepted the temptation of a man, O all-immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, and yet preserved intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls be saved of those who in Orthodox manner confess thee to be the Theotokos.

Entrance with the censer. *O gladsome Light...*

Great prokimenon, in Tone VII —

Our God is in heaven and on earth; all things soever He hath willed, He hath done.

Stichos: When Israel went out of Egypt, and the house of Jacob from among a barbarous people, Judæa became His sanctuary.

Stichos: The sea beheld and fled, Jordan turned back.

Stichos: What aileth thee, O sea, that thou fleddest? And thou, Jordan, that thou didst turn back?

And again: Our God is in heaven and on earth; all things soever He hath willed, He hath done.

Priest: *Let us all say...*, and the rest of the litany. *Vouchsafe, O Lord...* Then, the litany: *Let us complete our evening prayer...*

And after the exclamation, we chant the resurrectional sticheron, in Tone III —

O Christ Who by Thy suffering didst darken the sun, and with the light of Thy resurrection hast illumined all things: Accept Thou our evening hymnody, O Thou Who lovest mankind.

Then follow the Paschal stichera, with their stichoi, in Tone V. *Christ is risen...*, thrice; and the dismissal.

TUESDAY OF BRIGHT WEEK, AT MATINS

The order of service is the same as indicated for Monday.

On the Praises, we chant 4 stichera, in Tone III —

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

Come, all ye nations, and understand the power of the dread mystery; for Christ the Savior, Who in the beginning was the Word, was crucified for our sake and buried, and rose from the dead, that He might save all. Let us worship Him.

Stichos: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

Those who guarded Thee declared all Thy wonders, O Lord; but the council of vainglory filled their hands with a reward, intending thus to conceal Thy resurrection, which the world doth glorify. Have mercy upon us!

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

All were filled with joy, experiencing the resurrection; for Mary Magdalene went to the tomb and found an angel seated upon the stone, clad in shining raiment, who said: "Why seek ye the Living among the dead? He is not here, but is risen as He said, going before you to Galilee!"

TUESDAY OF BRIGHT WEEK, AT MATINS

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

In Thy light do we behold light, O Master Who lovest mankind; for Thou didst rise from the dead, granting salvation to the human race. Let all creation glorify Thee Who alone art sinless. Have mercy upon us!

Then follow the Paschal stichera with their stichoi. Then, *Christ is risen...*, thrice. Litanies and dismissal. First Hour.

AT LITURGY

The Paschal antiphons.

Prokimenon, in Tone III: The Song of the Theotokos —

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

READING FROM THE ACTS OF THE APOSTLES, §4 [2:14-21]

In those days, Peter, standing up with the eleven, lifted up his voice, and said unto them: "Ye men of Judæa, and all ye who dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: 'And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.'"

Alleluia, in Tone VIII —

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

GOSPEL ACCORDING TO LUKE, §113 [24:12-35]

At that time, Peter arose, and ran unto the sepulcher; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass that, while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them: "What manner of communications are these that ye have one to another, as ye walk, and are sad?" And the one of them, whose name was Cleopas, answering said unto Him: "Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And He said unto them: "What things?" And they said unto him: "Concerning Jesus of Nazareth, Who was a Prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He Who should have redeemed

Israel: and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulcher; and when they found not His body, they came, saying, that they had also seen a vision of angels, who said that He was alive. And certain of those who were with us went to the sepulcher, and found it even so as the women had said: but Him they saw not." Then He said unto them: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village, whither they went: and He made as though He would have gone further. But they constrained Him, saying: "Abide with us: for it is toward evening, and the day is far spent." And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and broke, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another: "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and those who were with them, saying: "The Lord is risen indeed, and hath appeared to Simon." And they told what things were done in the way, and how He was known of them in breaking of bread.

Communion verse —

Receive ye the Body of Christ. Taste ye of the fountain of immortality.

TUESDAY EVENING, AT VESPERS

On *Lord, I have cried...*, 6 stichera: 3 of the resurrection, in Tone IV —

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Bowing down unceasingly before Thy life-creating Cross, O Christ God, we glorify Thy resurrection on the third day; for thereby Thou hast restored corrupted human nature, O Almighty, and hast renewed for us the ascent of the heavens, in that Thou alone art good and lovest mankind.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Thou hast loosed the penalty for the disobedience committed through the tree, O Savior, having been nailed of Thine own will to the Tree of the Cross; and having descended into hades, O Mighty One, as God Thou didst break asunder the bonds of death. Wherefore, we worship Thy resurrection from the dead, crying out with joy: O Lord Almighty, glory be to Thee!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Thou didst break down the gates of hades, O Lord, and didst destroy the kingdom of death; and Thou didst free the human race from corruption, granting life, incorruption and great mercy to the world.

And 3 stichera of Anatolius, in the same tone —

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Come, O ye people, let us hymn the Savior's rising on the third day, whereby we have been delivered from the unbreakable bonds of hades, and have all received incorruption and life, crying out: O Thou Who alone lovest mankind, Who wast crucified, buried and hast risen, save us by Thy resurrection!

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

Angels and men hymn Thy rising on the third day, O Savior, whereby the ends of the whole world have been illumined, and we have all been delivered from enslavement to the enemy, crying out: O Savior, almighty Creator of life, Who alone lovest mankind, save us by Thy resurrection!

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Thou didst crush the gates of bronze, didst break their chains, O Christ God, and didst raise up the fallen human race. Wherefore, we cry out together: O Lord Who hast risen from the dead, glory be to Thee!

Glory...: Thy begetting by the Father is everlasting and outside of time, O Lord; Thine incarnation from the Virgin is ineffable and indescribable for men; and Thy descent into hades is fearsome for the devil and his angels. For, having trampled down death, Thou didst arise on the third day, granting to men incorruption and great mercy.

Now & ever..., Dogmatic theotokion: The Prophet David, the forefather of God, for thy sake gave voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: the Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the Mediatress of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Entrance with the censer. *O gladsome Light...*

Great prokimenon, in Tone VIII —

With my voice unto the Lord have I cried with my voice unto God, and He was attentive unto me.

Stichos: In the day of mine affliction I sought our God.

Stichos: My soul refused to be comforted.

Stichos: O God, in the sanctuary is Thy way.

And again: With my voice unto the Lord have I cried with my voice unto God, and He was attentive unto me.

Priest: *Let us all say...*, and the rest of the litany. *Vouchsafe, O Lord...* Then, the litany: *Let us complete our evening prayer...*

And after the exclamation, we chant the resurrectional sticheron, in Tone IV —

Having ascended the Cross, O Lord, Thou didst destroy the ancestral curse; and descending into hades, Thou didst free the prisoners of ages past, granting incorruption to the human race. Wherefore, chanting, we glorify Thy life-creating and saving resurrection.

Then follow the Paschal stichera, with their stichoi, in Tone V. Christ is risen..., thrice; and the dismissal.

WEDNESDAY OF BRIGHT WEEK, AT MATINS

The order of service is the same as indicated above.

On the Praises, we chant 4 stichera, in Tone IV —

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

O Almighty Lord, Who didst endure the Cross and death, and didst rise from the dead, we glorify Thy resurrection!

Stichos: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

By Thy Cross, O Christ, hast Thou freed us from the ancient curse; by Thy death hast Thou set at naught the devil who tormenteth our nature; and by Thy rising hast Thou filled all with joy. Wherefore, we cry aloud to Thee: O Lord Who hast risen from the dead, glory be to Thee!

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

By Thy Cross, O Christ our Savior, guide us to Thy truth, and deliver us from the snares of the enemy. O Thou Who hast risen from the dead, through the supplications of Thy saints do Thou raise us up who have fallen through sin, stretching forth Thy hand to us, O Lord Who lovest mankind.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

Without separating Thyself from the bosom of the Father, O only begotten Son of God, Thou didst come to earth in Thy love for mankind, becoming a man immutable; and Thou didst endure death in the flesh, O Thou Who in Thy divinity art a stranger to suffering. And having risen from the dead, Thou hast given immortality to the human race, in that Thou alone art Almighty.

Then follow the Paschal stichera with their stichoi. *Christ is risen...*, thrice. Litanies and dismissal. First Hour.

Litia for the departed outside the monastery.

AT LITURGY

The Paschal antiphons.

Prokimenon, in Tone VI —
I shall commemorate Thy name in every generation and generation.
Stichos: Hearken, O daughter, and see, and incline thine ear.

READING FROM THE ACTS OF THE APOSTLES, §5 [2:22-36A]

In those days, Peter said unto the people: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it. For David speaketh concerning Him: 'I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thy Holy One to see corruption. Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance.' Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hades, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself: 'The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool.' Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, Whom ye have crucified.

Alleluia, in Tone II —

Stichos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

GOSPEL ACCORDING TO JOHN, §4 [1:35-52]

At that time, John stood, and two of his disciples; and looking upon Jesus as He walked, he saith: "Behold the Lamb of God!" And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and said unto them: "What seek ye?" They said unto Him: "Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou?" He said unto them: "Come and see." They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour. One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said unto him: "We have found the Messiah," which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, He said: "Thou art Simon the son of Jonah. Thou shalt be called Cephas," which is by interpretation, a stone. The day following, Jesus would go forth into Galilee, and found Philip, and said unto him: "Follow Me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said unto him: "We have found Him, of Whom Moses in the law, and the prophets, did write: Jesus of Nazareth, the son of Joseph." And Nathanael said unto him: "Can there any good thing come out of Nazareth?" Philip said unto him: "Come and see." Jesus saw Nathanael coming to Him, and said of him: "Behold an Israelite indeed, in whom is no guile!" Nathanael said unto Him: "Whence knowest Thou me?" Jesus answered and said unto him: "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael answered and said unto Him: "Rabbi, Thou art the Son of God; Thou art the King of Israel." Jesus answered and said unto him: "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these." And He said unto him: "Verily, verily, I say unto you: hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Communion verse —

Receive ye the Body of Christ. Taste ye of the fountain of immortality.

WEDNESDAY EVENING, AT VESPERS

On *Lord, I have cried...*, 6 stichera: 3 of the resurrection, in Tone V —

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

By Thy precious Cross didst Thou put the devil to shame, O Christ, and by Thy resurrection didst Thou break the sting of sin, and hast saved us from the gates of death. We glorify Thee, O Only-begotten One!

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

He was led like a lamb to the slaughter, bestowing resurrection upon the human race; and the princes of hades were afraid of Him, and the gates of weeping were seized, for Christ, the King of glory, entered in, saying to those in bonds: "Come forth!" and to those in darkness: "Show yourselves!"

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Great is the wonder! The immortal Creator of the invisible hosts, suffering in the flesh in His love for mankind, hath risen! Come, ye kindreds of the nations, let us worship Him! For, having been delivered from deception by His compassions, we have learned to hymn the one God in three Hypostases!

And 3 stichera of Anatolius, in the same tone —

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

We offer evening worship at the culmination of the ages unto Thee, the never-waning Light, Who in the flesh shone forth upon the world as in a mirror, Who didst descend even unto hades and destroy the darkness there, and didst show the nations the light of the resurrection. O Lord, Bestower of light, glory be to Thee!

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

Let us glorify Christ, the Author of our salvation; for when He rose from the dead, the world was saved from deception, the choir of the angels rejoiced, the beguilement of the demons was banished, fallen Adam arose, and the devil was set at naught.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

The guardsmen were instructed by the iniquitous: "Keep secret the rising of Christ; take the pieces of silver, and say that while we slept the dead man was stolen from the tomb." Who hath ever seen or heard of a corpse, and moreover one embalmed and naked, stolen, and the grave clothes left behind in the tomb? Be ye not deceived, O Jews! Learn ye the sayings of the prophets, and know that He is truly almighty, the Deliverer of the world!

Glory...: O Lord our Savior, Who madest hades captive, trampled down death, and hast enlightened the world by Thy Cross: Have mercy upon us!

Now & ever..., Dogmatic theotokion: Once, the image of the Bride who knoweth not wedlock was inscribed in the Red Sea. There Moses was the parter of the waters; and here Gabriel is the minister of a miracle. There Israel traversed the deep dryshod; and now the Virgin giveth birth unto Christ without seed. The sea remained impassable after Israel had crossed; and the immaculate one remaineth incorrupt after the birth of Emmanuel. O God Who hast appeared as a man, Who existest and hast existed from the beginning: Have mercy upon us!

Entrance with the censer. O gladsome Light...

Prokimenon, in Tone VII —

Give ear, O God, unto my prayer, and disdain not my supplication.

Stichos: Attend unto me, and hear me.

Stichos: Because they have turned iniquity upon me.

Stichos: Unto God have I cried, and the Lord hearkened unto me, evening, morning and noonday.

And again: Give ear, O God, unto my prayer, and disdain not my supplication.

Priest: *Let us all say...*, and the rest of the litany. *Vouchsafe, O Lord...* Then, the litany: *Let us complete our evening prayer...*

And after the exclamation, we chant the resurrectional sticheron, in Tone V —

With sounds of hymnody do we magnify Thee, Christ the Savior, Who hast not been separated from the heavens; for Thou didst accept the Cross and death for our race, as the Lord Who loveth mankind, Who hath overthrown the gates of hades, and hath risen on the third day, saving our souls.

Then follow the Paschal stichera, with their stichoi, in Tone V. *Christ is risen...*, thrice; and the dismissal.

AT MATINS

The order of service is the same as indicated above.

On the Praises, we chant 4 stichera, in Tone V —

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

O Lord, when the tomb had been sealed by the iniquitous, Thou didst issue forth from the grave, as Thou hadst been born of the Theotokos. Thine incorporeal angels did not understand how Thou hadst become incarnate, and the soldiers who guarded Thee did not sense when Thou didst arise. For both things were sealed for those who would examine them; but the wonders were revealed to those who worshipped the mystery with faith. Grant Thou joy and great mercy unto us who hymn it!

Stichos: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

O Lord, Who didst break asunder the everlasting chains and rend apart the bonds of hades, Thou didst rise from the tomb, leaving Thy grave-clothes behind as a witness to Thy true resurrection on the third day; and Thou didst go before Thy disciples into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

The women, O Lord, hastened to the tomb to see Thee, O Christ, Who didst suffer for our sake; and when they were come, they found an angel seated upon the stone, which had rolled away in fear; and he cried out to them, saying: "The Lord is risen! Tell ye the disciples that He hath risen from the dead, saving your souls!"

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

O Lord, as Thou didst come forth from the sealed tomb, so didst Thou enter in unto Thy disciples while the doors were fast shut, showing them the bodily sufferings which Thou didst take upon Thyself, O long-suffering Savior. Thou didst endure wounding as One from the seed of David, and didst free the world as the Son of God. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

Then follow the Paschal stichera with their stichoi. *Christ is risen...*, thrice. Litanies and dismissal. First Hour.

AT LITURGY

The Paschal antiphons.

Prokimenon, in Tone III —

O chant unto our God, chant ye; chant unto our King, chant ye.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

READING FROM THE ACTS OF THE APOSTLES, §6 [2:38-43]

In those days, Peter said unto the people: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all who are afar off, even as many as the Lord our God shall call." And with many other words did he testify and exhort, saying: "Save yourselves from this untoward generation." Then those who gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.

Alleluia, in Tone IV —

Stichos: Bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Stichos: Thou hast loved righteousness and hated iniquity.

GOSPEL ACCORDING TO JOHN, §8 [3:1-15]

At that time, there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him: "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." Jesus answered and said unto him: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus said unto Him: "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Jesus answered: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Nicodemus answered and said unto Him: "How can these things be?" Jesus answered and said unto him: "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak of what We do know, and testify to what We have seen; and ye receive not Our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He Who came down from heaven, even the Son of man Who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

Communion verse —

Receive ye the Body of Christ. Taste ye of the fountain of immortality.

BRIGHT THURSDAY, AT VESPERS

We chant this service to the all-holy Lady and Mistress, the Theotokos, the Life-bearing Spring, the composition of Kyr Nicephorus Callistus Xanthopoulus. We have not found such a service in the Typicon, yet have set it here out of love for the all-holy Theotokos.

On *Lord, I have cried...*, 10 stichera: 3 of the resurrection, in Tone VI —

Stichos: Bring my soul out of prison, that I may confess Thy name.

Gaining victory over hades, Thou didst ascend the Cross, that Thou mightest raise up with Thyself those who sit in the darkness of death, O Christ Who art free among the dead. O almighty Savior, Who pourest forth light from Thy light, have mercy on us!

Stichos: The righteous shall wait patiently for me until Thou shalt reward me.

Today hath Christ risen as He said, having trampled down death; and He hath granted joy to the world, that all of us, crying out, may thus utter a hymn: O almighty Savior, Wellspring of life, unapproachable Light, have mercy on us!

Stichos: Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

And 3 stichera of Anatolius, in the same tone —

Stichos: Let Thine ears be attentive to the voice of my supplication.

In Thy Cross do we boast, O Christ, and we hymn and glorify Thy resurrection; for Thou art our God, and we know none other than Thee.

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Continuously blessing the Lord, we hymn His resurrection; for, having endured the Cross, He destroyed death by death.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Glory to Thy power, O Lord; for Thou didst set at naught him who hath the might of death. By Thy Cross hast Thou renewed us, granting us life and incorruption.

Then these stichera of the Life-bearing Spring, in the same tone: Spec. Mel.: *Having set all aside...* —

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

In thee, O most immaculate one, did the Master of the heavens accomplish strange and all-glorious things from the beginning; for from on high He manifestly fell like rain into thy womb, O Bride of God, showing thee to be a wellspring which putteth forth every good thing and an abundance of healings, pouring forth benefactions in plenitude through the water of grace upon all who require strengthening of soul and health of body

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Most sincerely do we call thee the manna of heaven and the divine wellspring of paradise, O Virgin Mistress; for the grace of thy spring, which covereth the four parts of the earth, hath ever poured forth a stream of strange miracles, and is become the water requested and imbibed by all. Wherefore, in gladness, O ye who bear the name of Christ, let us hasten with faith, ever drawing forth sweetly flowing holiness

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

O Virgin Bride of God, thou pourest forth streams of healings upon those who with faith ever have recourse to thy spring; for thou freely and richly pourest forth healings in abundance upon the infirm, dost manifestly show forth as sighted the blind who approach thee, hast made many of the lame to walk, hast restored those who were paralyzed, by threefold pouring hast brought the dead to life, and hast cured the sufferings of the dropsical and those who labored to breathe.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

In thee, O most immaculate one, did the Master of the heavens accomplish strange and all-glorious things from the beginning; for from on high He manifestly fell like rain into thy womb, O Bride of God, showing thee to be a wellspring which putteth forth every good thing and an abundance of healings, pouring forth benefactions in plenitude through the water of grace upon all who require strengthening of soul and health of body.

Glory..., in the same tone —

Who can describe thy powers, O wellspring abounding with inexhaustible miracles, wherewith thou workest many healings which transcend nature? O the mighty works which thou pourest forth upon all! For thou hast not only expelled grievous ailments from those who have recourse to thee with love, but dost lave them, washing away the passions of their souls, imparting great mercy unto all.

Now & ever...: Dogmatic theotokion, in the same tone —

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth,

ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance with the censer. *O gladsome Light…*

Great prokimenon, in Tone VII —
I will love Thee, O Lord; the Lord is my foundation.
Stichos: My God is my helper, and I will hope in Him.
Stichos: With praise will I call upon the name of the Lord, and from mine enemies shall I be saved.
Stichos: He heard my voice out of His holy temple.
And again: I will love Thee, O Lord; the Lord is my foundation.

Priest: *Let us all say…*, and the rest of the litany. *Vouchsafe, O Lord…* Then, the litany: *Let us complete our evening prayer…*

And after the exclamation, we chant the resurrectional sticheron, in Tone VI —

In the heavens, O Christ our Savior, the angels hymn Thy resurrection; vouchsafe that we also on earth may glorify Thee with a pure heart.

Then these stichera for the Theotokos, in Tone V: Spec. Mel.: *Rejoice…* —

Rejoice, O life-bearing spring, noetic ocean producing seas of miracles for the whole world, in the outpouring of grace surpassing the streams of the Nile; second Pool of Siloam, pouring forth water as from an all-glorious rock, taking on the activity of the Jordan; manna which hath manifestly become salvific for the needs of any who seek, truly enriching and abundant, O Maiden Mother of Christ, who pourest forth great mercy upon the world.

Stichos: The Most High hath hallowed His tabernacle.

O ye faithful, with wondrous songs let us hymn the heavenly cloud, which hath incorruptibly let fall upon the earth the celestial Rain-drop — Christ, the Bestower of life — which giveth rise to life and poureth forth immortality, the divine water, ambrosia, nectar, which never corrupteth after it hath been drunk, and dispelleth the thirst which afflicteth men's souls. Unto those who drink thereof with understanding divine streams shall come forth from thy noetic womb, pouring forth abundant grace upon all.

Stichos: The rushings of the river make glad the city of God.

Rejoice, O life-receiving spring, eternally exuding graces — the outpouring of healings which dispelleth all the debilitating and evil strength of ailments, the recovery of sight for the blind, the divine cleansing of the leprous, which poureth forth the healing of every infirmity upon all who with faith have recourse to thy temple, the great and universal therapy, readily at hand and provided without cost, O Mother of Christ the Word, Who poureth forth great mercy on the world.

Glory…, in Tone V —

O ye who love the feasts of the Church, let us trumpet forth in hymns, let us clap our hands in the waters, and, rejoicing, let us join chorus in the eternal streams of the Life-bearing spring. Let rulers and princes come together and draw forth a fountain of grace in abundance; for it hath saved kings, and by its touch hath raised up those confined to their beds. All ye pastors, assembling, let us draw forth the rain-laden cloud, the saving water. Ye who are infirm, draw forth deliverance; ye who are afflicted, draw forth strength; ye who are afevered, draw forth coolness; ye who are blind, receive sight; ye who are deaf, receive goodly hearing; ye who suffer greatly, receive healing; ye who are dying, receive life. Clapping our hands, let us thus cry out to her who giveth

the waters of salvation to all the faithful in every place: O pure Virgin who pourest forth streams of eternal life from thy spring, never cease to pray for thy servants.

Now & ever, in the same tone —

It is the day of the resurrection! Let us adorn ourselves with the splendor of the festival and embrace one another! And let us say, O brethren, even unto those who hate us: "Let us forgive all things at the resurrection, and thus let us cry out: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

And, *Christ is risen…*, thrice; and the dismissal.

BRIGHT FRIDAY, AT MATINS

Canon of Pascha, with 8 troparia, including the irmos (with the refrain Christ is risen from the dead); and that of the Theotokos, with 6 troparia (with the refrain Most holy Theotokos, save us but *Glory…* and *Now & ever…* for the two final troparia), the acrostic whereof is "Nicephorus Callistus Xanthopoulus", in the same tone —

Ode I

Canon of Pascha

Irmos: It is the day of Resurrection! Let us shine with splendor, O ye peoples! Pascha, the Pascha of the Lord! For from death to life and from earth to heaven hath Christ God led us over who sing a hymn of victory.

Refrain: Christ is risen from the dead.

Let us purify our senses, and with the unapproachable light of the resurrection we shall behold Christ, shining forth with brilliance; and singing a hymn of victory, we shall clearly hear Him saying: "Rejoice."

Refrain: Christ is risen from the dead.

Let the heavens be glad as is meet, and let the earth rejoice; and let the whole world, both visible and invisible, keep festival, for Christ, our eternal Gladness, hath risen.

Then the canon of the Theotokos:

Ode I

Pour forth now, O Virgin Theotokos, thou Wellspring, imparting unto me the grace of discourse, that I may hymn thee, the wellspring, gushing forth life and grace for the faithful; for thou hast poured forth the hypostatic Word.

O honored Maiden, thy temple is revealed to all as therapy transcending nature; for from certain death it manifestly restoreth the faithful who hasten to it, and poureth forth abundant sweetness upon all.

From heaven thou alone truly pourest forth grace in abundance; for having called to blind Leo from on high, in manner past understanding, thou didst cause him to see the light through thy new pool.

Rejoice, O Mary! Rejoice, O honored one, who art the common boast of mankind! For the Creator of all manifestly descended upon thee like a raindrop, showing thee to be a fountain of immortality, O Bride of God.

Katavasiæ: the irmoi of the canon of Pascha

Ode III

Canon of Pascha

Irmos: Come, let us drink a new drink, not one miraculously sprung from a barren rock; but the Fount of incorruption – Christ Who poured forth from the tomb, in Whom we are established.

Refrain: Christ is risen from the dead.

Now have all things been filled with light – heaven and earth, and the nether regions. Let all creation, therefore, celebrate the rising of Christ, wherein it hath been established.

Refrain: Christ is risen from the dead.

Yesterday I was buried with Thee, O Christ; today I rise with Thee Who art risen. Yesterday I was crucified with Thee. Do Thou Thyself glorify me with Thee, O Savior, in Thy kingdom.

Canon of the Theotokos

O Maiden, we know thee to be the splendid and holy temple of the Master of all and the wellspring of incorruption, which poureth forth Christ, the Water wherewith we quench our thirst.

O Mistress, thou wellspring, by thy grace thou didst grant that the emperor pass the water which he grievously retained, by thy water breaking up the dreadful obstruction of his bladder-stone.

Abundant grace floweth from thee, O Virgin Theotokos, who pourest it forth as is thy wont. Because of thee do the lame leap about, a multitude of lepers are cleansed, and the demons are subdued.

Unto all the faithful dost thou impart cures — to kings and simple folk, paupers and princes, rich and poor together, O spring pouring forth divers healings.

Then the choir chanteth the kontakion of Pascha, in Tone VIII —

Though Thou didst descend even into the tomb, O Immortal One, yet didst Thou destroy the power of hades, and didst rise as victor, O Christ God, proclaiming to the myrrh-bearing women: "Rejoice!" bestowing peace upon Thine apostles, and granting resurrection to the fallen.

Ikos: The myrrh-bearing maidens forestalled the dawn, seeking, like the day, the Sun Who existed before the sun and once set in the tomb; and they cried one to another: "Come, O friends, and with fragrant spices let us anoint the buried body of the Bearer of Life Who hath raised up the flesh of fallen Adam which lieth in the tomb. Come, let us make haste like the Magi: let us offer worship and bring myrrh as a gift, not to One wrapped in swaddling clothes, but wound in a shroud; and let us lament and cry aloud: Arise, O Master, Who givest resurrection to the fallen!"

And this sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom...* —

Entreating grace, let us together praise the ever-flowing and vivifying spring which giveth rise to the divine Stream; for every day it poureth forth healing, showing the rivers' streams to be far inferior. Wherefore, approaching with love as is meet, with faith let us draw forth from the spring inexhaustible health which is truly immortal and with faith bedeweth the hearts of the loyal and pious; and with our mouths let us cry out: Thou art the consolation of the faithful!

Ode IV

Canon of Pascha

Irmos: Let the divinely eloquent Habbakuk stand with us on godly watch and show us the radiant angel, who clearly saith: "Today hath salvation come to the world, for Christ is risen, in that He is almighty!"

Refrain: Christ is risen from the dead.

Christ appeared as of the male sex when He opened the womb of the Virgin, and though a man He was called the Lamb. Our Pascha is without blemish, for He partook not of corruption, and as true God He was called perfect.

Refrain: Christ is risen from the dead.

Like a yearling lamb was Christ, our blessed crown, the purifying Pascha, slain of His own will for all; and from the tomb hath He shone forth upon us again as the beauteous Sun of righteousness.

Refrain: Christ is risen from the dead.

David, the ancestor of God, leapt, dancing before the foreshadowing ark. O ye holy people of God, beholding the fulfillment of the images, let us be divinely glad, for Christ hath risen as One omnipotent.

Canon of the Theotokos

The fountain of the spring of thy works, which unceasingly flowed out richly upon the whole earth, and speedily healeth everyone who is grievously ill, hath truly surpassed the grains of sand and the drops of rain.

The water of thy spring was poured out upon the breast of the woman afflicted with cancer, O Virgin Mistress, and at the stream thereof the deadly sufferings straightway ceased, and she felt the cancer simply depart.

What is wrought through thee, O Theotokos, is manifestly beyond comprehension and transcendeth nature, for the water of thy spring becometh curative and counteracteth deadly diseases. Truly the nature thereof hath never been known before.

The enemy always striveth to slay me by assaults of the pleasures. O Mistress Theotokos, thou fountain, disdain me not, but anticipate my need, O speedy aid. And deliver me from his snares, that I may ever hymn thee, the most hymned one.

Ode V

Canon of Pascha

Irmos: Let us rise very early in the morning and offer hymnody to the Master instead of myrrh; and let us behold Christ, the Sun of righteousness, Who shineth forth life upon all.

Refrain: Christ is risen from the dead.

Beholding Thy boundless compassion, O Christ, those held fast by the bonds of hades walked toward the light with gladsome steps, praising the eternal Pascha.

Refrain: Christ is risen from the dead.

O ye light-bearers, let us approach Christ Who issueth forth from the tomb like a bridegroom, and together with the ranks who love the feasts of the Church let us celebrate the saving Pascha of God.

Canon of the Theotokos

The wonders of thy spring which are spoken of, O Virgin Maiden, truly fill the minds of men with awe; for they transcend nature and sanctify all the faithful.

The fleece, the manna, the Pool of Siloam, the rock which gushed forth water, the Porch of Solomon, the waters of the Jordan and the well of the Samaritan woman recounted thy grace.

Droplets from thy spring restored a dead man to life, O Virgin Maiden, a thing beyond recounting and comprehension; for all thy works surpass human discourse, O most pure one.

Thou didst cure my sufferings, O Maiden, who curest the flux of the issue of blood, grievous burning by fire, the decline of health, blockage of water and dysentery.

Ode VI

Canon of Pascha

Irmos: Thou didst descend into the nethermost depths of the earth, and didst shatter the everlasting bars which held those who were bound, O Christ, and like Jonah from the sea monster Thou didst rise from the tomb on the third day.

Refrain: Christ is risen from the dead.

Thou didst arise from the tomb, maintaining the seals intact, O Christ Who in Thy birth didst not break the seal of the Virgin; and thou hast opened unto us the gates of paradise.

Refrain Christ is risen from the dead.

O my Savior, Thou living and unsacrificed Victim, Who of Thine own will didst as God bring Thyself to the Father, with Thyself Thou didst resurrect Adam, the father of our whole race, when Thou didst arise from the tomb.

Canon of the Theotokos

With words of discourse do we truly hymn thee as a spring, O pure one; for in manner past recounting thou gavest birth to the Abyss of wisdom, Who suspendeth the streams upon the air and the earth upon the water.

Thou didst upbear the scaffolding, averting the fall of the artisans in thy temple, O most holy spring, saving the men from the collapse of the building during an earthquake.

By fertility brought about through the streams of thy spring thou didst manifestly loose wombs which before were barren; for thou grantest offspring, in that thou gavest birth to the Master of all.

Neither discourse, nor intelligence, nor tongue are able to praise thy birthgiving, O pure one; and the dignity of philosophers and the beauty of rhetors fail before thee and are put to shame.

Kontakion, in Tone VIII: Spec. Mel.: *To thee, the champion leader...* —

O fountain of grace divine, ever flowing in

manner past recounting, thou givest me of the inexhaustible water of thy grace; wherefore, O thou who gavest birth to the Word in manner past understanding, I beseech thee: Bedew me with grace, that I may cry to thee: Rejoice, O water of salvation!

Ikos: O pure and undefiled Mistress who gavest birth to the Word, Who was immutably begotten of the Father before time began, enlarge thou my mouth, rendering it fit for thy laudation, that I may praise thee, crying out these things to thy spring:

Rejoice, wellspring of unceasing joy;
rejoice, torrent of ineffable goodness!
Rejoice, release from divers ailments;
rejoice, drowning of all the passions!
Rejoice, stream of radiant light, restoring the faithful to health;
rejoice, water wholly full of grace for those with multifarious infirmities;
Rejoice, cup of the Manna which poureth forth life;
rejoice, laver and nectar poured forth by God!
Rejoice, water of wisdom, removing ignorance;
rejoice, medicine for the heart, exuding divine sustenance!
Rejoice, thou who dost cause the cessation of infirmity!
rejoice, thou who dost quench the flame of illness.
Rejoice, O water of salvation!

Synaxarion

On Friday of Bright Week we celebrate the dedication of the temple of our all-holy Lady the Theotokos, which is called the Life-bearing Spring.

And we likewise keep the memory of the excellent supernatural miracles wrought in that church by the Mother of God.

In thy spring, O Virgin, every man clearly beholdeth
the Manna, the Pool of Siloam, and the Porch of Solomon

This church was originally founded by the Emperor Leo the Great, who was known as Marcellus. A good and compassionate man, one day, when he was still one of the simple inhabitants of the land, before he ascended the imperial throne, finding himself in that place, and there coming upon a blind man who was stumbling about, he took him by the arm. And lo! when they were drawing nigh to that place, the blind man, tormented by an unbearable thirst, asked Leo to refresh him with water. And entering a wooded area of the forest, he began to search for a spring; but at that time that area was thickly grown over with divers trees and densely covered with flowering shrubs. And since he did not find any water there, he turned back in sadness. But suddenly, as he was returning he heard a voice from on high, which said: "Be of good cheer, O Leo, for water is nigh at hand!" Leo then turned back and began again to search; but when his labors once more met with failure, he again heard that voice, saying: "Emperor Leo, go back to that thicket, and with thy hand mingle that water with mire, and therewith quench the thirst of the blind man; and when thou wilt anoint his eyes with the mire thou wilt recognize who I am who have dwelt in this place for long years. He did as the voice instructed him, and the blind man immediately regained his sight. And when, as the Mother of God had prophesied, Leo came to reign as emperor, he spared no expense in constructing over the spring a church, which standeth to this day. There, miracles were poured forth in abundance. When some years had passed, Justinian, the greatest sovereign of the Romans, who suffered from bladder stones, had received healing there; whereupon, out of veneration for the Mother of the Word, he rebuilt the church, which had since fallen into ruins because of an earthquake. This church was subsequently rebuilt again by Basil the Macedonian and his son, Leo the Wise. During their reign, the spring performed a great many miracles, so that it healed kidney stones, consumption and a myriad of other diseases, and divers types of cancer and bloody fluxes, of

which the empresses and other women suffered, and fevers of all sorts, and other sicknesses and incurable abscesses. It likewise cured infertility: thus, the Empress Zoë, who was barren, received a gift from this spring — a son, Constantine Porphyrogenitus. It even restored a dead man to life. He was from Thessaly and was traveling to this spring when he died on the way. When he was on the verge of dying, he commanded the sailors to take him to the temple of the spring and to pour out three vessels of water upon him before burying him there; but when the sailors poured the water upon him, the dead man straightway returned to life. Many years later, when that great church was about to collapse, the Theotokos appeared and bolstered the structure until the whole multitude assembled therein managed to flee. This water, when drunk, hath driven out divers demons, and delivered from prison men incarcerated therein. It also healed the Emperor Leo from kidney stones, and quenched the most virulent fever of Theophania, his consort. And it likewise cured his brother, the Patriarch Stephen, of consumption. It also restored the hearing of Patriarch John of Jerusalem. It cured the intense fever of the Patrician Tarasius, his mother, Magistrissa, while it healed his son, Stylianus, of dropsy. A certain woman by the name of Schizina it healed of a sickness of the womb. And the same water cured the Emperor Romanus and his consort of chronic diarrhea and constipation. At her mere invocation, the most holy one cured the monk Peperinus and his disciple, in Chaldæa. And similarly, the monk Matthew and Meletius, who had been denounced to the emperor, she delivered from his wrath. And who can recount the patricians, high officials of the Empire, and countless others who received cures? Stephen also received healing of his thigh through the burning of incense. And what tongue is able to recount the miracles this water hath wrought, and continueth to accomplish even today — miracles more abundant than rain-drops, the stars, the leaves of a tree — which we have seen even in our day? Thus, it hath miraculously cured an unusual urge to eat, cancer, caries, deadly tuberculosis, carbuncles, leprosy, deafness; it hath cured female tumors, and quite often spiritual passions, flux of the eyes and cataracts. John the Viking it cured of dropsy; another Viking it healed of a malignant chronic lesion; and Hieromonk Mark of a smarting rash which was spreading over his skin (either smallpox or measles); the Monk Macarius of fifteen years of shortness of breath and of stone; and many others, whom it is quite impossible to enumerate — all this hath the Mother of God done, and continueth to do; and she never ceaseth. Through the supplications of Thy Mother, O Christ God, have mercy upon us. Amen.

We then chant —

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, Who alone is sinless. We bow down before Thy Cross, O Christ, and we hymn and glorify Thy holy resurrection; for Thou art our God, and we know none other beside Thee. We call upon Thy name. Come, all ye faithful, and let us worship the holy resurrection of Christ. For, lo! by the Cross hath joy come to all the world. Ever blessing the Lord, we hymn His resurrection; for having endured crucifixion, He hath destroyed death by death. Thrice

And: Jesus having risen from the tomb, as He foretold, hath given us everlasting life and great mercy. Thrice

Ode VII

Canon of Pascha

Irmos: He Who delivered the children from the furnace, having become man suffereth as a mortal, and by suffering clotheth mortal splendor in incorruption. He alone is the blessed and most glorious God of our fathers!

Refrain: Christ is risen from the dead.

With myrrh the godly-minded women hastened after Thee, Whom they sought with tears as one dead; and they worshipped Thee, rejoicing, as the living God; and announced the mystic Pascha unto Thy disciples, O Christ.

Refrain: Christ is risen from the dead.

We celebrate the slaying of death, the destruction of hades, the beginning of a new and everlasting life; and, leaping up, we hymn the Cause thereof, the only blessed and most glorious God of our Fathers.

Refrain: Christ is risen from the dead.

Truly sacred, most festive and radiant is this saving night, the herald of the luminous day of the resurrection, whereon the timeless Light hath in the flesh shone forth upon all from the tomb.

Canon of the Theotokos

The infirm draw forth healings, for the most pure one poureth forth from the divine spring true sweetness, a torrent of delight which truly gusheth forth. Wherefore, let us all draw forth abundant streams with faith.

All the faithful who hear of thy strange wonders marvel, O Mistress; for thy water showeth the mute and deaf to speak freely, cureth those who suffer grievously, and imparteth healing.

Bedewing with the waters of thy strange spring those who approach thee, O pure one, thou leadest them up from the furnace of tribulations; for a man is freed from cancer, thou healest a leper, and hast quenched a burning fever.

O ye youths and maidens, and all men, with splendor and faith let us praise the Mistress with all our soul; for she hath healed outbreaks of lesions, the woundings of the evil ones, tumors and paralysis.

ODE VIII

Canon of Pascha

Irmos: This is the appointed and holy day, the one king and lord of Sabbaths, the feast of feasts and solemnity of solemnities, whereon we bless Christ forever.

Refrain: Christ is risen from the dead.

On this auspicious day, come, let us partake of the new fruit of the vine of divine gladness, and of the kingdom of Christ, praising Him as God forever.

Refrain: Christ is risen from the dead.

Cast thine eyes about thee, O Sion, and behold: for, lo! from the west and from the north, from the sea and from the east, have thy children come unto thee like divinely radiant luminaries, blessing Christ in thee forever.

Refrain: O all-holy Trinity, our God, glory to Thee!

Triadicon: O Father Almighty, and Word, and Spirit, Essence united in three Hypostases, transcending existence and all-divine! In Thee have we been baptized, and Thee do we bless for all ages!

Canon of the Theotokos

Thy spring poureth forth divine and precious water, O Virgin; for by the divine invocation of grace it greatly stancheth the discharge of the dropsied; wherefore, we honor thee, O spring, forever.

Let us all wisely hymn the honored and life-streaming water, for it drieth up the streams of effluent in the lungs of those with emphysema, and causeth them to breathe freely. O thy wonders, O pure Theotokos!

What mouths can praise thy strange birth-giving, O most hymned one? And what mind can examine the wellspring of thy miracles and describe it in words? Human nature cannot but marvel at thy wonders.

In thee, O Queen and Lady, hath the whole dominion of death been laid waste; for thou hast poured forth Christ, the immortal King, as water, as manna, forever.

ODE IX

Canon of Pascha

Irmos: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring. O Thy divine and beloved voice most sweet! For Thou didst truly promise to be with us until the end of the world, O Christ. Having this as the confirmation of our hope, let us rejoice, O ye faithful.

O Christ, Thou great and most sacred Pascha! O Wisdom, Word and Power of God! Grant that we may truly partake of Thee in the never-waning day of Thy kingdom

Canon of the Theotokos

Refrain: Most holy Theotokos, save us.

O pure Maiden, all waters are surpassed by the waters of thy spring, which, when poured forth, manifestly grant release from grievous ailments and all health to men's souls in manner transcending nature.

O Virgin, we all perceive thy spring to be a new Pool of Siloam, a release from infirmities; for eyes receive light, and we all ever receive health unto life.

O ye who seek health, hasten to the spring; for the Virgin Maiden liveth in the water. Join chorus and thus be glad as is meet, ye multitude of the faithful; for he who cometh to her temple receiveth an answer to his petitions.

The water of thy spring is exalted higher than the heavens, and it hath passed in streams over the abysses of the earth. It is nourishment for the soul, drink for the faithful, honey from the rock, and the bestowal of manna.

O Virgin, thou dost gladden the emperor supernaturally, pouring forth eternal grace from thy spring, ever granting him might over his enemies, victories, health, peace and the fulfillment of his petitions.

Exapostilarion of Pascha —

Having fallen asleep in the flesh, as one mortal, O King and Lord, Thou didst arise on the third day, raising up Adam from corruption and abolishing death. O Pascha of incorruption! O salvation of the world!

And that of the Life-bearing Spring, to the same melody —

Thou art truly a wellspring of living water, O Mistress; wherefore, thou dost wash our souls and bodies clean of grievous ailments by thy touch alone, pouring forth Christ, the Water of salvation.

On the Praises, we chant 8 stichera: 4 of the resurrection, in Tone VI —

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

Thy Cross, O Lord, is the life and resurrection of Thy people; and we who set our hope thereon hymn Thee, our risen God. Have mercy upon us!

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

Thy burial hath opened paradise to the human race, O Master; and, delivered from corruption, we hymn Thee, our risen God. Have mercy upon us!

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

Let us hymn Christ Who is risen from the dead, with the Father and the Spirit; and let us cry out to Him: Thou art our life and resurrection! Have mercy upon us!

Stichos: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

Thou didst rise from the tomb on the third day, as it is written, O Christ, raising up our forefather with Thyself. Wherefore, the human race glorifieth Thee and hymneth Thy resurrection.

And 4 stichera of the Theotokos, in Tone II: Spec. Mel.: *O house of Ephratha...* —

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

The water of the spring is salvific for all the infirm. Let us approach with faith and draw forth grace.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

The well which poureth forth a stream of immortal life upon those who draw nigh to it with faith imparteth an inexhaustible outpouring of healings.

Stichos: The Most High hath hallowed His tabernacle.

The water of the Virgin strengtheneth the souls of those who find themselves in the defilements of the passions. Let us hasten to the Maiden and wash them away.

Stichos: The rushings of the river make glad the city of God.

The sacred jar, the abundant manna, poureth forth the Master from her all-pure womb. Let us draw forth every needful thing.

Then follow the Paschal stichera with their stichoi. Then, *Christ is risen...*, thrice. Litanies and dismissal. First Hour.

AT LITURGY

The Paschal antiphons.

Prokimenon, in Tone VIII —
Their sound hath gone forth into all the earth, and their words unto the ends of the world.
Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

And that of the Theotokos, in Tone III —
My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

READING FROM THE ACTS OF THE APOSTLES, §7
[3:1-8]

In those days, Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of those who entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said: "Look on us." And he gave heed unto them, expecting to receive something of them. Then Peter said: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And also for the Theotokos —
READING FROM THE EPISTLE TO THE PHILIPPIANS, §240 [2:5-11]

Brethren: Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia, in Tone I —
Stichos: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints.
Stichos: God is glorified in the council of the saints.

And the stichos of the Theotokos, in Tone VIII —
Hearken, O daughter, and see, and incline thine ear.

GOSPEL ACCORDING TO JOHN, §7 [2:12-22]

At that time, Jesus went down to Capernæum, He, and His Mother, and His brethren, and His disciples: and they continued there not many days. And the Jews' Passover was at hand, and Jesus went up to Jerusalem. And found in the temple those who sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto those who sold doves: "Take these things hence; make not My Father's house a house of merchandise." And His disciples

remembered that it was written, The zeal of Thy house hath eaten me up. Then answered the Jews and said unto Him: "What sign showest Thou unto us, seeing that Thou doest these things?" Jesus answered and said unto them: "Destroy this temple, and in three days I will raise it up." Then said the Jews: "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" But He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said.

And the reading for the Theotokos —
GOSPEL ACCORDING TO LUKE, §54
[10:38-42; 11:27-28]

At that time, Jesus entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word. But Martha was cumbered about much serving, and came to Him, and said: "Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." And Jesus answered and said unto her: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him: "Blessed is the womb that bare Thee, and the paps which Thou hast sucked." But He said: "Yea, rather, blessed are they who hear the word of God, and keep it."

Communion verses —

Receive ye the Body of Christ. Taste ye of the fountain of immortality.

I will take the cup of salvation, and I will call upon the name of the Lord.

FRIDAY EVENING, AT VESPERS

On *Lord, I have cried...*, 6 stichera, in Tone VIII: 3 of the resurrection —

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

We offer to Thee, O Christ, evening hymnody and rational sacrifice; for it was Thy good pleasure to have mercy upon us by Thy resurrection.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

O Lord, O Lord, turn us not away from Thy face, but be Thou well-pleased to have mercy upon us by Thy resurrection.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Rejoice, O holy Sion, Mother of Churches, thou dwelling-place of God! For thou wast first to receive remission of sins, through the resurrection.

And 3 stichera of Anatolius, in the same tone —

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The Word, Who was begotten of God the Father before the ages, and Who in latter times of His own will became incarnate of her who knew not wedlock, endured death by crucifixion; and by His resurrection He hath saved man who was slain of old.

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

We glorify Thy resurrection from the dead, O Christ, whereby Thou hast freed the race of Adam from the tyranny of hades, and hast, as God, granted the world life everlasting and great mercy.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

BRIGHT FRIDAY

Glory to Thee, O Christ our Savior, Thou only-begotten Son of God, Who wast nailed to the Cross and didst rise from the grave on the third day!

Glory…: We glorify Thee, O Lord, Who of Thine own will didst endure the Cross for our sake, and we worship Thee, O almighty Savior. Turn us not away from Thy face, but hearken and save us by Thy resurrection, O Thou Who lovest mankind.

Now & ever…, Dogmatic theotokion: In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Entrance with the censer. *O gladsome Light…*

Great prokimenon, in Tone VIII —
Thou hast given an inheritance to them that fear Thy name, O Lord.

Stichos: From the ends of the earth unto Thee have I cried.
Stichos: I shall be sheltered in the shelter of Thy wings.
Stichos: So will I chant unto Thy name unto the ages.
And again: Thou hast given an inheritance to them that fear Thy name, O Lord.

Priest: *Let us all say…*, and the rest of the litany. *Vouchsafe, O Lord…* Then, the litany: *Let us complete our evening prayer…*

And after the exclamation, we chant the resurrectional sticheron, in Tone VIII —

Having descended from heaven, O Jesus, Thou didst mount the Cross, Thou didst come to death, O immortal Life, true Light for those in darkness, resurrection for the fallen. O our Savior, enlightenment of all, glory be to Thee!

Then follow the Paschal stichera, with their stichoi, in Tone V; *Christ is risen…*, thrice; and the dismissal.

SATURDAY OF BRIGHT WEEK, AT MATINS

The order of service is the same as indicated above.

On the Praises, we chant 4 stichera, in Tone VIII —

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

O Lord, though Thou didst stand forth before the tribunal, to be judged of Pilate, yet didst Thou not cease to sit on the throne with the Father. And having risen from the dead, Thou didst free the world from slavery to the alien, in that Thou art compassionate and lovest mankind.

Stichos: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

O Lord, Thou hast given us Thy Cross as a weapon against the devil; for he trembleth and quaketh, unable to bear the sight of its power. For it raiseth the dead and hath abolished death. Wherefore, we bow down before Thy burial and arising.

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

O Lord, though the Jews placed Thee in a tomb as one dead, yet the soldiers watched over Thee as a sleeping king, and like a treasure of life they sealed it with a seal. But Thou didst arise and hast given incorruption to our souls.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

Thine angel who proclaimed the resurrection, O Lord, frightened the guards and declared to the women, saying: "Why seek ye the Living among the dead? He Who is God hath risen and granted life to the whole world!"

Then follow the Paschal stichera with their stichoi; and, *Christ is risen…*, thrice. Litanies and dismissal. First Hour.

BRIGHT SATURDAY

AT LITURGY

The Paschal antiphons.

Prokimenon, in Tone III —
The Lord is my light and my Savior. Whom then shall I fear?
Stichos: The Lord is the defender of my life. Of whom then shall I be afraid?

READING FROM THE ACTS OF THE APOSTLES, §9 [3:11-16]

In those days, as the lame man who was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; Whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, Whom God hath raised from the dead; whereof we are witnesses. And His name, through faith in His name, hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

Alleluia, in Tone V —
Stichos: The Lord is King. He is clothed with majesty.
Stichos: For He established the world which shall not be shaken.

GOSPEL ACCORDING TO JOHN, §11 [3:22-33]

At that time came Jesus and His disciples into the land of Judæa; and there He tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him: "Rabbi, He Who was with thee beyond Jordan, to Whom thou barest witness, behold, the Same baptizeth, and all men come to Him." John answered and said: "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He Who hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He Who cometh from above is above all: He Who is of the earth is earthly, and speaketh of the earth: He Who cometh from heaven is above all. And what he hath seen and heard, that He testifieth; and no man receiveth His testimony. He who hath received His testimony hath set to his seal that God is true."

Communion verse —

Receive ye the Body of Christ. Taste ye of the fountain of immortality.

After the dismissal of the Liturgy, when the brethren go from the church to the refectory, ahead of them the deacon beareth the Artos without the image of the resurrection of Christ, while the paraecclesiarch and the brethren ring all the bells. Then, *Christ is risen…* is chanted thrice, as usual. After *Our Father…* is recited, and the meal is blessed as usual, the deacon saith: Let us pray to the Lord!
People: Lord, have mercy!

And the priest reciteth this prayer over the Artos:

O Lord Jesus Christ, our God, Thou Bread of the angels and Bread of eternal life, Who camest

down from heaven, and all throughout these most radiant days hast nurtured us with the spiritual food of Thy divine benefactions, because of Thy saving resurrection on the third day, we humbly entreat Thee: Regard now our entreaties and thanksgiving, and as Thou didst bless the five loaves in the wilderness, so now bless this bread, that all who taste thereof may be vouchsafed bodily and spiritual blessing and health through the grace and compassions of Thy love for mankind.

Exclamation: For Thou art our sanctification, and we send up glory unto Thee, and Thine unoriginate Father, and Thy most holy, good and life-creating Spirit, now and ever, and unto the ages of ages.
People: Amen.

When the brethren sit at table, the cellarer, having broken the loaf which all week long hath been upborne in place of the Panagia, doth distribute it to the brethren before their usual food, and thus do we partake thereof. The reader then beginneth the reading. In the refectory the brethren are afforded great consolation.

When we have risen from the meal, we chant *Christ is risen…*, thrice. Then the superior saith: *Blessed is He Who is merciful and feedeth us…* And, *Glory to Thee, O Lord! Glory to Thee, O Holy One!…*

Then we chant: *Glory…, Now & ever…* Lord, have mercy! thrice. Give the blessing. And the deacon, taking up with three fingers of both hands the usual loaf which is elevated throughout the year, maketh the sign of the Cross therewith over the tray, saying instead of *Great is the name of the Holy Trinity!* Christ is risen!, once. To which we respond: Truly He is risen! Then, bearing the loaf over above the icon of the Theotokos, he saith: Through her supplications, O Christ God, have mercy and save us. And we chant: *All of us, the generations of men, bless thee…* And the irmos of Ode IX: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou adorn thyself, O pure Theotokos, for the resurrection of thine Offspring. Then, both of its troparia, and again: *Shine, O shine…* Then the superior, or if he be absent, one of the priests, saith: *Unto the great entreaties of the all-blessed Mistress…* And we say: *Through her supplications…* Then the priest saith: The Lord Who is merciful and compassionate hath given food unto those who fear Him. And we chant: *Christ is risen…*, thrice. The reader saith the Trisagion through *Our Father…*, whereupon we chant the hypacoï: *Forestalling the dawn…; Glory…, Now & ever…;* the kontakion: *Though Thou didst descend into the tomb…;* Lord, have mercy! thrice. Give the blessing. Priest: *Blessed is God Who hath mercy and feedeth us with His rich gifts…* And we say: Amen. There followeth the usual forgiveness. And thus do we do until the leave-taking of the feast of Pascha.

THE SUNDAY OF ANTIPASCHA
WHICH IS THE MEMORIAL OF THE TOUCHING OF THE HOLY & GLORIOUS APOSTLE THOMAS

Be it known that on this, the second Sunday, Antipascha, naught is chanted for the resurrection; rather, all hymns are for the feast.

ON SATURDAY EVENING

The paraecclesiarch ringeth the bells, and we assemble in the narthex. When the priest hath intoned the blessing we say: *Christ is risen…*, thrice. Then followeth the Ninth Hour, with its three psalms, as on any other day, during which we say the troparion, *Thou didst descend from on high…*, and the kontakion, *Though Thou didst descend into the tomb…*

AT LITTLE VESPERS

When the priest hath intoned the blessing, we say *Christ is risen…*, thrice. Then followeth the psalm *Bless the Lord, O my soul…*

At *Lord, I have cried…*, 4 stichera, in Tone I: Spec. Mel.: *Joy of the ranks of heaven…* —

In His love for mankind Christ deigned to be touched, as before this He also endured the Cross and unjust slaying. He Who arose from the tomb on the third day did not break the seal, standing before the disciples as One omnipotent, the doors being shut. Twice

The disbelief of Thomas, who most audaciously touched the wounds of Christ's hands and feet with his curious hand, unto the assurance of the world, persuadeth all of the arising from the uttermost depths of hades of the Word, the God-man, which saveth the world.

When the apostles were gathered together in fear after Thy passion, O Word, Thou didst suddenly enter into their midst, the doors being shut, granting them peace, and exposing the precious wound of Thy side for Thomas to touch.

Glory…, Now & ever…, in Tone II —

After Thine arising, O Lord, when Thy disciples were assembled together and the doors were shut, Thou didst stand in their midst, granting them peace. And even Thomas, convinced by the sight of Thy hands and side, confessed Thee to be the Lord and God Who saveth those who hope in Thee, O Thou Who lovest mankind.

O gladsome Light… Prokimenon: *The Lord is King…*

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

With pure lips, O men, with the angels hymn ye the One Who rose from the tomb on the third day and hath raised up the world with Himself.

Stichos: Praise the Lord, O Jerusalem; praise thy God, O Sion.

When the doors were shut, O Savior, Thou didst appear to Thy sacred apostles, through them renewing Thy divine Spirit in us.

Stichos: For He hath strengthened the bars of thy gates, He hath blessed thy sons within thee.

Beholding Thee now not with our eyes, but with heartfelt love, and believing Thee to be God, O King of all, we magnify Thee in hymns.

Glory…, Now & ever…, in the same tone & melody —

Unto Thy people, O Deliverer, Thou givest peace and release from debts, through the supplications of the only, most pure Mother of God.

Then, *Now lettest Thou Thy servant depart…* Trisagion through *Our Father.* Troparion, in Tone VII —

When the sepulcher was sealed Thou didst shine forth life from the tomb, O Christ God; and when the doors were shut Thou didst stand before Thy disciples, O Resurrection of all, through them renewing an upright Spirit in us, according to Thy great mercy.

THOMAS SUNDAY

Be it known: If an all-night vigil is not served for this Sunday, on Saturday evening, at Compline, after the Trisagion, the festal kontakion from the Pentecostarion; *Glory…, Now & ever…,* the kontakion of Pascha: *Though Thou didst descend…* And thus is it done until the Leave-taking of Pascha.

AT GREAT VESPERS

After the priest intoneth the blessing, we chant *Christ is risen…,* thrice. And straightway we perform the Introductory Psalm, *Bless the Lord, O my soul…,* with chanting, as is customary. And when it is concluded, we sing *Blessed is the man…,* the entire first kathisma.

On *Lord, I have cried…,* 10 stichera idiomela, of the feast, the composition of John the Monk —

In Tone I: When the doors were shut, and the disciples were gathered together, Thou didst suddenly enter in, O almighty Jesus our God, and standing in their midst and granting them peace, Thou didst fill them with the Holy Spirit, and didst command them to wait, and in nowise to depart from Jerusalem, until they were invested with power from on high. Wherefore, we cry out to Thee: O our Enlightenment, Resurrection and Peace, glory to Thee! Twice

Eight days after Thine arising, O Lord, Thou didst appear to Thy disciples in the place where they were gathered; and having proclaimed to them "Peace be unto you!" Thou didst show Thy hands and all-pure side to the unbelieving disciple; and, believing, he cried out to Thee: "My Lord and my God, glory to Thee!" Twice

Thomas, who is called the Twin, was not with them when Thou didst enter in, the doors being shut, O Christ; wherefore, he did not believe the things that were said unto him, by his disbelief confirming our faith. But Thou, O Good One, didst not fail to show him Thine all-pure side, and the wounds of Thy feet and hands; and touching and beholding them, he confessed Thee to be not God alone, nor merely man, and cried out: "My Lord and my God, glory to Thee!" Twice

When the disciples doubted, on the eighth day the Savior stood before them where they were assembled, and, granting them peace, cried out to Thomas: "Come, O apostle, and touch the hands which the nails have pierced!" O the goodly unbelief of Thomas! He brought the hearts of the faithful to knowledge, and cried out with fear: "My Lord and my God, glory to Thee!" Twice

In Tone II: After Thine arising, O Lord, when Thy disciples were assembled together and the doors were shut, Thou didst stand in their midst, granting them peace. And even Thomas, convinced by the sight of Thy hands and side, confessed Thee to be the Lord and God Who saveth those who hope in Thee, O Thou Who lovest mankind. Once

When the doors were shut, Jesus, standing in the midst of the disciples, gave them peace and release from fear. Then said He unto Thomas: "Wherefore dost thou not believe that I have risen from the dead? Reach hither thy hand, and thrust it into My side, and behold; for as thou believest not, all have learned of My sufferings and resurrection, and to cry out with thee: 'My Lord and my God, glory to Thee!'" Once

Glory…, Now & ever…, the composition of John the Monk, in Tone VI —

When the doors were shut, Thou didst come unto the disciples, O Christ. Then was Thomas providentially not among them. For he said: "I will not believe if I do not see the Master myself; if I do not behold the side from whence blood and water — baptism — issued forth; if I do not see the wound whereby the great wound of man hath been healed; if I do not see that He hath not become a spirit, but is flesh and bone." O Lord, Who didst trample down death and convince Thomas, glory to Thee!

Entrance. *O gladsome Light…* Prokimenon: *The Lord is King…*

At Litia, these stichera —

In Tone IV: O Lord, Thou didst arrive in the unbearable radiance of Thy divinity, the doors being shut, and standing in the midst of the disciples Thou didst expose Thy side, revealing also the wounds of Thy hands and the holes in Thy feet; and easing their grief and sorrow, Thou didst manifestly cry out: "Ye see in Me the assumption of the flesh in the same form, O friends; I have not assumed the nature of a spirit." And Thou didst command the doubting disciple to touch Thee with trembling, saying: "Having tested all, come and doubt no more." And, touching Thy twofold nature with his hand, he cried out with faith and fear, drawn on by faith: "My Lord and my God, glory to Thee!"

In Tone VIII: "Touch My side with thy hand, O Thomas," saith Christ, "and come, thrust thy finger into the print of the nails. Test with faith, and believe on Me: be not unbelieving." And Thomas, as he touched the Master with his finger, cried with a loud voice: "My God and Lord! O Compassionate One, glory to Thee!"

Glory…, Now & ever…, the composition of Anatolius, in the same tone —

When the doors were shut and the disciples were assembled, the Savior stood forth where they were gathered, and standing in their midst said to Thomas: "Come, touch and see the print of the nails; stretch forth thy hand, and touch My side; and be not unbelieving, but proclaim with faith My resurrection from the dead.

Aposticha stichera, idiomela, in Tone IV —

O all-glorious wonder! Unbelief hath engendered certain faith! For Thomas said: "If I do not see, I will not believe." But when he had touched His side, he theologized that He is the Son of God incarnate, acknowledged that He suffered in the flesh, proclaimed the Resurrected One as God, and cried out with a splendid voice: "My Lord and my God, glory to Thee!"

Stichos: Praise the Lord, O Jerusalem; praise thy God, O Sion.

O all-glorious wonder! Hay which touched fire was saved! For, thrusting his hand into the fiery side of Jesus Christ our God, Thomas was not consumed at his touching; for the disbelief of his soul was changed to goodly faith, and he cried out fervently from the depths of his soul: "Thou art my Master and God! O Thou Who hast risen from the dead, glory to Thee!"

Stichos: For He hath strengthened the bars of thy gates, He hath blessed thy sons within thee.

O all-glorious wonder! John reclined against the breast of the Word, and Thomas was vouchsafed to touch His side. But the one drew forth therefrom an awesome and profound insight of theology; and the other was vouchsafed to teach us a mystery: for he clearly presenteth proofs of His rising, crying aloud: "My Lord and my God, glory to Thee!"

Glory…, Now & ever…, in Tone V —

O Thou Who lovest mankind, great and inconceivable is the multitude of Thy compassions! For Thou wast long-suffering, being buffeted by the Jews, probed by the apostle, and wast greatly tested by those who rejected Thee. How becamest Thou incarnate? How wast Thou crucified, O Sinless One? But impart understanding to us, as Thou didst to Thomas, that we may cry out to Thee: "My Lord and my God, glory be to Thee!"

Then, *Now lettest Thou Thy servant depart…* Trisagion through *Our Father,* and the troparion, in Tone VII —

When the sepulcher was sealed Thou didst shine forth life from the tomb, O Christ God; and when the doors were shut Thou didst stand before Thy disciples, O Resurrection of all, through them renewing an upright Spirit in us, according to Thy great mercy. Thrice

Then the blessing of the loaves, and the reading from the Acts of the Apostles. Either the Acts are read from the beginning, or the Commentary of Saint John Chrysostom on the Acts is read from the beginning. Beginning with the Sunday of Saint Thomas, the breaking of the bread doth not take place after the blessing of the loaves, due to the brevity of the night.

N.B.: If vigil is not served, after *Now lettest Thou Thy servant depart…* and the Trisagion, the troparion, *When the sepulcher was sealed…* is chanted, whereupon the dismissal is intoned. In the morning we chant Sunday Nocturns, during which we chant the Canon to the Trinity from Tone I of the Octoechos. After the canon, the Nocturns prayer *It is truly meet to glorify Thee…,* and the rest. Trisagion through *Our Father.* Troparion: *When the sepulcher was sealed…;* Lord, have mercy! 40 times. *Glory…, Now & ever… More honorable than the cherubim… O God, have compassion on us…* Then, the prayer *O omnipotent and life-creating…,* and the dismissal.

AT MATINS

After the conclusion of the reading, we say the Six Psalms, followed by the great litany.

We chant *God is the Lord…* in Tone VII, and the troparion of the feast —

When the sepulcher was sealed Thou didst shine forth life from the tomb, O Christ God; and when the doors were shut Thou didst stand before Thy disciples, O Resurrection of all, through them renewing an upright Spirit in us, according to Thy great mercy. Thrice

After the first chanting of the Psalter, the sessional hymn, in Tone I: Spec. Mel.: *When the stone had been sealed…* —

When the disciples had hid themselves for fear of the Jews, and were gathered together in Sion, Thou didst enter in unto them, O Good One, and didst stand in their midst, the doors being shut, imparting joy unto them; and Thou didst show them Thy hands, and the wound of Thine all-pure side, saying to the unbelieving disciple: "Bring hither thy hand, and test whether I am indeed He Who suffered for thy sake!"

Glory…, Now & ever…: The foregoing is repeated, followed by a reading for the feast.

After the second chanting of the Psalter, the sessional hymn, in Tone I: Spec. Mel.: *Thy tomb, O Savior…* —

Thou didst stand before Thy disciples, O Christ our Life, the doors being shut, showing them Thy side, Thy hands and feet, and convincing them of Thy rising from the tomb. But Thomas was not among them; wherefore he said: "If I do not see Him, I will not believe your words!" ˆ

Glory…, Now & ever…: The foregoing is repeated, followed by a reading for the feast.

Polyeleos, and this magnification —

We magnify Thee, O Christ, Bestower of life, Who for our sake didst descend into hades and didst raise up all with Thyself.

Selected psalm verses —

A The Lord is King, He is clothed with majesty. [92:1]
B The Lord is clothed with strength and hath girt Himself. [92:1]
A For He hath established the world which shall not be shaken. [92:1]
B Who shall tell of the mighty acts of the Lord? Who shall make all His praises to be heard? [105:2]
A Let them give thanks unto the Lord for His mercies, and for His wondrous works for the sons of men. [106:31]
B And He brought us out of darkness and the shadow of death. [cf. 106:14]
A For He shattered the gates of brass, and brake the bars of iron. [106:16]
B He delivered them from their corruption, and their bonds He brake asunder. [106:20, 14]

A For the Lord hath hearkened unto the poor. [68:38]
B And hath not despised them that are fettered. [68:38]
A The Lord awoke as one that sleepeth, and He smote His enemies. [77:70, 71]
B Behold, the eyes of the Lord are upon them that hope in His mercy. [32:18]
A To hearken unto the groaning of them that be in fetters. [cf. 78:11]
B To loose the sons of the slain. [101:20]
A Let God arise, and let His enemies be scattered; and let them that hate Him flee from before His face. [67:1]
B This is the day that the Lord hath made; let us rejoice and be glad therein. [117:24]
A Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end. [9:32]
B O Lord my God, I will confess Thee forever. [29:12]

Glory… Now & ever…; Alleluia, alleluia, alleluia. Glory to Thee, O God! Thrice

After the polyeleos, this sessional hymn, in Tone I: Spec. Mel.: *Thy tomb, O Savior…* —

"Beholding My side and the print of the nails, O Thomas, why believest thou not in My resurrection?" said the Lord Who arose from the tomb, ineffably appearing to the apostles; and the Twin, believing, cried out to the Creator: "Thou art my God and Lord!"

Glory…, Now & ever…: The foregoing is repeated, followed by a reading for the feast.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV —
Praise the Lord, O Jerusalem; praise thy God, O Sion.
Stichos: For He hath strengthened the bars of thy gates.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §116 (THE FIRST RESURRECTION GOSPEL) [28:16-20]

At that time the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying: "All power is given unto Me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Then, *Having beheld the resurrection of Christ,* thrice. Psalm 50; and the veneration of the Gospel-book. Then, *Glory…: Through the prayers of the apostles, O Merciful One…; Now & ever…: Through the prayers of the Theotokos, O Merciful One…;* then the sticheron: *Have mercy on me, O God…,* and Jesus having risen from the tomb, as He foretold, hath given us everlasting life and great mercy. And the prayer: *O God, save Thy people…*

From this day we begin to recite *Let us chant unto the Lord…,* which is done throughout the Pentecost period.

Canon of the feast (the irmoi twice, the troparia repeated to make up the number twelve), the composition of John the Monk, in Tone I —

ODE I

Irmos: O ye people, let us all chant a hymn of victory unto Him Who delivered Israel from the bitter bondage of Pharaoh, and led them dryshod in the depths of the sea, for He hath been glorified.

Today is the spring-time of our souls, for Christ, shining forth from the tomb on the third day, like the sun hath dispelled the dark storm of our sin. Him let us hymn, for He hath been glorified.

Most manifestly offering gifts to the radiant day, the king of days, the queen of the seasons adorneth the chosen people of the Church, unceasingly hymning the resurrected Christ.

Neither the gates of death, nor the seals on the tomb, nor the keys of the doors withstood Thee, O Christ; for having arisen Thou didst stand before Thy friends, O Master, granting them the peace which passeth all understanding.

Katavasia: The irmoi of Pascha, *both choirs together:* It is the day of Resurrection! Let us shine with splendor, O ye peoples! Pascha, the Pascha of the Lord! For from death to life and from earth to heaven hath Christ God led us over who sing a hymn of victory.

Ode III

Irmos: Establish me, O Christ, upon the immovable rock of Thy commandments, and illumine me with the light of Thy countenance, for there is none holy save Thee, Who lovest mankind.

Having by Thy Cross made us new instead of old, incorruptible instead of corruptible, O Christ, Thou didst fittingly order us to live in renewal of life.

Enclosed in Thy circumscribed flesh within the tomb, O uncircumscribed Christ, Thou didst arise, and, the doors being shut, Thou didst stand before Thy disciples, O Omnipotent One.

Having preserved for Thy disciples the wounds which Thou hadst willingly endured for us, O Christ, Thou didst show proof of Thy glorious resurrection.

Katavasia: Come, let us drink a new drink, not one miraculously sprung from a barren rock; but the Fount of incorruption – Christ Who poured forth from the tomb, in Whom we are established.

Hypacoï, in Tone VI —

As Thou camest in the midst of Thy disciples, granting them peace, O Savior, so come to us and save us.

Reading of the treatise of St. Gregory the Theologian, beginning: *To be honored with renewal...*

Ode IV

Irmos: Great is the mystery of Thy dispensation, O Christ! For, foreseeing it with divine vision from above, Habbakuk cried out to Thee: Thou hast come for the salvation of Thy people, O Thou Who lovest mankind!

Christ tasted gall, healing the ancient tasting of the fruit, and now, with the honeycomb, He granteth enlightenment to our ancestor and the sweet partaking of Himself.

Tried, Thou dost rejoice; wherefore, O Thou Who lovest mankind, Thou commandest him to do this, exposing Thy side to the unbelieving one, convincing the world of Thine arising on the third day.

Having drawn riches forth from the divine treasury which cannot be plundered, with the spear which pierced Thy breast, O Benefactor, the Twin filleth the world with wisdom and understanding.

Thy most blessed tongue boasteth, O Twin; for it was the first to proclaim with piety Jesus, the Bestower of life, God and Lord, and was filled with grace at thy touching Him.

Katavasia: Let the divinely eloquent Habbakuk stand with us on godly watch and show us the radiant angel, who clearly saith: "Today hath salvation come to the world, for Christ is risen, in that He is almighty!"

Ode V

Irmos: Waking at dawn out of the night, we chant to Thee, O Christ, Who with the Father art equally without beginning and art the Savior of our souls: Grant peace to the world, O Thou Who lovest mankind!

Standing before His sorrowful friends, the Savior did away with their sorrow by His arrival and moved them to jubilation at His resurrection.

O the truly laudable and awesome undertaking of Thomas! For he boldly touched the side which shone with divine fire.

The disbelief of Thomas didst Thou show us as engendering faith; for as Thou lovest mankind, O Christ, Thou dost profitably take thought for all things in Thy wisdom.

Katavasia: Let us rise very early in the morning and offer hymnody to the Master instead of myrrh; and let us behold Christ, the Sun of righteousness, Who shineth forth life upon all.

Ode VI

Irmos: Thou didst save the prophet from the sea monster, O Thou Who lovest mankind. Lead me up from the abyss of transgressions, I pray.

Thou didst not leave Thomas drowning in the depths of unbelief, O Master, stretching forth Thy hands to be probed.

Our Savior said: "Having touched Me, behold Me clad in bones and flesh. I have not changed!"

Thomas, who was not present at Thy first entry, O our Savior, touched Thy side and, believing, acknowledged Thee.

Katavasia: Thou didst descend into the nethermost depths of the earth, and didst shatter the everlasting bars which held those who were bound, O Christ, and like Jonah from the sea monster Thou didst rise from the tomb on the third day

Kontakion, in Tone VIII —

With his curious right hand Thomas probed Thy life-bestowing side, O Christ God; and as Thou didst enter, the doors being shut, with the other apostles he cried unto Thee: "Thou art my Lord and God!"

Ikos: Who preserved the disciple's hand unconsumed when it drew nigh to the fiery side of the Lord? Who gave it boldness and enabled it to touch the flaming bone which can in nowise be touched? For even if the side imparted power to the hand of clay, how was it able to touch what through its sufferings shook that which is above and that which is below? The grace was granted unto Thomas to touch these things, and to cry out unto Christ: Thou art my Lord and God!

Synaxarion for the Sunday of Saint Thomas

On this day, the second Sunday of Pascha, we celebrate the renewal of the resurrection of Christ and the touching of the Lord by the holy Apostle Thomas.

Stichoi: If hades and the seal of the sepulcher did not hinder Thee,
How will the lock of the doors hinder Thy movement, O Savior?

That which is called a "new feast", committed to perpetual commemoration, was in antiquity celebrated on the occasion of any noteworthy event. Thus, when the cycle of time brought round the day on which the event took place, the ancients celebrated an annual commemoration thereof, so that great deeds would not pass into oblivion. Hence, the Jews first celebrated Passover in Galgala, to commemorate the passage through the Red Sea. Likewise, and moreover with solemnity, was celebrated the festal commemoration of the Tabernacle of the Witness; likewise also the reign of David, and another, so that each event would not be observed only once. And since, of all the events in the life of Christ, the resurrection is by comparison far the greatest, more exalted than any other, we celebrate it and commemorate it not only every year, but always, additionally, on the eighth day. And the first festal commemoration is the actual Sunday which one may quite legitimately call the eighth and the first, the eighth, counting from Pascha, and the first, as the beginning of others. Furthermore, it is called the eighth because it is set forth as an image of that endless day in the age to come, which will also be the first and only one which will not be cut short by night. This is what the feast of renewal is. What happened with Thomas is this: on that day when the resurrected Christ appeared in the evening to the disciples, Thomas was not among the others who were assembled out of fear of the Jews. A little time afterwards, when he came to them and learned of the appearance of Christ, he refused to believe not only the disciples, that they had beheld Him

risen, but, alone among the twelve, that Christ had risen at all. But God, Who arrangeth all things for good, and careth even for the one, and likewise, in His exalted dispensation, so as to establish faith in the resurrection among later generations, and even more, to excite the utter love of that one, having waited eight days, that he who did not believe might impart to all a most assured faith in the resurrection, He came again and, the doors being closed as before, but Thomas being there, He entered and gave them His peace, as usual. Then, He gestured to Thomas and said: "Bring hither thy finger, and behold My hands, and bring hither thy hand, and probe My side; and be not unbelieving, but believing. But since thou didst desire to convince thy mind not through sight alone, thou, being hasty, didst remember feeling as well. (And He showed them that when Thomas had said these things to the disciples, He [the Lord] had heard them.) Wherefore, thrust thy hand into My side." And He showed that the wound in His side was wide enough to admit a whole hand into its depths! And Thomas, having probed carefully, and come to faith by touching (for it was permitted him both to see and to do this so as to be convinced, even though it involved the incorrupt and deified body), proclaimed the proof: "My Lord and my God!" — the one for the sake of the flesh, the other for the sake of the divinity. And Christ said to him: "Thou has believed because thou didst see Me; but blessed are they who have not seen, yet have believed." Thomas is called the Twin, either because he was born a twin, or because he was of two minds concerning the resurrection, or because by nature his middle finger grew longer than the so-called index finger; but it would be more accurate to say that he was of two minds and desired to touch with these lengthened fingers. Others say, and this is more in accordance with the truth, that the very name Thomas means Twin. This was the second appearance of Christ. The third was by the Sea of Tiberias when, after the draught of fishes, He partook of food prepared over a divine fire, as He Himself knew, thereby showing forth His resurrection as beyond doubt. Later, He appeared in Emmaus; a fifth time in Galilee; and even, as they say, to the eleven, before ascending into heaven. And appearing after the resurrection, He performed many extraordinary works in the sight of the disciples (yet showed them to few). The Evangelists do not record them, because it would not have been possible for many of the people in the world to hear of them, so greatly did they transcend nature. O Christ our God, through the supplications of Thine Apostle Thomas, have mercy upon us! Amen.

Ode VII

Irmos: When the people were summoned with the sound of music to worship the image, the children of David, chanting the songs of Sion like their fathers, rejected the wicked edict of the tyrant and transformed the flame into dew, singing the hymn: O supremely exalted God of our fathers, blessed art Thou!

This is the first and radiant day of the Lord, whereon it behooveth the new people of God to rejoice, as is meet, with trembling; for as the eighth day it provideth an image of the age which is to come. O supremely exalted God of our fathers, blessed art Thou!

Thomas the Twin, who alone had boldness and hath profited us by his disbelieving faith, freeth all the ends of the earth from dark ignorance, and with faithful unbelief weaveth a wreath for himself, manifestly saying: "Thou art Lord!" O supremely exalted God of our fathers, blessed art Thou!

Thomas, whose doubt in Thine arising was not for naught, did not suppress it, but strove to show all the nations that it is beyond doubt, O Christ. Hence, having convinced all by his unbelief, he hath taught them to say: "Thou art Lord!" O supremely exalted God of our fathers, blessed art Thou!

Thrusting his hand with fear into Thy life-bearing side, O Christ Savior, with trembling he sensed the twofold activity of the two natures which were united in Thee without confusion; and with faith

he cried out, saying: "Thou art Lord!" O supremely exalted God of our fathers, blessed art Thou!

Katavasia: He Who delivered the children from the furnace, having become man suffereth as a mortal, and by suffering clotheth mortal splendor in incorruption. He alone is the blessed and most glorious God of our fathers!

Ode VIII

Irmos: Hymn the Lord, Who preserved the children in the fiery flame of the burning furnace, descending unto them in the form of an angel, and exalt Him supremely forever!

Thomas, who desired the joyous sight of Thee, before did not believe, but vouchsafed it; he called Thee God and Lord, O Master, Whom we exalt supremely for all ages.

Hymn ye the Lord, Who endured the disbelief of Thomas, and showed him His side, and was touched by his hand; and exalt Him supremely for all ages!

Thomas's doubt disclosed to us a hidden treasure; for, theologizing with a God-bearing tongue, he said: "Hymn the Lord and exalt Him supremely for all ages!"

Katavasia: This is the appointed and holy day, the one king and lord of Sabbaths, the feast of feasts and solemnity of solemnities, whereon we bless Christ forever.

We do not chant the Magnificat; rather, each choir chanteth the irmos of Ode IX.

Ode IX

Irmos: Thee, the Mother of God, the radiant lamp, the all-wondrous glory more exalted than all creatures, do we magnify with hymns.

In hymns do we magnify Thy radiant and most splendid day, O Christ, the most luminous grace, whereon Thou didst stand before Thy disciples, beautiful in comeliness.

In hymns do we magnify Thee Who wast touched in Thy side by a hand of clay, yet didst not consume it with the fire of Thine immaterial, divine essence.

Seeing not with our eyes, but having come to belief through heartfelt love, in hymns we magnify as God Christ Who rose from the tomb.

Katavasia: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

Then, *Holy is the Lord our God!,* in Tone I, thrice.

Exapostilarion: Spec. Mel.: *The heaven with stars…* —

O Thomas, who hast probed the wounds of My members with thy hand, do not fail to believe in Me Who was wounded for thy sake. Be thou of one mind with the disciples, and proclaim Me to be the living God. Twice

Glory…, Now & ever… —

Today is spring filled with sweet fragrance, and creation, renewed, doth exult. Today the keys are removed from the doors, as is the unbelief of Thomas the friend of Christ, who crieth: "My Lord and God!"

On the Praises, 4 stichera, in Tone I: Spec. Mel.: *O all-praised martyrs…* —

After Thy dread rising from the tomb, O Bestower of life, just as Thou didst not break the seals of the sepulcher, so didst Thou enter in to Thine all-glorious apostles, the doors being shut, granting them peace and bestowing upon them Thine upright Spirit in Thine infinite mercy. Twice

Thomas the Twin had not arrived when Thou didst appear to the disciples, O Lord. Wherefore, he did not believe in Thy resurrection, and unto those who had seen Thee he cried: "If I do not thrust my finger into His side and the print of the nails, I will not believe that He hath risen!"

"As thou desirest to touch Me," Christ cried out to Thomas, "bring hither thy hand, and

acknowledge that I possess bones and an earthly body; and be not unbelieving, but be thou convinced with the others." And he cried out: "Thou art my God and Lord! Glory to Thy rising!"

Glory..., in Tone VI —

Eight days after Thine arising, O Jesus our King, only-begotten Word of the Father, Thou didst appear to Thy disciples, the doors being shut; and granting them peace, Thou didst show signs unto the unbelieving disciple, saying: "Come and touch My hands and feet, and Mine incorrupt side!" And, believing, he cried out to Thee: "My Lord and my God, glory be to Thee!"

Now & ever...: Theotokion, in Tone II —

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory to Thee!

Great Doxology. Troparion of the feast. Litanies. Dismissal.

From this day we begin the procession, *i.e.,* we go forth to the narthex. Likewise, the catecheses of our venerable father Theodore the Studite, at which we chant the evangelical sticheron:

Glory..., Now & ever..., in Tone I —

When the disciples came to the Mount of Olives for Christ's ascension from the earth, the Lord stood before them; and having worshipped Him and learned of the authority given them everywhere, they were sent forth to proclaim to the whole world His resurrection from the dead and His ascension into the heavens. And Christ God, the Savior of our souls, promised to remain with them without fail, forever.

N.B.: Note that the procession to the narthex and the reading of the catecheses of the Studite precede the First Hour. Thereafter come the First Hour and the rest, as usual; and the final dismissal.

Be it known that we sing the services of the saints whose commemorations coincide with the Sundays of the Pentecost period at Compline.

Liturgy is celebrated early because of the burden of the vigil. The Hours, each with its three psalms, are read in the narthex, according to the Typicon, and therein we read the troparion and kontakion of the feast.

Be it known that from Saint Thomas Sunday to the leave-taking of the feast of Pascha, we begin the Liturgy thus:

When the deacon hath said: Master, give the blessing, and the priest hath said: *Blessed is the kingdom...*, the priest chanteth *Christ is risen...*, thrice, without the stichoi *Let God arise...* Then followeth the great litany, and the rest of the Liturgy.

Instead of *It is truly meet...*, we chant:

The angel cried out to her who is full of grace: "Rejoice, O pure Virgin! And again I say, Rejoice! Thy Son, Who hath raised up the dead, hath risen from the tomb on the third day!" Be glad, O ye people!

And then: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

And when the priest saith: *With the fear of God...*, we say: Blessed is He that cometh in the name of the Lord. God is the Lord and hath appeared unto us. Priest: *O God, save Thy people...;* and instead of the troparion, *We have seen the true Light...*, we chant, *Christ is risen...*, once. This we do until the leave-taking of Pascha. The rest of

the Liturgy is done as usual. After the dismissal, when the priest saith, Glory to Thee, O Christ God our hope, glory to Thee!, we chant *Christ is risen...*, thrice. Then followeth the dismissal of the Liturgy, as usual.

AT LITURGY

We begin with the Typical Psalms, and chant on the Beatitudes 8 troparia from Odes III and VI.

After the entrance, the troparion: *When the sepulcher was sealed...; Glory..., Now & ever...:* the kontakion: *With his curious right hand...*

Prokimenon, in Tone III —

Great is our Lord, and great is His strength, and of His understanding there is no measure.

Stichos: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

READING FROM THE ACTS OF THE APOSTLES, §14 [5:12-20]

In those days, by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and those who were vexed with unclean spirits: and they were healed every one. Then the high priest rose up, and all those who were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said: "Go, stand and speak in the temple to the people all the words of this life."

Alleluia, in Tone VIII —

Stichos: Come, let us rejoice in the Lord; let us shout with jubilation unto God our Savior.

Stichos: For the Lord is a great God and a great King over all the earth.

GOSPEL ACCORDING TO JOHN, §65 [20:19-31]

When it was evening on that day, the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them: "Peace be unto you." And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again: "Peace be unto you: as My Father hath sent Me, even so send I you." And when He had said this, He breathed on them, and said unto them: "Receive ye the Holy Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him: "We have seen the Lord." But he said unto them: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said: "Peace be unto you." Then said He to Thomas: "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." And Thomas answered and said unto Him: "My Lord and my God." Jesus said unto him: "Thomas, because thou hast seen Me, thou hast believed: blessed are they who have not seen, and yet have

believed." And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.

Communion verse —

Praise the Lord, O Jerusalem; praise thy God, O Sion. Alleluia. *thrice*

At the meal the brethren are afforded great consolation. And rising from table, we say all that hath been prescribed for Bright Week.

ON THE EVENING OF SAINT THOMAS SUNDAY

When the priest hath given the blessing, we say: *Christ is risen...*, thrice. Then the Trisagion through *Our Father;* Lord, have mercy!, twelve times; *Glory..., Now & ever...; O come, let us worship....* thrice. And we read the Ninth Hour as usual, with three psalms, including the troparion and kontakion of the feast. Then we chant Vespers, without a kathisma.

On *Lord, I have cried...*, 6 stichera, in Tone I: Spec. Mel.: *O all-praised martyrs...* —

After Thy dread arising from the tomb, O Bestower of life, just as Thou didst not break the seals of the sepulcher, so didst Thou enter in to Thine all-glorious apostles, the doors being shut, granting them peace and bestowing upon them Thine upright Spirit in Thine infinite mercy.

Thomas the Twin had not arrived when Thou didst appear to the disciples, O Lord. Wherefore, he did not believe in Thy resurrection, and unto those who had seen Thee he cried: "If I do not thrust my finger into His side and the print of the nails, I will not believe that He hath risen!"

"As thou desirest to touch Me," Christ cried out to Thomas, "bring hither thy hand, and acknowledge that I possess bones and an earthly body; and be not unbelieving, but be convinced with the others." And he cried out: "Thou art my God and Lord! Glory to Thine arising!"

And 3 stichera prosomia from the Menaion; *Glory...*, of the saint.

But if there be none, *Glory..., Now & ever...*, of the feast, in Tone I —

When the doors were shut, and the disciples were gathered together, Thou didst suddenly enter in, O almighty Jesus our God, and standing in their midst and granting them peace, Thou didst fill them with the Holy Spirit, and didst command them to wait, and in nowise to depart from Jerusalem, until they were invested with power from on high. Wherefore, we cry out to Thee: O our Enlightenment, Resurrection and Peace, glory to Thee!

Entrance. *O gladsome Light...*

Great Prokimenon, in Tone VII —

What God is as great as our God? Thou art God Who workest wonders.

Stichos: Thou hast made Thy power known among the peoples.

Stichos: And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High. '

Stichos: I remembered the works of the Lord; for I will remember Thy wonders from the beginning.

And again: What God is as great as our God? Thou art God Who workest wonders.

Then the litany: *Let us all say...* And, *Vouchsafe, O Lord...* And the litany: *Let us complete our evening prayer unto the Lord...*

Aposticha: sticheron of the resurrection, from the Octoechos, in Tone I —

Accept Thou our evening prayers, O holy Lord, and grant us remission of sins, as Thou alone art He Who hath shown forth the resurrection in the world.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of compunction: Great is the abyss of my many transgressions, O Savior, and I sink grievously because of mine offenses. Grant me Thy hand, as Thou didst to Peter, O God. Save me, and have mercy upon me!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Through the supplications of all the saints and the Theotokos, O Lord, grant us Thy peace, and have mercy upon us, in that Thou alone art compassionate.

Glory..., Now & ever..., in the same tone —

Eight days after Thine arising, O Lord, Thou didst appear to Thy disciples in the place where they were gathered; and having proclaimed to them "Peace be unto you!" Thou didst show Thy hands and all-pure side to the unbelieving disciple; and, believing, he cried out to Thee: "My Lord and my God, glory to Thee!"

After the Trisagion, the troparion of the feast. If there be a troparion of the saint, we say it first, and afterwards, *Glory..., Now & ever...*, of the feast: *When the sepulcher was sealed...* And the dismissal.

This is the order of service for Vespers on all Sundays throughout the period of Pentecost.

N.B.: From this day we read Little Compline. And we chant the Canon of Supplication to the All-holy Theotokos, which is in the Octoechos, and the three-ode canons of the day from the Pentecostarion, the composition of Kyr Joseph. Wherever we recite an ode of the three-ode canon, the corresponding ode of the Canon of Supplication to the Theotokos is omitted. After *It is truly meet...*, and *Our Father...*, throughout the period of Pentecost we recite the kontakion of the feast. Each day during Liturgy, on the Beatitudes we read 6 troparia from the appointed ode, including the irmos, thus: On Monday, Ode I, on Tuesday, Ode IV, on Wednesday, Ode V, on Thursday, Ode VII, on Friday, Ode VIII, on Saturday, Ode IX. This is the case for every day throughout the fifty days until Pentecost.

ON MONDAY OF THE WEEK OF ANTIPASCHA AT MATINS

After the priest hath begun: *Glory to the Holy, Consubstantial...*, we say *Christ is risen...*, thrice. We use this beginning *Christ is risen...* also for the Hours, Vespers and Compline, from this Matins of the Sunday of Antipascha until the Ascension of Christ. [Though no mention is made of Nocturns, I am of the opinion that it is clearly to be chanted privily, because its beginning seemeth to indicate this.] And straightway, after *Christ is risen..., Glory to God in the highest, and on earth peace...*, is said, and the usual Six Psalms. Great litany. Then, *God is the Lord...*, in Tone VII. Troparion of the feast, *When the sepulcher was sealed...*, thrice. This troparion is done all throughout the week. We chant two kathismata of the Psalter, while the third is done at Vespers. And thus do we read the Psalter until September 21st.

After the first chanting of the Psalter, the sessional hymn of the resurrection, in Tone I —

The soldiers guarding Thy tomb, O Savior, became as dead men because of the radiance of the angel who appeared before them, proclaiming the resurrection to the women. We glorify Thee, the Destroyer of corruption, and we bow down before Thee, our one God Who hast risen from the grave.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

I, the prodigal, am conceived in iniquities, and I dare not gaze upon the heights of heaven; but risking offense to Thy love for mankind, I cry: Cleanse me, O God, and save me!

Stichos: Wondrous is God in His saints, the God of Israel.

O Lord, the glorious passion-bearers were invested by Thee with the boast of suffering and the dignity of crowns; for by enduring wounds they vanquished the iniquitous, and by divine power they received victory from heaven. Through their supplications free me also from the invisible foe, O Savior, and save me.

Glory..., Now & ever...: Theotokion —

Beholding the miracle of miracles wrought in thee, O thou who art full of grace, creation rejoiceth; for thou didst conceive without seed and gavest birth ineffably unto Him upon Whom the orders of angels cannot gaze. Him do thou beseech as God in behalf of our souls.

Then the reading in St. John Chrysostom's interpretation of the Gospel of John.

After the second chanting of the Psalter, this sessional hymn, in Tone I: Spec. Mel.: *Thy tomb, O Savior...*

Thomas the Twin, who touched the unbearable side with his hand, was not consumed at the touch, but remained, touching the wounds with yet greater assurance, and saying unto Him Who was pierced for our sake: "Thou art my Lord and my God, even though Thou hast endured suffering!"

Glory..., Now & ever...: The foregoing is repeated.

And another reading.

Then, *Having beheld the resurrection of Christ...*, once; and Psalm 50.

N.B.: Thus do we do until the Ascension of the Lord. Nor do we say *Unto the Lord we chant...;* rather, we do as prescribed in the Irmologion. We begin from the irmoi, which we chant twice, and then chant the troparia, to make up the number six, and then the troparia of the canon from the Menaion, to the number four. After Ode III, the kontakion and sessional hymn of the saint; *Glory..., Now & ever...,* sessional hymn of the feast. After Ode VI, the kontakion of the feast, and its ikos. We chant the Magnificat. After Ode IX, the exapostilarion of the feast, twice; *Glory...,* that of the saint, if there be one; *Now & ever...,* the second exapostilarion of the feast.

On the Praises, 4 stichera from the Octoechos, in Tone I —

We hymn Thy saving Passion, O Christ, and glorify Thy resurrection. Twice

The next world awaiteth thee, O soul, and the Judge will rebuke thy hidden and evil deeds. Wherefore, tarry not amid the things that are here, but step forth beforetime, crying out to the Judge: Cleanse me, O God, and save me!

Martyricon: Come, O ye people, and with hymns and spiritual songs let us all honor the passion-bearers of Christ, for they are the luminaries of the world and the preachers of the Faith, the ever-flowing fountain from whence healings pour forth upon the faithful. By their supplications, O Christ our God, grant peace to Thy world and great mercy to our souls.

Glory..., Now & ever..., in the same tone —

Thomas, who is called the Twin, was not with them when Thou didst enter in, the doors being shut, O Christ; wherefore, he did not believe the things that were said unto him, by his disbelief confirming our faith. But Thou, O Good One, didst not fail to show him Thine all-pure side, and the wounds of Thy feet and hands; and touching and beholding them, he confessed Thee to be not God alone, nor merely man, and cried out: "My Lord and my God, glory to Thee!"

Then, Glory to Thee Who hast shown us the light!, and the Doxology.

Litany: *Let us complete our morning prayer unto the Lord...*

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha...* —

With pure lips, O men, with the angels hymn ye the One Who arose from the tomb on the third day and hath raised up the world with Himself.

Stichos: Praise the Lord, O Jerusalem; praise thy God, O Sion.

When the doors were shut, O Savior, Thou didst appear to Thy sacred apostles, through them renewing Thy divine Spirit in us.

Stichos: For He hath strengthened the bars of thy gates, He hath blessed thy sons within thee.

Beholding Thee now not with our eyes, but with heartfelt love, and believing Thee to be God, O King of all, we magnify Thee in hymns.

Glory..., doxasticon of the saint, if there be one.

Now & ever..., in Tone I —

When the disciples doubted, on the eighth day the Savior stood before them where they were assembled, and, granting them peace, cried out to Thomas: "Come, O apostle, and touch the hands which the nails have pierced!" O the goodly unbelief of Thomas! He brought the hearts of the faithful to knowledge, and cried out with fear: "My Lord and my God, glory to Thee!"

Troparion of the feast, in Tone VII —

When the sepulcher was sealed Thou didst shine forth life from the tomb, O Christ God; and when the doors were shut Thou didst stand before Thy disciples, O Resurrection of all, through them renewing an upright Spirit in us, according to Thy great mercy.

Then, the litany: *Have mercy on us, O God...,* after which the priest saith: *Christ our God, He Who Is, is blessed...* People: *Establish, O God...*

And straightway the First Hour, with three psalms, is read as usual. Troparion and kontakion of the feast and the saint. If for the saint's canon only four troparia are prescribed, only the kontakion of the feast is read, and the kontakion of the saint is omitted. Then followeth the final dismissal. The usual commemoration of the departed in the narthex. From this day we begin the Interhours as appointed by the Typicon. Be it known that the prayers are prescribed to be read during the Introductory Psalm at Sunday Vespers and the Six Psalms at Monday Matins; also, the stichera and sessional hymns from the Octoechos change throughout the weeks before the Ascension of the Lord.

AT LITURGY

On the Beatitudes, 6 troparia from Ode I of the canon of the feast. This is the case for every Monday throughout the fifty days until Pentecost.

After the entrance: Troparion of the feast: *When the sepulcher was sealed...;* troparion of the temple, if of the Theotokos; troparion of the temple of a saint; troparion of the saint of the day, if there be one; then, kontakion of the temple, if of a saint; *Glory...,* that of the saint of the day; *Now & ever...,* that of the feast: *With his curious right hand...* We do not chant the kontakion of the temple, if of the Lord or the Theotokos, at any time during the fifty days of Pentecost.

Prokimenon, in Tone III —

Great is our Lord, and great is His strength, and of His understanding there is no measure.

Stichos: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

READING FROM THE ACTS OF THE APOSTLES, §9
[3:19-26]

In those days, Peter said to the people: "Repent ye, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, Who before was preached unto you:

Whom heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers: 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.' Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham: 'And in thy seed shall all the kindreds of the earth be blessed.' Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

Alleluia, in Tone VIII —

Stichos: Come, let us rejoice in the Lord; let us shout with jubilation unto God our Savior.

Stichos: For the Lord is a great God and a great King over all the earth.

GOSPEL ACCORDING TO JOHN, §6 [2:1-11]]

At that time, there was a marriage in Cana of Galilee; and the Mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the Mother of Jesus said unto Him: "They have no wine." Jesus said unto her: "Woman, what have I to do with thee? Mine hour is not yet come." His Mother said unto the servants: "Whatsoever He saith unto you, do it." And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus said unto them: "Fill the waterpots with water." And they filled them up to the brim. And He said unto them: "Draw out now, and bear unto the governor of the feast." And they bore it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and said unto him: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.

Communion verse —

Praise the Lord, O Jerusalem; praise thy God, O Sion. Alleluia. Thrice

And thus do we do throughout the whole week, and throughout all the weeks of the period of Pentecost. Then followeth the rest of the Liturgy. Dismissal.

MONDAY EVENING, AT VESPERS

On *Lord, I have cried...*, 6 stichera prosomia, in Tone IV: Spec. Mel.: *As one valiant among the martyrs...* —

Having risen from the tomb, O Almighty, Thou didst stand before Thy friends, the doors being shut; and to the unbelieving Thomas Thou didst show the print of the nails and the wound made in Thy side by the spear, making him steadfast and convincing him, O Word, that Thou Thyself art He Who in Thy loving-kindness didst endure salvific sufferings.

"Be not in doubt, beholding the abasement which I endured in My great condescension and boundless loving-kindness, but be thou convinced, O Twin," the Lord said; "For I am He Who suffered and rose from the tomb on the third day, Who have emptied the strongholds of hades and brought life to those dead from ages past."

Marveling as he beheld Thee, O Almighty, Thomas cried out when he saw Thee: "Thou art my God and Lord! I believe that Thou art He Who suffered, healing the sufferings of our souls,

O Thou Who lovest mankind. I bow down before Thy dominion; and I declare unto the world Thine awesome and almighty arising!"

And 3 stichera from the Menaion.

Glory..., Now & ever..., in Tone I —

When the disciples doubted, on the eighth day the Savior stood before them where they were assembled, and, granting them peace, cried out to Thomas: "Come, O apostle, and touch the hands which the nails have pierced!" O the goodly unbelief of Thomas! He brought the hearts of the faithful to knowledge, and cried out with fear: "My Lord and my God, glory to Thee!"

Aposticha stichera, in Tone I —

Encircle Sion and embrace it, O ye people, and therein give glory unto Him Who hath risen from the dead; for He is our God, Who hath delivered us from our iniquities.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

In that I have been condemned for wicked thoughts and deeds, O Savior, grant me the thought of converting, O God, that I may cry out to Thee: Save me, O good Benefactor, and have mercy upon me!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: The confession ye made before the tribunal reviled the power of the demons, and freed men from deception, O saints. Wherefore, when ye were beheaded ye cried out: "O Lord, let the sacrifice of our lives be well-pleasing to Thee, for having loved Thee, we have spurned this transitory life, O Thou Who lovest mankind."

Glory..., Now & ever..., in Tone II —

After Thine arising, O Lord, when Thy disciples were assembled together and the doors were shut, Thou didst stand in their midst, granting them peace. And even Thomas, convinced by the sight of Thy hands and side, confessed Thee to be the Lord and God Who saveth those who hope in Thee, O Thou Who lovest mankind.

Now lettest Thou Thy servant depart...

Troparion of the feast, in Tone VII —

When the sepulcher was sealed Thou didst shine forth life from the tomb, O Christ God; and when the doors were shut Thou didst stand before Thy disciples, O Resurrection of all, through them renewing an upright Spirit in us, according to Thy great mercy.

And the dismissal.

TUESDAY OF THE WEEK OF ANTIPASCHA, AT MATINS

On *God is the Lord...*, the troparion of the feast, thrice.

After the first chanting of the Psalter, these sessional hymns, in Tone I; Spec. Mel.: *When the stone was sealed...* —

Very early the women arrived at the tomb and, beholding the appearance of the angel, they trembled. The tomb shone forth life, and the miracle filled them with awe. Wherefore, going to the disciples, they proclaimed the resurrection: Christ hath made hell captive, in that He alone is mighty and powerful; and destroying the fear of damnation by the Cross, He hath raised up with Himself all who had fallen prey to corruption!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

If the righteous man is barely saved, where shall I, a sinner, find myself, for I have not borne the burden and heat of the day. Yet number me

among the hired workers of the eleventh hour, and save me.

Stichos: Wondrous is God in His saints, the God of Israel.

As valiant warriors, believing with oneness of mind, ye were undaunted by the threats of the tyrants, O holy ones. Ye came eagerly to Christ, taking up the precious Cross; and having finished the race ye received victory from heaven. Glory to Him Who strengthened you! Glory to Him Who crowned you! Glory to Him Who through you worketh healings for all!

Glory..., Now & ever...: Theotokion —

Having Mary the Theotokos as an indestructible rampart, come, O ye faithful, let us fall down and do her homage, for she hath boldness before Him Who was born of her, and can save our souls from wrath and death.

After the second chanting of the Psalter, this sessional hymn, in Tone V: Spec. Mel.: *The Word Who with the Father and the Spirit is equally without beginning...* —

With hymns let us all praise the apostle and disciple of Christ on the day of his commemoration; for having touched the print of the nails, seeking certain faith, in godly manner he hath made our thoughts steadfast in peace, and entreateth the Savior to have mercy on our souls.

Glory..., Now & ever...: The foregoing is repeated.

Then, *Having beheld the resurrection of Christ...;* and Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. After Ode III, the sessional hymn from the Menaion. After Ode VI, the kontakion and ikos of the feast. Exapostilarion of the feast.

On the Praises, 4 stichera, in Tone I —

O Lord Who didst endure the Cross, abolish death and rise from the dead: Bring peace to our life, as Thou alone art almighty. Twice

Overlook me not, who am beset by sinful sloth, O my Savior, but lift my mind up to repentance, and show me to be a skillful laborer in Thy vineyard. Grant me the reward of the eleventh hour, and great mercy.

Martyricon: The warriors of the great King opposed the edicts of the tyrants, bravely paid no heed to tortures, and, having trampled all deception underfoot, have been crowned as is meet. And they ask of the Savior peace and great mercy for our souls.

Glory..., Now & ever..., in Tone II —

When the doors were shut, Jesus, standing in the midst of the disciples, gave them peace and release from fear. Then said He unto Thomas: "Wherefore dost thou not believe that I have risen from the dead? Reach hither thy hand, and thrust it into My side, and behold; for as thou believest not, all have learned of My sufferings and resurrection, and to cry out with thee: "My Lord and my God, glory to Thee!"

Aposticha stichera of the feast, in Tone II: Spec. Me;.: *O house of Ephratha...* —

O ye faithful, with the angels let us unceasingly hymn Christ Who rose from the tomb on the third day and raised up the world with Himself.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Having touched Thy side, O Compassionate One, Thomas came to faith; and through him have we come to recognize Thee as God.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Having risen from the tomb, O Deliverer, Thou givest peace unto Thy people, O Almighty One Who with Thyself hast raised the world up from hades.

Glory..., Now & ever..., in Tone VI —

When the doors were shut, Thou didst come unto the disciples, O Christ. Then was Thomas providentially not among them. For he said: "I will

not believe if I do not see the Master myself; if I do not behold the side from whence blood and water — baptism — issued forth; if I do not see the wound whereby the great wound of man hath been healed; if I do not see that He hath not become a spirit, but is flesh and bone." O Lord, Who didst trample down death and convince Thomas, glory to Thee!

Troparion of the feast, and dismissal.

TUESDAY EVENING, AT VESPERS

On *Lord, I have cried...,* 6 stichera: 3 in Tone I: Spec. Mel.: *O all-praised martyrs...* —

He Who loveth mankind and rose from the dead on the third day said unto Thomas: "Touch the wounds of My hands and feet, and the piercing of My side, and see; and acknowledge me as immutable God, Who by nature am conformable to the composition of men, and therein accepted suffering."

The Twin was at a loss, seeing the wounds of the feet and the piercings of the hands, and he was awed by the dread wonder; and touching with his hand the all-pure side and seeing, he thereby showed to the nations that the rising from the tomb on the third day was beyond doubt.

I am filled with joy most great, beholding Thine arising confirmed, O my Savior, whereby Thomas was vouchsafed to dare audacious things; wherefore, we proclaim Thee simply God and man, bearing the energies of the two natures whereof Thou art comprised.

And 3 stichera from the Menaion.

Glory..., Now & ever..., in Tone IV —

O Lord, Thou didst arrive in the unbearable radiance of Thy divinity, the doors being shut, and standing in the midst of the disciples Thou didst expose Thy side, revealing also the wounds of Thy hands and the holes in Thy feet; and easing their grief and sorrow, Thou didst manifestly cry out: "Ye see in me the assumption of the flesh in the same form, O friends; I have not assumed the nature of a spirit." And Thou didst command the doubting disciple to touch Thee with trembling, saying: "Having tested all, come and doubt no more." And, touching Thy twofold nature with his hand, he cried out with faith and fear, drawn on by faith: "My Lord and my God, glory to Thee!"

O gladsome Light... Prokimenon of the day.

Aposticha stichera, in Tone I —

Of the Cross: The Cross was set up on Golgotha, and hath blossomed forth immortality for us from the ever-flowing fountain of the Savior's side.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the resurrection: Come, ye people, let us hymn and worship Christ, glorifying His resurrection from the dead; for He is our God, Who hath delivered the world from the deception of the enemy.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: O how good was your barter, O saints! For ye gave your blood in exchange for heavenly things; and having undergone trials for a time, ye rejoice everlastingly. Of a truth your commerce was goodly! For, having forsaken corruptible things, ye received those things which are incorrupt; and joining chorus with the angels, ye unceasingly hymn the consubstantial Trinity.

Glory…, Now & ever…, in Tone VIII —

"Touch My side with thy hand, O Thomas," saith Christ, "and come, thrust thy finger into the print of the nails. Test with faith, and believe on Me: be not unbelieving." And Thomas, as he touched the Master with his finger, cried with a loud voice: "My God and Lord! O Compassionate One, glory to Thee!"

Then, *Now lettest Thou Thy servant depart…;* troparion: *When the sepulcher was sealed…;* litany, and dismissal.

N.B.: Be it known that the stichera of the Cross come before the stichera of the resurrection on Wednesdays and Fridays, and the same holdeth true for the sessional hymns, because our Lord was crucified first, and only afterwards rose from the dead.

AT MATINS

At *God is the Lord…,* the troparion of the feast, thrice.

After the first chanting of the Psalter, the sessional hymn of the Cross, in Tone I —

When Thou wast crucified, O Christ, tyranny perished and the power of the enemy was trampled down; for it was neither angel nor man, but Thou Thyself, O Lord, Who saved us. Glory to Thee!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet; for it is holy.

Isaac was led up to the hill, and Jonah was brought down into the deep; they both depicted Thy suffering, O Savior: the one Thy bonds and sacrifice, the other Thy burial and the life of Thine all-glorious rising. Glory be to Thee, O Lord!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Be Thou entreated by the pangs of the saints, which they suffered for Thee, O Lord; and heal all our wounds, we pray Thee, O Thou Who lovest mankind.

Glory…, Now & ever…: Stavrotheotokion —

Possessed of thine intercession, O all-pure one, delivered from griefs by thy supplications, and everywhere preserved by the Cross of thy Son, we all piously magnify thee as is meet.

After the second chanting of the Psalter, this sessional hymn, in Tone I: Spec. Mel.: *Thy tomb, O Savior…* —

Thomas the Twin, who touched the unbearable side with his hand, was not consumed at the touch, but remained, touching the wounds with yet greater assurance, and saying unto Him Who was pierced for our sake: "Thou art my Lord and my God, even though Thou hast endured suffering!"

Glory…, Now & ever…: The foregoing is repeated.

Then, *Having beheld the resurrection of Christ…* and Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. After Ode III, the sessional hymn from the Menaion. After Ode VI, kontakion & ikos of the feast. Exapostilarion of the feast.

On the Praises, 4 stichera, in Tone I —

Of the Cross: We unceasingly hymn Thee as Savior and Master, Who wast nailed to the Tree and gavest life unto us. Twice

O Christ, Who by Thy resurrection didst make hades captive and raise man up, vouchsafe that we may hymn and glorify Thee with a pure heart.

Martyricon: Neither tribulation, nor affliction, nor starvation, nor persecution, nor wounds, nor the raging of wild beasts, nor the sword, nor the threat of fire were able to separate you from God, O most lauded martyrs; and ye forgot your own nature, struggling as in others' bodies, and spurning death out of great love for Him. Wherefore, as is meet ye have

received reward for your pangs, and have become inheritors of the kingdom of heaven. Pray ye unceasingly in behalf of our souls.

Glory…, Now & ever…, in Tone VIII —

When the doors were shut and the disciples were assembled, the Savior stood forth where they were gathered, and standing in their midst said to Thomas: "Come, touch and see the print of the nails; stretch forth thy hand, and touch My side; and be not unbelieving, but proclaim with faith My resurrection from the dead.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

O new wonder! O all-glorious sight! How was the hand of the apostle not consumed like grass by the fire of the Godhead?

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Let us also strive to sanctify our hands by abolishing the passions, and thus let us touch the side of the Master.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Make new all thy senses for the divine sight, O soul; for thus doth Christ desire that thou be made perfect by renewal.

Glory…, Now & ever…: Theotokion, in the same melody —

Noetically behold me, the transformation of the world, and make beauteous what is within thee, O soul, and be thou adorned with the virtues, as with leaves.

Then, *It is good to give thanks unto the Lord…* First Hour, and dismissal.

WEDNESDAY EVENING, AT VESPERS

On *Lord, I have cried…,* 6 stichera: 3 of the feast, in Tone II: Spec. Mel.: *When from the Tree…* —

Without leaving the bosom of the Father, O Christ, in Thy compassion Thou didst appear on earth as a mortal; and accepting suffering and death, Thou didst arise on the third day, and, the doors being shut, didst enter in as almighty. Wherefore, Thomas, having touched Thy divine side, glorified Thee as Lord and Creator, rejoicing.

Thou wast pierced with nails on the Cross, and a spear was thrust into Thy side; Thou didst taste gall, O Christ, and didst endure death; and placed in the tomb as one dead, as God Thou didst break the bonds of hades, and didst raise up with Thyself the dead of ages past. Wherefore, without breaking the seals, Thou didst appear to Thy disciples, assuring them of Thy resurrection.

This is the feast of Pascha: the mystic Pascha, the divine Pascha, the saving Pascha, the Pascha which leadeth us over to immortal life, the Pascha which taketh away all sorrow from our midst, the Pascha which giveth gladsome grace unto the disciples. Wherefore, Thomas cried aloud: "Thou art my Lord God, Who hast made captive the kingdoms of hades!"

And 3 stichera from the Menaion.

Glory…, Now & ever…, in Tone IV —

O all-glorious wonder! Unbelief hath engendered certain faith! For Thomas said: "If I do not see, I will not believe." But when he had touched His side, he theologized that He is the Son of God incarnate, acknowledged that He suffered in the flesh, proclaimed the Resurrected One as God, and cried out with a splendid voice: "My Lord and my God, glory to Thee!"

Aposticha stichera of the resurrection, in Tone I —

By Thy passion have we been freed from the passions, O Christ, and by Thy resurrection have we been delivered from corruption. O Lord, glory be to Thee!

WEDNESDAY OF THE WEEK OF ANTIPASCHA

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

The harmonious harp of the apostles, played by the Holy Spirit, abolished the abominable sacrifices of the demons; and, proclaiming the one Lord, it hath delivered the nations from the deception of the idols, and taught them to worship the consubstantial Trinity.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon, the Automelon: O all-praised martyrs, the earth did not hide you, but heaven received you, and unto you were opened the gates of paradise. And since ye have entered therein, ye delight in the tree of life. Pray ye unto Christ, that He grant our souls peace and great mercy.

Glory..., Now & ever..., in Tone IV —

O all-glorious wonder! Hay which touched fire was saved! For, thrusting his hand into the fiery side of Jesus Christ our God, Thomas was not consumed at his touching; for the disbelief of his soul was changed to goodly faith, and he cried out fervently from the depths of his soul: "Thou art my Master and God! O Thou Who hast risen from the dead, glory to Thee!"

Then, *Now lettest Thou Thy servant depart...;* troparion of the feast. Dismissal.

THURSDAY OF THE WEEK OF ANTIPASCHA, AT MATINS

At *God is the Lord...*, the troparion of the feast, thrice.

After the first chanting of the Psalter, these sessional hymns, in Tone I: Spec. Mel.: *When the stone had been sealed...* —

Thou wast nailed to the Cross, O Life of all, and wast reckoned among the dead, O immortal Lord. Thou didst arise on the third day, O Savior, and with Thyself didst raise Adam up from corruption. Wherefore, the hosts of heaven cried out to Thee, O Bestower of life: Glory to Thy divine suffering, O Christ! Glory to Thy resurrection! Glory to Thy condescension, O Thou Who alone lovest mankind!

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

O all-wise fishers of the whole world, having received compassion from God, pray ye now also for us who cry out: Save Thy people, O Lord, and for the sake of the apostles free our souls from the evils which beset us.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Spec. Mel.: *Thy tomb, O Savior...* —

We all pray to the martyrs of Christ, approaching them with love, for they make entreaty for our salvation, pour forth the grace of healings and repel the hordes of the demons, in that they kept the Faith.

Glory..., Now & ever...: Theotokion —

The prophets clearly proclaimed thee beforehand as the Mother of God, O Maiden. The divine apostles proclaimed thee in the midst of the world, and we have believed on thee. Wherefore, we all right reverently hymn thee and ever call thee the true Theotokos.

After the second chanting of the Psalter, this sessional hymn, in Tone I: Spec. Mel.: *Thy tomb, O Savior...* —

"Having seen My side, be no longer unbelieving," the Word cried unto the unbelieving Thomas; "Touch Me with thy finger, and probe

THURSDAY OF THE WEEK OF ANTIPASCHA

Me with thy hand; and knowing the print of My wounds, proclaim unto the world this My life-bearing resurrection from the tomb!"

Glory..., Now & ever...: The foregoing is repeated.

Then, *Having beheld the resurrection of Christ...;* and Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. After Ode III, the sessional hymn from the Menaion. Kontakion and exapostilarion of the feast.

On the Praises, 4 stichera, in Tone I —

Of the resurrection: Glorifying Thy divine condescension, we hymn Thee, O Christ. Thou wast born of the Virgin and yet wast not separated from the Father; Thou didst willingly suffer as a man and didst endure the Cross and rise from the tomb, issuing forth therefrom as from a bridal chamber, that Thou mightest save the world. O Lord, glory be to Thee! Twice

Of the apostles: Together let us praise Peter and Paul, Luke and Matthew, Mark and John, Andrew and Thomas, Bartholomew and Simon the Canaïte, James and Philip; and let us laud the whole choir of the disciples, as is meet.

Martyricon: Rejoice in the Lord, O ye martyrs, for ye fought the good fight: ye opposed emperors and vanquished tyrants; ye were not daunted by fire and the sword, nor by the wild beasts who devoured your bodies, but, sending up hymnody to Christ with the angels, ye received crowns from heaven. Ask that He grant peace to the world and great mercy to our souls.

Glory..., Now & ever..., in Tone IV —

O all-glorious wonder! John reclined against the breast of the Word, and Thomas was vouchsafed to touch His side. But the one drew forth therefrom an awesome and profound insight of theology; and the other was vouchsafed to teach us a mystery: for he clearly presenteth proofs of His rising, crying aloud: "O my Lord and my God, glory be to Thee!"

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha...* —

Let the grief of the passions and the tempest of evil thoughts be driven far away, and thus let the springtime of faith blossom forth.

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

When the doors were shut, O Savior, Thou didst appear to Thy sacred apostles, through them renewing Thy divine Spirit in us.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Beholding Thee now not with our eyes, but with heartfelt love, and believing Thee to be God, O King of all, we magnify Thee in hymns.

Glory..., Now & ever..., in Tone VI —

Eight days after Thine arising, O Jesus our King, only-begotten Word of the Father, Thou didst appear to Thy disciples, the doors being shut; and granting them peace, Thou didst show signs unto the unbelieving disciple, saying: "Come and touch My hands and feet, and Mine incorrupt side!" And, believing, he cried out to Thee: "My Lord and my God, glory to Thee!"

First Hour, and dismissal.

THURSDAY EVENING, AT VESPERS

On *Lord, I have cried...*, 6 stichera: 3 of the feast, in Tone I: Spec. Mel.: *Joy of the ranks of heaven...* —

Clothed in a vesture of righteousness whiter than snow, let us rejoice in these days of Pascha; for Christ, having shone forth from the dead as the Sun of righteousness, hath illumined us all with incorruption.

This is the day which the Lord hath truly

made, the king, lord and feast of feasts, whereon, as David singeth, let us mystically make merry, O ye people; for, the doors being shut, He gave peace to the disciples.

The disbelief of Thomas, who most audaciously touched the wounds of Christ's hands and feet with his curious hand, unto the assurance of the world, persuadeth all of the Word's arising from the uttermost depths of hades, the God-man, which saveth the world.

And 3 stichera from the Menaion.

Glory..., Now & ever..., in Tone II —

When the doors were shut, Jesus, standing in the midst of the disciples, gave them peace and release from fear. Then He said unto Thomas: "Wherefore dost thou not believe that I have risen from the dead? Reach hither thy hand, and thrust it into My side, and behold; for as thou believest not, all have learned of My sufferings and resurrection, and cry out with thee: "My Lord and my God, glory to Thee!"

Aposticha stichera, in Tone I —

Of the Cross: The precious Cross of the Savior is for us an indestructible rampart; for, placing our trust therein, we all are saved.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the resurrection: Accept Thou our evening prayers, O holy Lord, and grant us remission of sins, as Thou alone art He Who hath shown forth the resurrection in the world.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: By the supplications of all the saints and the Theotokos, O Lord, grant us peace, and have mercy upon us, in that Thou alone art compassionate.

Glory..., Now & ever..., in Tone VIII —

"Touch My side with thy hand, O Thomas," saith Christ, "and come, thrust thy finger into the print of the nails. Test with faith, and believe on Me: be not unbelieving." And Thomas, as he touched the Master with his finger, cried with a loud voice: "My God and Lord! O Compassionate One, glory to Thee!"

Then, *Now lettest Thou Thy servant depart...;* and the rest as usual, as prescribed above.

FRIDAY OF THE WEEK OF ANTIPASCHA, AT MATINS

At *God is the Lord...,* the troparion of the feast, thrice.

After the first chanting of the Psalter, these sessional hymns, in Tone I: Spec. Mel.: *When the stone had been sealed...* —

We bow down before the Tree of Thy Cross, O Thou Who lovest mankind, for Thou wast nailed thereto, O Life of all. Thou didst open paradise to the thief who came to Thee with faith, O Savior, and he was vouchsafed bliss, confessing Thee: Remember me, O Lord! Accept us as Thou didst him, for we cry aloud: We have sinned! In Thy compassion disdain us not!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet; for it is holy.

Of the resurrection: The soldiers guarding Thy tomb, O Savior, became as dead men because of the radiance of the angel who appeared before them, proclaiming the resurrection to the women. We glorify Thee, the Destroyer of corruption, and we bow down before Thee, our one God Who hast risen from the grave.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Invested by Thee with the boast of suffering and the crown of honor, O Lord, the glorious passion-bearers patiently endured the wounds inflicted by the iniquitous, and with divine power received victory from the heavens. By their supplications free us also from the invisible foe, O Savior, and save us.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: *Thy tomb, O Savior...* —

Beholding the Lamb and Shepherd hanging, dead, upon the Tree, the unblemished Ewe-lamb exclaimed, weeping and crying out maternally: "O my Son, how can I bear Thy descent into death and Thy voluntary sufferings, O all-good God?"

After the second chanting of the Psalter, this sessional hymn, in Tone I: Spec. Mel.: *Thy tomb, O Savior...* —

Blessed art thou who didst touch the wound of the side of the Most High, that greatest mystery which healed Adam, the resurrection of Christ which mediateth imperishable blessedness for us who have come to believe through the very sayings of the honored apostles.

Glory..., Now & ever...: The foregoing is repeated.

Then, *Having beheld the resurrection of Christ...;* and Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. After Ode III, the sessional hymn from the Menaion. Kontakion and exapostilarion of the feast.

On the Praises, 4 stichera, in Tone I —

Of the Cross: By Thy Cross have angels and men been united into one flock, O Christ, and in a single assemblage heaven and earth rejoice, crying: Glory to Thee, O Lord! Twice

Of the resurrection: We hymn Thy saving Passion, O Christ, and glorify Thy resurrection.

Martyricon: O ye people, come, let us all honor the passion-bearers of Christ with hymns and spiritual songs: the luminaries of the world, the preachers of the Faith, the ever-flowing wellsprings from whence healings pour forth upon the people. By their supplications, O Christ our God, grant peace to Thy world and great mercy to our souls.

Glory..., Now & ever..., the composition of Anatolius, in Tone VIII —

When the doors were shut and the disciples were assembled, the Savior stood forth where they were gathered, and standing in their midst said to Thomas: "Come, touch and see the print of the nails; stretch forth thy hand, and touch My side; and be not unbelieving, but proclaim with faith My resurrection from the dead."

Aposticha stichera of the feast, in Tone I: Spec. Mel.: *As one valiant among the martyrs...* —

Crucified, Thou didst open paradise unto men, and with Thyself Thou didst raise the dead, O our Life; and having made death captive by Thy power, and truly united the earthly with those in heaven, Thou didst fill with boundless gladness the choir of the apostles, O Word of God, Who through them announced peace.

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

Corruption hath been overthrown; incorruption hath blossomed forth; the bond of time hath been broken. Let the heavens, those on earth and those in the nether regions be glad, for Christ hath arisen, death hath been made captive, the day of gladness hath dawned! And, the doors being shut, Thou didst enter inside, O Lord, Bestower of life.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

On the day which the Lord hath made, today let us rejoice with gladness. The Bestower of life is risen, hades was made captive, the choir of the apostles heareth joy; the unbelieving Thomas touched the side of the Master, and having touched it, he hath proclaimed His twofold nature.

Glory..., Now & ever..., in Tone VIII —

"Touch My side with thy hand, O Thomas," saith Christ, "and come, finger the print of the nails. Test these things with faith, and believe on Me: be not unbelieving." And Thomas, as he touched the Master with his finger, cried with a loud voice: "My God and Lord! O Compassionate One, glory to Thee!"

Then, *It is good to give thanks to the Lord...;* First Hour, and dismissal.

FRIDAY EVENING, AT VESPERS

On *Lord, I have cried...,* 6 stichera: 3 of the feast: Idiomela, in Tone I —

When the doors were shut, and the disciples were gathered together, Thou didst suddenly enter in, O almighty Jesus our God, and standing in their midst and granting them peace, Thou didst fill them with the Holy Spirit, and didst command them to wait, and in nowise to depart from Jerusalem, until they were invested with power from on high. Wherefore, we cry out to Thee: O our Enlightenment, Resurrection and Peace, glory to Thee!

Eight days after Thine arising, O Lord, Thou didst appear to Thy disciples in the place where they were gathered; and having proclaimed to them "Peace be unto you!" Thou didst show Thy hands and all-pure side to the unbelieving disciple; and, believing, he cried out to Thee: "My Lord and my God, glory to Thee!"

Thomas, who is called the Twin, was not with them when Thou didst enter in, the doors being shut, O Christ; wherefore, he did not believe the things that were said unto him, by his disbelief confirming our faith. But Thou, O Good One, didst not fail to show him Thine all-pure side, and the wounds of Thy feet and hands; and touching and beholding them, he confessed Thee to be not God alone, nor merely man, and cried out: "My Lord and my God, glory to Thee!"

And 3 stichera from the Menaion.

Glory..., in Tone VI —

When the doors were shut, Thou didst come unto the disciples, O Christ. Then was Thomas providentially not among them. For he said: "I will not believe if I do not see the Master myself; if I do not behold the side from whence blood and water —baptism— issued forth; if I do not see the wound whereby the great wound of man hath been healed; if I do not see that He hath not become a spirit, but is flesh and bone." O Lord, Who didst trample down death and convince Thomas, glory to Thee!

Now & ever...: Dogmatic theotokion, in Tone I —

Let us hymn the Virgin Mary, the glory of the whole world, who sprang forth from men and gave birth unto the Master, the portal of heaven, and the subject of the hymnody of the incorporeal hosts and adornment of the faithful; for she hath been shown to be heaven and the temple of the Godhead. Having destroyed the middle-wall of enmity, she hath brought forth peace and opened wide the kingdom. Therefore, having her as the confirmation of our faith, we have as champion the Lord born of her. Wherefore, be of good courage! Yea, be ye of good cheer, O people of God, for He vanquisheth the foe, in that He is almighty!

Then, *O gladsome Light...,* and the prokimenon of the day.

Aposticha stichera of the resurrection, in Tone I —

Accept Thou our evening prayers, O holy Lord, and grant us remission of sins, as Thou alone art He Who hath shown forth the resurrection in the world.

Stichos: The Lord is King, He is clothed with majesty.

Encircle Sion and embrace it, O ye people, and therein give glory unto Him Who hath risen from the dead; for He is our God, Who hath delivered us from our iniquities.

Stichos: For He hath established the world which shall not be shaken.

Come, ye people, let us hymn and worship Christ, glorifying His resurrection from the dead; for He is our God, Who hath delivered the world from the deception of the enemy.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

By Thy passion have we been freed from passions, O Christ, and by Thy resurrection have we been delivered from corruption. O Lord, glory be to Thee!

Glory..., Now & ever..., in Tone V —

O Thou Who lovest mankind, great and inconceivable is the multitude of Thy compassions! For Thou wast long-suffering, being buffeted by the Jews, probed by the apostle, and wast greatly tested by those who rejected Thee. How becamest Thou incarnate? How wast Thou crucified, O Sinless One? But impart understanding to us, as Thou didst to Thomas, that we may cry out to Thee: "My Lord and my God, glory be to Thee!"

Then, *Now lettest Thou Thy servant depart...;* and the troparion: *When the sepulcher was sealed...;* litany, and dismissal.

N.B.: Be it known that the canons for the departed from the Octoechos in the tone of the week are, on all Saturdays during the period of Pentecost, to be chanted on Friday evening during Compline.

SATURDAY OF THE WEEK OF ANTIPASCHA, AT MATINS

At *God is the Lord...,* the troparion of the feast, thrice.

After the first chanting of the Psalter, these sessional hymns, in tone I —

The soldiers guarding Thy tomb, O Savior, became as dead men because of the radiance of the angel who appeared before them, proclaiming the resurrection to the women. We glorify Thee, the Destroyer of corruption, and we bow down before Thee, our one God Who hast risen from the grave.

Spec. Mel.: *When the stone had been sealed...:* Very early the women arrived at the tomb and, beholding the appearance of the angel, they trembled. The tomb shone forth life, and the miracle filled them with awe. Wherefore, going to the disciples, they proclaimed the resurrection: Christ hath made hades captive, in that He alone is mighty and powerful; and by the Cross destroying the fear of damnation, He hath raised up with Himself all who had fallen prey to corruption!

Glory..., Now & ever...: Theotokion —

When Gabriel announced to thee, "Rejoice!" O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at his cry, as the righteous David said. And bearing thy Creator, thou wast shown to be more spacious than the heavens. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

After the second chanting of the Psalter, this sessional hymn, in Tone I: Spec. Mel.: *When the stone had been sealed...* —

When the disciples had hid themselves for fear of the Jews, and were gathered together in Sion, Thou didst enter in unto them, O Good One, and didst stand in their midst, the doors being shut, imparting joy unto them; and Thou didst show them Thy hands, and the wound of Thine all-pure side, saying to the unbelieving disciple: "Bring hither thy hand, and test whether I am indeed He Who suffered for thy sake!"

And the reading.

Then, *Having beheld the resurrection of Christ...;* and Psalm 50.

Canon of the feast, with 6 troparia, including the irmos; that of the temple, with 4 troparia; and that from the Menaion, with 4 troparia. After

Ode III, the kontakion and sessional hymn from the Menaion; *Glory…, Now & ever…,* that of the feast. After Ode VI, the kontakion and ikos of the feast. After Ode IX, the exapostilarion of the feast.

On the Praises, 4 stichera of the resurrection, in Tone I —

We hymn Thy saving Passion, O Christ, and glorify Thy resurrection.

O Lord Who didst endure the Cross, abolish death and rise from the dead: Bring peace to our life, as Thou alone art almighty.

O Christ Who by the resurrection didst make hades captive and raise men up from the dead, count us worthy to hymn and glorify Thee with a pure heart.

Glorifying Thy divine condescension, we hymn Thee, O Christ. Thou wast born of the Virgin and yet wast not separated from the Father; Thou didst willingly endure the Cross and didst rise from the tomb, issuing forth therefrom as from a bridal chamber, that Thou mightest save the world. O Lord, glory be to Thee!

Glory…, Now & ever, in Tone VI —

Eight days after Thy rising, O Jesus our King, only-begotten Word of the Father, Thou didst appear to Thy disciples, the doors being shut; and granting them peace, Thou didst show signs unto the unbelieving disciple, saying: "Come and touch My hands and feet, and Mine incorrupt side!" And, believing, he cried out to Thee: "My Lord and my God, glory be to Thee!"

Aposticha stichera of the feast, in Tone I: Spec. Mel.: *O all-praised martyrs…* —

After Thy dread arising from the tomb, O Bestower of life, just as Thou didst not break the seals of the sepulcher, so didst Thou enter in to Thine all-glorious apostles, the doors being shut, granting them peace and bestowing upon them Thine upright Spirit in Thine infinite mercy.

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

Thomas the Twin had not arrived when Thou didst appear to the disciples, O Lord. Wherefore, he did not believe in Thy resurrection, and unto those who had seen Thee he cried: "If I do not thrust my finger into His side and the print of the nails, I will not believe that He hath risen!"

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

"As thou desirest to touch Me," Christ cried out to Thomas, "bring hither thy hand, and acknowledge that I possess bones, and an earthly body; and be not unbelieving, but be thou convinced with the others." And he cried out: "Thou art my God and Lord! Glory to Thine arising!"

Glory…, Now & ever…, in the same tone —

When the disciples doubted, on the eighth day the Savior stood before them where they were assembled, and, granting them peace, cried out to Thomas: "Come, O apostle, and touch the hands which the nails have pierced!" O the goodly unbelief of Thomas! He brought the hearts of the faithful to knowledge, and cried out with fear: "My Lord and my God, glory to Thee!"

And the rest of Matins. Troparion: *When the sepulcher was sealed…;* Litany, First Hour, and dismissal. And the usual procession to the narthex.

AT LITURGY

On the Beatitudes, 6 troparia, from Ode IX of the canon of the feast.

Prokimenon, in Tone III —

Great is our Lord, and great is His strength, and of His understanding there is no measure.

Stichos: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

READING FROM THE ACTS OF THE APOSTLES, §15 [5:21-33]

In those days, when the apostles heard the angel's words, they entered into the temple early in the morning, and taught. But the high priest came, and those who were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned and told, saying: "The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within." Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying: "Behold, the men whom ye put in prison are standing in the temple, and teaching the people." Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council; and the high priest asked them, saying: "Did not we strictly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's blood upon us." Then Peter and the other apostles answered and said: "We ought to obey God rather than men. The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Spirit, Whom God hath given to those who obey Him." When they heard that, they were cut to the heart, and took counsel to slay them.

Alleluia, in Tone VIII —

Stichos: Come, let us rejoice in the Lord; let us shout with jubilation unto God our Savior.

Stichos: Praise the Lord, O Jerusalem; praise thy God, O Sion.

GOSPEL ACCORDING TO JOHN, §19 [6:14-27]

At that time, men, when they had seen the miracle that Jesus did, said: "This is of a truth that Prophet Who should come into the world." When Jesus therefore perceived that they would come and take Him by force, to make him a king, He departed again into a mountain Himself alone, and when even was then come, His disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernæum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they saw Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But He said unto them: "It is I; be not afraid." Then they willingly received Him into the ship: and immediately the ship was at the land whither they went. The day following, when the people who stood on the other side of the sea saw that there was none other boat there, save that one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) when the people therefore saw that Jesus was not there, neither His disciples, they also took ship, and came to Capernæum, seeking for Jesus. And when they had found Him on the other side of the sea, they said unto Him: "Rabbi, when camest Thou hither?" Jesus answered them and said: "Verily, verily, I say unto you: Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the food which perisheth, but for that food which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed."

Communion verse —

Praise the Lord, O Jerusalem; praise thy God, O Sion.

And we follow this same pattern for all Saturdays, until the Ascension of Christ.

THE THIRD SUNDAY OF PASCHA
THE COMMEMORATION OF THE MYRRH-BEARING WOMEN
& THE RIGHTEOUS JOSEPH
AT LITTLE VESPERS

On *Lord, I have cried...,* 4 stichera of the resurrection, in Tone II —

Come ye, let us worship God the Word, Who was begotten of the Father before the ages, and became incarnate of the Virgin Mary: for, having endured the Cross, He was given over to burial, as He Himself willed; and having risen from the dead, He hath saved me, a man astray.

Christ our Savior, having nailed to the Cross the handwriting which is against us, blotted it out and abolished the might of death. We worship His resurrection on the third day.

With the archangels let us hymn the resurrection of Christ; for He is the Redeemer and Savior of our souls, and is coming again in dread glory and mighty power, to judge the world which He fashioned.

The angel proclaimed Thee, the Master Who had been crucified and buried, and he said to the women: "Come ye, and see where the Lord lay; for He is risen, as He said, in that He is all-powerful!" Wherefore, we worship Thee, the only immortal One. O Christ, Giver of life, have mercy upon us!

Glory..., in the same tone —

Why mingle ye myrrh with tears, O ye women disciples? The stone hath been rolled away; the tomb is empty. Behold, corruption hath been trampled down by life, the seals and the sleeping guardsmen of those who are wickedly contumacious bearing manifest witness. That which is mortal hath been saved by the flesh of God. Hades lamenteth. Hastening with joy, say unto the apostles: Christ, Who hath slain death, the Firstborn from among the dead, goeth before you into Galilee.

Now & ever...: Dogmatic theotokion, in the same tone —

O mystery most great! Beholding the wonders, I proclaim Christ's divinity; for Emmanuel, in that He loveth mankind, hath opened the gates of nature, yet, as God, He hath not broken the keys of virginity; but He hath issued forth from the womb just as He had entered it at the sound of the archangel's salutation. Thus did He become incarnate just as He had been conceived: He entered in dispassionately and issued forth ineffably, according to the prophet, who said: "This gate shall be closed! No one shall pass through it, save the Lord God of Israel, Who hath great mercy."

Aposticha sticheron of the resurrection, in Tone II —

Thy resurrection, O Christ our Savior, hath illumined the whole universe; and Thou hast called forth Thy creation. O Lord almighty, glory be to Thee!

And these other stichera, of the Theotokos, in the same tone: Spec. Mel.: *When from the Tree...* —

Stichos: I shall commemorate thy name in every generation and generation.

O joy of all who sorrow and intercessor for the oppressed, feeder of the hungry, comfort of travelers and staff of the blind, visitation of the infirm, protection and aid for those who labor, and helper of the orphaned: thou art the Mother of God Most High, O all-pure one. Haste thou, we pray, that thy servants be saved!

Stichos: Hearken, O daughter, and see, and incline thine ear.

Wretch that I am, I have committed every iniquity with impunity and every sin without restraint; and I deserve all condemnation. O Virgin, grant me occasions of repentance, that I be not shown to be condemned to that place. For thee do I call my Mediatress in prayer; thee do I call mine advocate. Put me not to shame, O Bride of God!

Stichos: The rich among the people shall entreat thy countenance.

SUNDAY OF THE MYRRH-BEARERS

No other refuge have we before the Creator and Master than thee, O pure Mother of God. Turn not away from us in thy fervent intercession, neither put us to shame who with love have recourse to thy protection, O Mother of our God. Haste thou, and grant us thy help, and save us from the present wrath!

Glory..., Now & ever..., in Tone II —

Early in the morning, seeking Thy tomb with diligence, the myrrh-bearing women sought Thee, O Christ, to anoint Thine all-pure body; and having heard the words of the angels, they proclaimed to the apostles the joyous tidings, that the Author of our salvation, Who hath made death captive and granteth the world everlasting life and great mercy, hath risen from the dead.

After the Trisagion, the troparion: *The noble Joseph... (p. 88);* and the dismissal.

AT GREAT VESPERS

Christ is risen..., as usual. Then, the Introductory Psalm: *Bless the Lord, O my soul...,* and the first kathisma of the Psalter.

On *Lord, I have cried...,* 10 stichera: 7 of the resurrection, in Tone II —

Stichos: Bring my soul out of prison, that I may confess Thy name.

Come ye, let us worship God the Word, Who was begotten of the Father before the ages, and became incarnate of the Virgin Mary: for, having endured the Cross, He was given over to burial, as He Himself willed; and having risen from the dead, He hath saved me, a man astray.

Stichos: The righteous shall wait patiently for me until Thou shalt reward me.

Christ our Savior, having nailed to the Cross the handwriting which is against us, blotted it out and abolished the might of death. We worship His resurrection on the third day.

Stichos: Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

With the archangels let us hymn the resurrection of Christ; for He is the Redeemer and Savior of our souls, and is coming again in dread glory and mighty power, to judge the world which He fashioned.

Stichos: Let Thine ears be attentive to the voice of my supplication.

The angel proclaimed Thee, the Master Who had been crucified and buried, and he said to the women: "Come ye, and see where the Lord lay; for He is risen, as He said, in that He is all-powerful!" Wherefore, we worship Thee, the only immortal One. O Christ, Giver of life, have mercy upon us!

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

By Thy Cross Thou didst abolish the curse of the Tree; by Thy burial Thou didst slay the might of death; and by Thy rising Thou didst enlighten the race of men. Wherefore, we cry out to Thee: O Benefactor, Christ our God, glory be to thee!

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Singing the hymn of salvation, let us raise a strain from our mouths; come, let us all fall down in the house of the Lord, saying: O Thou Who wast crucified on the Tree and rose from the dead, and art in the bosom of the Father, be gracious unto our sins.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Come ye, let us all fall down before the house of the Lord; and chanting, let us send forth from our mouth a hymn of salvation, saying: O Thou Who wast crucified on the Tree, Who rose from the

dead and art in the bosom of the Father, cleanse us of our sins.

Then, 3 stichera of the Myrrh-bearing Women, the composition of Anatolius, in the same tone —

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Very early in the morning, the myrrh-bearing women, bearing spices, arrived at the tomb of the Lord; and finding that which they had not expected, they pondered piously the rolling away of the stone, and said one to another: "Where are the seals of the tomb? Where is the watch set by Pilate, and the careful security?" But a radiant angel was a herald for the bewildered women, and he said unto them: "Why do you seek with lamentation the Living One Who hath enlivened the human race? Christ our God hath risen from the dead as almighty!" — He Who granteth incorruption and life, enlightenment and great mercy to us all!"

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

"Why mingle ye myrrh with tears, O ye women disciples? The stone hath been rolled away; the tomb is empty. Behold, corruption hath been trampled down by life, the seals and the sleeping guardsmen of those who are wickedly contumacious bearing manifest witness. That which is mortal hath been saved by the flesh of God. Hades lamenteth. Hastening with joy, say unto the apostles: 'Christ, Who hath slain death, the Firstborn from among the dead, goeth before you into Galilee."

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Early in the morning, seeking Thy tomb with diligence, the myrrh-bearing women sought Thee, O Christ, to anoint Thine all-pure body; and having heard the words of the angels, they proclaimed to the apostles the joyous tidings, that the Author of our salvation, Who hath made death captive and granteth the world everlasting life and great mercy, hath risen from the dead.

Glory..., the composition of Cosmas the Monk, in Tone VI —

Arriving at Thy tomb and seeing the seals of the sepulcher, yet failing to find Thine all-pure body, the myrrh-bearing women came with haste, lamenting and saying: "Who hath stolen our Hope? Who hath taken the Dead One, naked and embalmed with myrrh, the only consolation of His Mother? O how hath He died Who hath given life to the dead? How hath He been buried Who hath made hades captive? Yet rise Thou of Thine own power, O Savior, on the third day, as Thou hast said, Who savest our souls!"

Now & ever...: Dogmatic theotokion, in Tone II —

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so as a virgin didst thou give birth and remain a virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the salvation of our souls.

Entrance. *O gladsome Light...* Prokimenon: *The Lord is king...*

At Litia, these stichera idiomela, in Tone I —

"O ye myrrh-bearing women, wherefore have ye come to the tomb? Why do ye seek among the dead Him Who is alive? The Lord hath risen! Be ye of good cheer!" the angel cried.

With fear the women came to the tomb, seeking to anoint Thy body with spices; and not finding it, they expressed their perplexity one to another, not knowing of the resurrection. But an angel stood before them and said: "Christ hath risen, Who bestoweth great mercy upon us!"

The Magdalene and another Mary came to the tomb, seeking the Lord; and they beheld an angel bright as lightning, seated upon the stone, who said to them: "Why seek ye among the dead Him Who is alive? He hath risen, as He said. Ye shall find Him in Galilee. Unto Him let us cry out: O Lord Who hast risen from the dead, glory to Thee!"

Glory..., in Tone VI —

Joseph begged the body of Jesus and placed it in his new sepulcher, for it was fitting that He issue forth from the tomb as from a bridal chamber. O Lord Who didst break the dominion of death and open to men the gates of paradise, glory to Thee!

Now & ever...: Theotokion, in the same tone —

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

At the aposticha, the sticheron of the resurrection, in Tone II —

Thy resurrection, O Christ Savior, illumined the whole universe; and Thou didst call back Thine own creation. O all-powerful Lord, glory be to Thee!

Then, the Paschal stichera, with their refrains, in Tone V —

Stichos: Let God arise, and let His enemies be scattered.

Today hath a sacred Pascha been shown unto us: a new and holy Pascha, a mystical Pascha, a Pascha all-venerable, Pascha — Christ the Redeemer, an unblemished Pascha, a great Pascha, a Pascha of the faithful, a Pascha which openeth unto us the gates of paradise, a Pascha which sanctifieth all the faithful!

Stichos: As smoke vanisheth, so let them vanish.

O ye women proclaimers of good tidings, come ye from the sight of Christ and say ye unto Sion: "Receive from us good tidings of the joy of the resurrection of Christ! Delight thyself, dance and rejoice, O Jerusalem, having beheld Christ the King issuing forth like a bridegroom from the tomb!"

Stichos: So let sinners perish at the presence of God, and let the righteous be glad.

At late dawn, the myrrh-bearing women stood before the tomb of the Giver of life and found an angel seated upon the stone; and he, addressing them, spake thus: "Why seek ye the Living among the dead? Why lament ye the Incorrupt as amid corruption? Go forth and proclaim this to His disciples!"

Stichos: This is the day that the Lord hath made; let us rejoice and be glad therein.

A delightful Pascha! Pascha, the Lord's Pascha, an all-venerable Pascha hath shone forth on us. It is Pascha: let us embrace one another with joy! O Pascha, ransom from sorrow! For Christ, having shone forth today from the tomb, as from a bridal-chamber, filled the women with joy, saying: "Proclaim this to the apostles!"

Glory..., in the same tone —

With Nicodemus, Joseph took Thee down from the Tree, Who dost clothe Thyself with light as with a robe; and seeing Thee dead, naked, unburied, he took up heartfelt weeping and said, lamenting: "Woe is me, O Jesus most sweet! When the sun beheld Thee hanging upon the Cross but a little while past, it shrouded itself in darkness; and the earth quaked in fear, and the veil of the temple was rent in twain. But lo! now I see Thee, Who of Thine own will didst undertake to die for my sake. How can I bury Thee, O my God, or how can I wind Thee in a shroud? With what hands shall I touch Thy body? Or what hymns shall I chant for Thy departure, O Compassionate One? I magnify Thy sufferings, and I hymn Thy burial and resurrection, crying out: O Lord, glory to Thee!"

Now & ever..., in the same tone —

It is the day of the resurrection! Let us adorn ourselves with the splendor of the festival and embrace one another! And let us say, O brethren, even unto those who hate us: "Let us forgive all things at the resurrection, and thus let us cry out: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

Then, *Christ is risen...*, once. And, *Now lettest Thou Thy servant depart....* At the blessing of the loaves, the troparion, *Virgin Theotokos, rejoice!...*, thrice. And the usual reading from the Acts.

N.B.: If it so happen that a vigil is not served, on *Lord, I have cried...*, we chant 4 stichera of the resurrection, and 6 of the myrrh-bearers, including the Litia stichera. Entrance. Prokimenon. At the aposticha, the Paschal stichera (as above); *Glory..., Now & ever...*, in Tone V: *With Nicodemus Joseph took Thee down....* At Nocturns, the canon of the Trinity is chanted, as usual.

AT MATINS

At *God is the Lord...*, these troparia, in Tone II —

When Thou didst descend unto death, O Life immortal, then didst Thou slay hades with the radiance of Thy divinity; and when Thou didst raise up the dead from the nethermost depths, all the hosts of heaven cried aloud: O Christ our God, Bestower of life, glory be to Thee!

Glory...: The noble Joseph, taking Thine all-pure body down from the Tree and wrapping it in a clean winding-sheet, enclosed it in a new tomb with sweet spices; yet Thou didst arise on the third day, O Lord, granting great mercy to the world.

Now & ever...: Standing before the myrrh-bearing women at the tomb, the angel cried: "Myrrh is meet for the dead, yet Christ hath shown Himself to be a stranger to corruption! But cry aloud: The Lord hath risen, granting the world great mercy!"

After the first chanting of the Psalter, these sessional hymns, in Tone II —

Without hindering the Jews from sealing the stone of the tomb, in arising Thou didst bestow the rock of faith upon all. O Lord, glory be to Thee!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

O Thou Who didst not forsake the all-pure bosom of the Father in the highest, Thou didst accept burial and resurrection for all. O Lord, glory to Thee!

Glory..., Now & ever...: Theotokion —

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

After the second chanting of the Psalter, these sessional hymns, in Tone II —

The myrrh-bearing women, who came early in the morning and beheld the empty tomb, said unto the apostles: "The Mighty One hath set corruption at naught and hath rescued those in hades from bondage; Proclaim with boldness that Christ God hath risen, granting the world great mercy!"

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Bearing the myrrh of Thy burial, the women came secretly to the tomb very early, fearing the audacity of the Jews and expecting to find soldiers standing guard. But their courage overcame their weak nature, since their merciful intention was pleasing unto God. Wherefore, they cried out fittingly: "Help us, O Lord, and deliver us for the sake of the glory of Thy name!"

Glory..., Now & ever...: Theotokion —

All-glorious art thou, O Virgin Theotokos! We hymn thee, for thy Son hath cast down hades through the Cross; death hath been slain, we, the dead, have arisen, and have been vouchsafed life. We have received paradise, our ancient delight. Wherefore, giving thanks, we glorify Christ our God as mighty, the only most Merciful One.

Reading from the interpretation of St. John Chrysostom on the Gospel according to John.

After *Blessed are the blameless..., Blessed art Thou, O Lord..., The assembly of angels was amazed...*, in Tone V, and the rest.

And straightway, the hypacoï, in Tone II —

The women who went to Thy tomb after Thy passion to anoint Thy body, O Christ God, beheld angels in the sepulcher and were afraid; for they heard them say that the Lord is risen, granting the world great mercy.

And another reading.

Then straightway, the Hymns of Ascent, in Tone II, each of which is chanted twice —

Antiphon I

I cast the eyes of my heart toward Thee in heaven, O Savior. Save me by Thine overshadowing.

Have mercy on us who offend Thee greatly every hour, O my Christ, and grant that we may offer Thee repentance before the end.

Glory...: It is fitting that the Holy Spirit reign, sanctify and move creation, for He is God, consubstantial with the Father and the Word.

Now & ever...: The foregoing is repeated.

Antiphon II

If the Lord were not with us, who would be preserved whole from the enemy, the slayer of men?

Give not Thy servant over to the teeth of mine enemies, O Savior, for they move against me like lions.

Glory...: The Holy Spirit is the Source of life and worship, for by His power as God He preserveth all created things in the Father by the Son.

Now & ever...: The foregoing is repeated.

Antiphon III

They who hope in the Lord are like a holy mountain: they are in nowise moved by the assaults of the enemy.

Let those who live godly lives stretch not their hands forth to iniquities, for Christ will not withhold His staff from such in His portion.

Glory...: Through the Holy Spirit doth all wisdom flow: from Him have the prophets received vision, hath grace come upon the apostles, and have the martyrs been crowned with the endurance of suffering.

Now & ever...: The foregoing is repeated.

Prokimenon, in Tone II —

Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, and a congregation of people shall surround Thee.

Stichos: The words of the Lord are pure words.

Let every breath praise the Lord.

THE THIRD RESURRECTIONAL GOSPEL,
MARK §71 [16:9-20]

At that time, when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not. After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not those who had seen Him after He was risen. And He said unto them: "Go ye into all the world, and preach the Gospel to every creature. He who believeth and is baptized shall be saved; but he who believeth not shall be damned. And these signs shall follow those who believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right

hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

Then, *Having beheld the resurrection of Christ…*, thrice. Psalm 50, and the rest.

Canon of Pascha, with 6 troparia, including the irmos and theotokia; then, the canon of the present week of the Pentecostarion, with 8 troparia, the composition of Kyr Andrew of Crete, in Tone II —

ODE I

Canon of Pascha

Irmos: It is the day of Resurrection! Let us shine with splendor, O ye peoples! Pascha, the Pascha of the Lord! For from death to life and from earth to heaven hath Christ God led us over who sing a hymn of victory.

Let us purify our senses, and with the unapproachable light of the resurrection we shall behold Christ, shining forth with brilliance; and singing a hymn of victory, we shall clearly hear Him saying: "Rejoice."

Let the heavens be glad as is meet, and let the earth rejoice; and let the whole world, both visible and invisible, keep festival, for Christ, our eternal Gladness, hath risen.

Canon of the Theotokos, the composition of Theophanes, the acrostic whereof, "Theophanes", lieth in the first troparion of each ode, in the same tone —

Thou didst shatter the bounds of mortality, O most immaculate one who gavest birth to eternal Life — Christ Who hath shone forth today from the tomb and enlightened the world.

Having beheld thy Son and God risen, rejoice with the apostles, O pure one, full of the grace of God; for as the cause of joy for all thou wast first to receive the salutation "Rejoice!" O most immaculate Mother of God.

Canon of the Myrrh-bearers, with 8 troparia, in Tone II —

Irmos: Taking up the hymn of Moses, cry aloud, O my soul: My Helper and Protector hath He been for my salvation! He is my God, and I shall glorify Him!

Thou wast crucified in the flesh, O Thou Who in the nature of the Father art dispassionate; Thou wast pierced in the side, O Thou Who hast poured forth blood and water upon the world. Thou art our God, and we glorify Thee.

I venerate Thy Cross, I glorify Thy burial, and I hymn and worship Thine arising, O Good One; and I cry: Thou art our God, and we glorify Thee.

Though Thou didst taste of gall, O Sweetness of the Church, yet hast Thou poured forth incorruption upon us from Thy side. Thou art our God, and we glorify Thee.

Thou wast reckoned among the dead, O Savior Who hast raised up the dead; Thou didst taste of corruption, but in no way knewest corruption. Thou art our God, and we glorify Thee.

Let Sion be glad, and let heaven rejoice. Christ hath risen, Who raised up the dead, who chant in hymns: Thou art our God, and we glorify Thee.

Having wound Thy body about with a shroud, O Christ, Joseph laid Thee, our salvation, in a new tomb; and as God Thou didst raise up the dead.

Forestalling the dawn, the women beheld Christ, and cried out to the divine disciples: "Truly, Christ hath arisen! Come with us and sing unto Him!"

Glory…: O most Holy Trinity, Thou only Godhead, Unity without beginning — Father, Son and divine Spirit — save Thou the world. Thou art our God, and we glorify Thee.

Now & ever…: Annulling the ancient curse, O pure one, in thy womb thou didst engender a blessing for us, giving birth to a Babe. He is our God, though He beareth flesh.

Katavasiæ: The irmoi of the paschal canon.

ODE III

Canon of Pascha

Irmos: Come, let us drink a new drink, not one miraculously sprung from a barren rock; but the Fount of incorruption – Christ Who poured forth from the tomb, in Whom we are established.

Now have all things been filled with light – heaven and earth, and the nether regions. Let all creation, therefore, celebrate the rising of Christ, wherein it hath been established.

Yesterday I was buried with Thee, O Christ; today I rise with Thee Who art risen. Yesterday I was crucified with Thee. Do Thou Thyself glorify me with Thee, O Savior, in Thy kingdom.

Canon of the Theotokos

I am come today unto life incorruptible, O pure one, through the goodness of Him Who was born of thee and hath shone forth light upon all the ends of the earth.

Having beheld God to Whom thou gavest birth in the flesh risen from the dead, as He said, O pure one, dance thou, and magnify Him as God, O all-pure one.

Canon of the Myrrh-bearers

Irmos: By Thy compassion show forth my barren mind to be fruitful, O God, Thou Husbandman of good things and Planter of blessings.

Thou didst stretch out Thy hands upon the Cross, O Jesus, gathering all the nations in from deception, and Thou didst call them to acknowledge Thee, O Savior.

The people of the Jews cry out to Pilate: "Release unto us the thieving malefactor! Take, O take the Sinless One, and crucify Him!"

When Thou wast crucified, O Christ, the light grew dim, the earth quaked, and many of the dead arose from the graves in fear of Thy might.

Standing before the Cross, Thy ewe-lamb cried out, weeping, O Jesus: "Whither goest Thou, O my Son? Where art Thou going, O Lamb Who art slaughtered for all?"

I bow down before Thy Cross, I also hymn Thy burial, and I honor Thy sufferings, the nails which pierced Thy hands, the spear, and Thy resurrection, O Jesus.

Thou didst arise, O Jesus, and the enemy was made captive; Adam, and Eve with him, was delivered from bondage and corruption by Thy resurrection.

When Thou didst arise, O Christ, the bars and gates of hades were broken, and the bonds of the dead straightway fell away in fear of Thy might.

O Joseph who received God, come and stand with us, crying: Jesus the Deliverer hath risen, Who in His compassion hath raised up Adam!

With us, let the twelve disciples rejoice, and the myrrh-bearing women and Joseph, and the other disciples of Christ, both women and men.

Glory…: I worship and hymn the one Nature — the Father, with the Son and the upright Spirit — distinguishing them as to Person, but acknowledging them as one in Essence.

Now & ever…: Blessed art thou, O pure one, who art from the root of Jesse, from whom Christ sprung forth as rod and blossom, Whom thou didst put forth in the flesh for our sake.

Kontakion of Pascha, in Tone VIII —

Though Thou didst descend even into the tomb, O Immortal One, yet didst Thou destroy the power of hades, and didst rise as victor, O Christ God, proclaiming to the myrrh-bearing women: "Rejoice!" bestowing peace upon Thine apostles, and granting resurrection to the fallen.

Ikos: The myrrh-bearing maidens forestalled the dawn, seeking, like the day, the Sun Who existed before the sun and once set in the tomb; and they cried one to another: "Come, O friends, and with fragrant spices let us anoint the buried body of the Bearer of Life Who hath raised up the flesh of fallen Adam which lieth in the tomb. Come, let us make haste like the Magi: let us offer worship and bring myrrh as a gift, not to One wrapped in swaddling clothes, but wound in a shroud; and let us lament and cry aloud: Arise, O Master, Who givest resurrection to the fallen!"

Sessional hymns of the Myrrh-bearers, in Tone II: Spec. Mel.: *Seeking the highest…* —

Fervently did the women bear myrrh to the tomb, O Savior, and their souls were filled with gladness by the splendor of the angel; and they proclaimed Thee the God of all, and cried out to

the disciples: Truly, the Life of all hath risen from the tomb!

Glory..., Now & ever..., in the same tone —

The choir of Thy disciples rejoiceth with the myrrh-bearing women; for with them they celebrate a common festival, unto the glory and honor of Thy resurrection; and through them do we cry out to Thee, O Lord Who lovest mankind: Grant great mercy to Thy people!

Ode IV

Canon of Pascha

Irmos: Let the divinely eloquent Habbakuk stand with us on godly watch and show us the radiant angel, who clearly saith: "Today hath salvation come to the world, for Christ is risen, in that He is almighty!"

Christ appeared as of the male sex when He opened the womb of the Virgin, and though a man He was called the Lamb. Our Pascha is without blemish, for He partook not of corruption, and as true God He was called perfect.

Like a yearling lamb was Christ, our blessed crown, the purifying Pascha, slain of His own will for all; and from the tomb hath He shone forth upon us again as the beauteous Sun of righteousness.

David, the ancestor of God, leapt, dancing before the foreshadowing ark. O ye holy people of God, beholding the fulfillment of the images, let us be divinely glad, for Christ hath risen as One omnipotent.

Canon of the Theotokos

He Who fashioned Adam, thy forefather, O pure one, is made of thee. And today He hath demolished the dwelling-place of death by His own death, and hath illumined all with the divine rays of the resurrection.

Today thou didst behold Christ to Whom thou gavest birth, and Who most beautifully shone forth from the dead unto the salvation of all, O pure one who art goodly, blameless among women, and comely. Rejoicing, glorify Him with the apostles.

Canon of the Myrrh-bearers

Irmos: Foreseeing thy nativity from the Virgin, the prophet lifted his voice in proclamation, crying: I heard report of Thee, and I was afraid, O Christ, for Thou hast come from Thæman, from the holy mountain which is overshadowed!

Through the Cross didst Thou capture the belly of hades, didst raise up the dead with Thyself, and didst destroy the tyranny of death; wherefore, we, the descendants of Adam, who worship Thee, hymn Thy burial and arising, O Christ.

O our Savior, Who in the compassion of Thy mercy didst deign to be nailed to the Cross, and to deliver us from the curse of our forefather, loose Thou the bonds of my many offenses; for whatsoever Thou desirest Thou canst do.

O Savior Who didst nail mine ancient curse to the Cross, and by the blood which flowed from Thy side hast poured forth blessing upon me, loose Thou the bonds of my many offenses; for whatsoever Thou desirest Thou canst do.

Encountering Thee in the nether regions, O Savior, hades was embittered, realizing that those whom it had managed to slay of old it now had to surrender against its will; and interrogated in the regions below, it was made captive and stripped of the dead.

Even though the stone was sealed and guarded by watchmen, O iniquitous foes, the Lord arose as He foretold, loosing the bonds of my many offenses; for He is able to do whatsoever He desireth.

O Thou Who didst arise from the tomb, Who madest hades captive, Who broughtest life to the dead, and by Thine arising hast poured forth incorruption upon me, loose Thou the bonds of my many offenses; for whatsoever Thou desirest Thou canst do.

Ye are truly put to shame, O iniquitous ones, for Christ hath risen and raised up the dead with Himself, crying: "I have vanquished the world!" Wherefore, believe in Him, or keep silent, ye deceivers who reject His resurrection.

The Good One, Who rose from the tomb, cried out to the myrrh-bearing women: "Rejoice!

Proclaim Mine arising to the apostles!" He hath loosed the bonds of my many offenses; for He is able to do whatsoever He desireth.

Let us honor the noble Joseph, the zealot of piety, the counsellor and disciple, with the myrrh-bearing women and the apostles, crying out with them, and splendidly hymning the Savior's resurrection with faith.

Glory...: Who can describe the indivisible glory of the transcendent Godhead? For the beginningless and conjoined Trinity, One in nature, is hymned as a worshipful Unity in a Trinity of simple Hypostases.

Now & ever...: O pure Virgin Mother, who without knowing man gavest birth unto Him Who dwelt in thy womb, as the Theotokos unceasingly pray that He loose the bonds of my many offenses; for whatsoever thou desirest thou canst do.

Ode V

Canon of Pascha

Irmos: Let us rise very early in the morning and offer hymnody to the Master instead of myrrh; and let us behold Christ, the Sun of righteousness, Who shineth forth life upon all.

Beholding Thy boundless compassion, O Christ, those held fast by the bonds of hades walked toward the light with gladsome steps, praising the eternal Pascha.

O ye light-bearers, let us approach Christ Who issueth forth from the tomb like a bridegroom, and together with the ranks who love the feasts of the Church let us celebrate the saving Pascha of God.

Canon of the Theotokos

The assembly of the pious is filled with joy and enlightened by the divine and light-bearing rays of the resurrection of thy Son, O all-pure Mother of God.

Thou didst not break the doors of the Virgin at Thine incarnation, O King of creation, nor didst thou break the seals of Thy tomb; wherefore, beholding Thee risen, Thy Mother rejoiced.

Canon of the Myrrh-bearers

Irmos: Dispelling the darkness of my soul, O my Savior, with the light of the commandments illumine me, in that Thou alone art the King of peace.

Clothing Thyself in me, O my Savior, Thou didst strip off the primal garment which — alas! — the sower of sin wove for me.

Woe is me! My sin sewed together fig-leaves for me who through the counsel of the serpent did not keep Thine all-pure commandment, O my Savior.

Stopping, Christ the Son of Mary poured oil upon my soul, which was wounded by mine evil thoughts, as by robbers; and He healed me.

Standing before the Cross, the all-pure Theotokos cried out maternally: "Thou hast left me alone, O my Son and God!"

Having felled the serpent, the author of evil, with the sword of Thy Cross, O Jesus, by Thine arising Thou didst break the sting of death.

O death, where is thy sting? O hades, where is thy victory? Let Adam cry out with us: Thou hast been broken by the life of Him Who hath raised up the dead!

The myrrh-bearing women who reached Thy tomb heard the voice of Thee Who broughtest life to the depths, and they said: "Christ is risen!"

Celebrating the memory of the pious myrrh-bearers and all Thy disciples, we hymn Thee, O Christ, in the light of Thine arising.

Let us all honor the noble Joseph as is meet, who took the body of the Lord down from the Tree and faithfully buried it.

Glory...: I worship Thee — God the Father, Son and Spirit — in three Hypostases, and I believe Thee to be Three in One, in a single Being.

Now & ever...: We, the faithful, hymn thee who, in manner transcending nature, gavest birth unto the Being Who renewed nature — Christ, the one Lord.

ODE VI

Canon of Pascha

Irmos: Thou didst descend into the nethermost depths of the earth, and didst shatter the everlasting bars which held those who were bound, O Christ, and like Jonah from the sea monster Thou didst rise from the tomb on the third day.

Thou didst arise from the tomb, maintaining the seals intact, O Christ Who in Thy birth didst not break the seal of the Virgin; and thou hast opened unto us the gates of paradise.

O my Savior, Thou living and unsacrificed Victim, Who of Thine own will didst as God bring Thyself to the Father, with Thyself Thou didst resurrect Adam, the father of our whole race, when Thou didst arise from the tomb.

Canon of the Theotokos

That which of old was held fast by death and corruption hath been led up to life incorruptible and everlasting by Him Who became incarnate of thine all-pure womb, O Virgin Theotokos.

He Who descended into thy pure womb, and dwelt therein, becoming incarnate in manner past understanding, O pure one, descended into the uttermost depths of the earth and raised up Adam with Himself, arising from the tomb.

Canon of the Myrrh-bearers

Irmos: Stuck fast am I in the abyss of sin, O Savior, and tempest-tossed on the deep of life; yet lead me up from the passions and save me, as Thou didst Jonah from the sea monster.

Hades is dead! Be of good cheer, O ye of earth, for Christ Who hung upon the Tree cast a spear at it, and it lieth dead; for, captured, it hath been stripped bare of those it held.

Hades hath been captured! Be of good cheer, O ye dead! The graves have been opened! "Rise up from hades," Christ crieth to us, Who came to deliver all from death and corruption.

"As many of the dead as thou wast able, thou once didst devour, O hades; but, harrowed now, surrender them!" to thee crieth God the Bestower of life, Who came to deliver all from thine insatiable maw.

O ye myrrh-bearing women, why haste ye further? Why bring ye myrrh unto One Who liveth? Christ hath arisen, as He foretold, that your tears may cease, transformed into joy.

Having wound Thee in a shroud, O Christ, the noble Joseph laid Thee in his tomb; and having embalmed the ruined temple of Thy body, He rolled a great stone across the mouth of the sepulcher.

The Lord Who made the enemy captive hath risen, and, releasing the captives, He led them all up, even Adam the first-created, restoring him in that He is God, the Compassionate One Who loveth mankind.

Glory...: O ye faithful, let us hymn the Trinity in Unity, glorifying the Father with the Son, and the Spirit Who is consubstantial with the Son, Who in the Father is God equally eternal and without beginning.

Now & ever...: In thy womb, O pure one, thou didst, without being cultivated, conceive as it were a vine, the Grapes of incorruption, from whence streams of immortality pour forth everlasting life upon us, like wine.

Kontakion of the Myrrh-bearers, in Tone II —

Thou didst command the myrrh-bearers to rejoice, and didst console the lamentation of our first mother, Eve, by Thy resurrection, O Christ God; and didst command Thine apostles to preach: The Savior hath risen from the tomb!

Ikos: The myrrh-bearing women who went to Thy tomb, O Savior, were perplexed in mind and exclaimed to themselves: "Who will roll away the stone of the tomb for us?" And lifting up their eyes, they saw that the stone had already been rolled away, and they marveled at the visage of the angel and his vesture; and they were seized with trembling and bethought themselves to flee; but a youth cried out to them: "Fear not! He Whom ye seek hath risen! Come, behold the place where the body of Jesus lay. And going quickly, announce to the disciples: The Savior hath risen from the tomb!"

SYNAXARION

On this day, the third Sunday of Pascha, we celebrate the feast of the holy myrrh-bearing women. And we likewise keep the memory of Joseph of Arimathæa, who was a secret disciple, being one of the seventy. And to them we add Nicodemus, the nocturnal disciple, one of the princes of the Jews, who came unto Christ.

Stichoi: The women disciples bear myrrh unto Christ.
And I bring them hymnody like myrrh.

Of these persons, the women were the true first witnesses to the resurrection, and Joseph and Nicodemus to His burial; and this is what is most important and substantive in our dogma. When Nicodemus resolved not to share the mind of the Jews, they cut him off from the Sanhedrin; and after the burial of the body of the Lord, Joseph was cast into a dungeon by the Jews, but was delivered therefrom by divine power and went to his native town, Arimathæa. The risen Christ appeared to him when he was still in chains, and in a special way assured him of the mystery of the resurrection. Although he endured much at the hands of the Jews, yet did he not wish to remain silent concerning the mystery, and dared to proclaim it in the sight of many. They also say that Nicodemus was the first of all, as a member of the Sanhedrin and one who knew in great detail what was said, and that, simply put, he explained in detail in his writings what concerned the suffering and resurrection of Christ. And for this reason, as we have said, they also became, with the women who had beheld the resurrection, true witnesses to the burial, after, however, the original persuasion of Thomas; for this came before, since, he says, He came eight days later. These women were the first to behold the resurrection, and announced it to the disciples; for it was fitting that this sex — which was the first to fall into sin and became subject to the inherited curse — be the first also to behold the resurrection; that being the first to hear: "In sorrow thou shalt bring forth children," it should be the first to hear the tidings of joy. They are called myrrh-bearers because at the approach of Passover, on Friday (for that Saturday was a great feast-day, which is why Joseph and Nicodemus made haste to bury the body of the Lord; they, following the custom of the Jews, and although they embalmed it with myrrh, did not do so as they ought; for, having brought together a large quantity of aloes and myrrh, and burial cloths, they committed it to the tomb); then for this reason, since they nurtured infinite love for Christ, the women disciples bought costly spices and went at night, in part out of fear of the Jews, in part following custom, very early in the morning, to weep and anoint Him, and thus, because of the brevity of time, to bring to completion what had already been done. At that time, when they arrived, they saw several things — two radiant angels inside the tomb, and one seated on the stone; and after this, they beheld Christ and worshipped Him; and the Magdalene questioned Him about Himself, taking Him to be a gardener. There were many myrrh-bearing women, but the Evangelists, mentioning only the most noteworthy, are silent concerning the rest. The following were the most noteworthy: first of all was Mary of Magdala, from whom Christ had driven seven devils. According to tradition, she, arriving in Rome after the ascension of Christ, related to Tiberius Cæsar all that had happened with Christ; and he therefore gave Pilate and the high priests over to the death they deserved. Later, she died in Ephesus and was buried by John the Theologian, and her relics were transferred to Constantinople by Leo the Wise. The second was Salome, the daughter of Joseph the Betrothed; she was married to Zebedee, and of her were born James and the Evangelist John. For Joseph begat four sons — James, known as the Less, Joses, Simon and Jude; and three daughters — Esther, Tamar and Salome, the wife of Zebedee. Thus, if thou hearest in the Gospel of Mary, mother of James the Less and Joses, assume that this is the Theotokos, for she is treated as though she were the mother of the children of Joseph. In like manner is the

Evangelist John also considered the kinsman of Christ, as the son of His step-sister. The third of the myrrh-bearers was Joanna, the wife of Chuza, who was the steward and overseer of the household of Herod the King. The fourth and fifth were Mary and Martha, the sisters of Lazarus. The sixth was Mary of Cleopas. The seventh was Susanna; and there were very many others, as the divine Luke relateth, who, he saith, ministered unto Christ and His disciples as much as they could. And since they proclaimed the resurrection, they have passed on to us many dogmas to assure us of the resurrection of Christ and to establish it beyond doubt; for this, the Church of God instituted, after the commemoration of Thomas, a celebration of them, since they were the first who, having beheld Christ risen from the dead, announced to all the salvific tidings, led a beautiful Christian life, and were taught by Christ to such a measure as befitteth women. At the supplications of the holy myrrh-bearers, O God, have mercy upon us. Amen.

Ode VII

Canon of Pascha

Irmos: He Who delivered the children from the furnace, having become man suffereth as a mortal, and by suffering clotheth mortal splendor in incorruption. He alone is the blessed and most glorious God of our fathers!

With myrrh the godly-minded women hastened after Thee, Whom they sought with tears as one dead; and they worshipped Thee, rejoicing, as the living God; and announced the mystic Pascha unto Thy disciples, O Christ.

We celebrate the slaying of death, the destruction of hades, the beginning of a new and everlasting life; and, leaping up, we hymn the Cause thereof, the only blessed and most glorious God of our Fathers.

Truly sacred, most festive and radiant is this saving night, the herald of the luminous day of the resurrection, whereon the timeless Light hath in the flesh shone forth upon all from the tomb.

Canon of the Theotokos

Slaying death, thy Son, O most immaculate one, hath today granted abiding life unto all the dead forever — He Who is the only blessed and all-glorious God of our fathers.

He Who is King over all creation, becoming man, dwelt in thy womb, O thou who art full of the grace of God; and having endured crucifixion and death, He hath arisen as God, raising us up with Himself, in that He is omnipotent.

Canon of the Myrrh-bearers

Irmos: Imitating the cherubim, the youths danced in the midst of the furnace, crying: Blessed art Thou, O God, for in truth and judgment Thou hast brought all these things upon us because of our sins! All-hymned and all-glorious art Thou for all ages!

As One Who loveth mankind, desiring to save from deception all whom Thou hast created, Thou didst endure to be nailed to the Cross, O Savior, that by Thy flesh Thou mightest restore Thine image, which was buried under the passions; and having cast down hades, Thou didst arise, and the dead with Thee.

Lifted up upon the Cross, Thou didst summon all to Thee, O Good and Compassionate One, as Thou didst promise; for truly Thou wast well-pleased to suffer all these things for the sake of our sins; wherefore, thou didst open the gates of paradise to the thief, O Savior.

On the third day, as Thou didst promise, O Good One, Thou didst raise up from the tomb the ruined temple of Thy body, that Thou mightest truly give utterance to Thy glory, which Thou pourest forth upon us with faith, loosing from their bonds those whom hades held bound from of old.

O the mindlessness of the Jews! O the savagery of the iniquitous! Why, seeing what was incredible, did ye not believe in Christ? As weak men, did He not move you by His words? Or did He not save you as He did the whole world? At least let the soldiers convince you, or those who rose from the dead.

Let the watchmen who became as dead now say how He was stolen Whom the mindless ones never saw. For if they did not see or perceive Him to be risen, how were they ever able to believe Him stolen? At least let this stone convince you, and the grave-clothes of Christ.

Why do ye guard a dead Man; why did ye set seals upon the stone, O ye Jews, fearing lest He be stolen? Behold, the tomb was truly sealed. How did He arise if He were not the Christ? Let the resurrected dead convince you, who were seen by many.

Glory...: We glorify the Son and the Spirit with the Father, crying out with never-ceasing voices: O Trinity, sole Being, have mercy and save us all! Take pity on us, O Unity in three Persons, O God Who art glorified forever!

Now & ever...: O all-pure one, how didst thou contain in thy womb the Babe before Whom the angelic hosts tremble as God? Was it not as He Who annulled the curse Adam incurred by eating the bitter fruit desired, as He said, to dwell therein, wishing to save all born on earth from Adam?

Ode VIII

Canon of Pascha

Irmos: This is the appointed and holy day, the one king and lord of Sabbaths, the feast of feasts and solemnity of solemnities, whereon we bless Christ forever.

On this auspicious day, come, let us partake of the new fruit of the vine of divine gladness, and of the kingdom of Christ, praising Him as God forever.

Cast thine eyes about thee, O Sion, and behold: for, lo! from the west and from the north, from the sea and from the east, have thy children come unto thee like divinely radiant luminaries, blessing Christ in thee forever.

Refrain: O all-holy Trinity, our God, glory to Thee!

Triadicon: O Father Almighty, and Word, and Spirit, Essence united in three Hypostases, transcending existence and all-divine! In Thee have we been baptized, and Thee do we bless for all ages!

Canon of the Theotokos

Through thee did the Lord come into the world, O Virgin Theotokos; and breaking open the belly of hades, He hath given resurrection to us mortals; wherefore, He is blessed forever.

Having cast down all the dominion of death by His resurrection, thy Son, O Virgin, hath, as mighty God, raised us up with Himself and deified us; wherefore, we praise Him forever.

Canon of the Myrrh-bearers

Irmos: Hymn and bless Him Who, on Mount Sinai of old, prefigured the miracle of the Virgin in the bush for Moses, and exalt Him supremely for all ages!

The rays of the sun shrank in fear before the sufferings of Christ, the dead arose, the mountains bowed down, the earth trembled, and hades was stripped bare.

The thrice-blessed youths who were once in the furnace, uplifting their hands prefigured Thine all-precious Cross, O Good Christ, whereby thou didst set at naught the power of the enemy.

O ye blind Jews, deceivers and criminals, who believed the resurrection of Christ to be false: why see ye as something incredible that Christ hath risen, Who raised up the dead?

O ye inimical Jews, if ye will not believe us, ask your own soldiers what they underwent. Who is He Who rolled the stone away from the tomb?

Who is He Who caused the fig-tree to wither? Who is He Who healed the withered arm? Who is He Who once fed multitudes in the wilderness, if not Christ God, Who hath raised up the dead?

Who is He Who brought light to the blind, Who cleansed lepers, Who made the lame to walk, and trod dryshod upon the sea as though it were dry land, if not Christ God, Who hath raised up the dead?

Who is He Who resurrected from the tomb one dead for four days, and the widow's son? Who is He Who as God restored the paralytic on his bed, if not Christ God, Who hath raised up the dead?

The stone itself crieth out, as do the seals which ye set upon it. And ye set a watch to guard the sepulcher. Truly Christ hath arisen, and liveth forever!

Truly Christ hath risen; hades hath been made captive; the serpent hath been slain; Adam hath been delivered; the nether regions have been shaken. Why do ye still not believe, O enemies and criminals?

We bless the Father, the Son, and the Holy Spirit: the Lord.

We glorify the Holy Trinity in one Godhead — the Son and the Holy Spirit with the Father — crying out: Holy, holy, holy art Thou forever!

Now & ever...: In thy womb, O pure one, thou gavest birth immutably to the one Christ, God in two natures, the Bread of everlasting life, Who was joined without mingling to our matter.

We praise, we bless, we worship the Lord..., and the katavasia.

The Magnificat is not chanted on any of the Sundays until the leave-taking of Pascha.

Ode IX

Canon of Pascha

Irmos: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

O Thy divine and beloved voice most sweet! For Thou didst truly promise to be with us until the end of the world, O Christ. Having this as the confirmation of our hope, let us rejoice, O ye faithful.

O Christ, Thou great and most sacred Pascha! O Wisdom, Word and Power of God! Grant that we may more truly partake of Thee in the never-waning day of Thy kingdom.

Canon of the Theotokos

Together we, the faithful, bless thee, O Virgin: Rejoice, O portal of the Lord! Rejoice, O animate city! Rejoice, thou for whose sake the Light hath now shone forth on us from the resurrection of the dead of Him Who was born of thee.

Be glad and rejoice, O divine portal of the Light, for Jesus Who descended into the tomb hath shone forth, shining forth more brightly than the sun, and illumining all the faithful, O divinely joyous Mistress.

Canon of the Myrrh-bearers

Irmos: O ye faithful, in unceasing hymnody let us magnify her who supernaturally conceived in the flesh of her womb the Word Who shone forth from the Father before time began.

The thief who on the Cross acknowledged Thee as God didst Thou make an heir to the noetic garden of paradise, for he cried out: "Remember me, O Almighty Savior!"

Thou wast buffetted and spat upon by the iniquitous for our sake, O Jesus Who on Sinai didst engrave the tablets of the law for Moses, Thy favored one.

Thou wast given gall and vinegar to drink for our sake, O Savior Who hast given us Thy Body and precious Blood as the food and drink of Thine eternal life.

Pierced in Thy life-creating side by the spear, O Christ, Thou didst pour forth Thy pure blood and precious water upon the world, like a fountain of everlasting life.

Thou Who givest life to the dead wast reckoned among the dead; Thou Who hast emptied the graves wast laid in a tomb; Thou Who hast resurrected Adam madest hades captive.

Thou didst arise, O Jesus, and the enemy was bound, hades was made captive, the graves were emptied, and those below arose, worshipping Thee, O Christ.

Who would steal a dead man, moreover a naked one? Why do ye lie, O ye Jews? Christ hath risen, and the bonds and bars of hades are broken!

Glory to Thee, O Christ our Savior, Who hast poured forth life, hast shone the light upon those

in the darkness of ignorance, and illumined the whole earth by Thine arising!

Let the noble counsellor Joseph be hymned with the myrrh-bearing women and the divine disciples, for he was a proclaimer of the resurrection of Christ.

O ye faithful, let us praise the wondrous Joseph with Nicodemus and the faithful myrrh-bearing women, who cried: "The Lord is truly risen!"

Glory...: Thou art unoriginate, O Father! Thou art uncreated, O Son! Thou art equally enthroned with Them, O Holy Spirit! O only true God, Thou art Three, One in Essence, yet Three Persons.

Now & ever...: Let Jesse be glad, and let David dance! For, lo! the Virgin hath put forth Christ, the Staff divinely sprung forth, the Flower of eternal life!

Katavasia, and *Holy is the Lord our God!,* in Tone II.

Exapostilarion of Pascha —

Having fallen asleep in the flesh, as one mortal, O King and Lord, Thou didst rise on the third day, raising up Adam from corruption and abolishing death. O Pascha of incorruption! O salvation of the world!

Glory..., that of the Myrrh-bearers, Automelon —

Hearken, ye women, to the sound of rejoicing: He Who hath trampled the tyranny of hades underfoot hath raised the world up from corruption! Haste ye, and speak the glad tidings to My friends; for I desire to make bright with joy My creation, from whence came grief.

Now & ever...: The foregoing is repeated.

On the Praises, 8 stichera of the resurrection, in Tone II —

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

Every breath, all creation, glorifieth Thee, O Lord, in that Thou didst abolish death by the Cross, that Thou mightest show the peoples Thy resurrection from the dead, in that Thou alone lovest mankind.

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

Let the Jews say how the soldiers who kept watch lost the King! Why did the stone not keep in the Rock of life? Either let them give up the Buried One or worship the Risen One, saying with us: Glory to the magnitude of Thy compassions, O our Savior! Glory be to Thee!

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

"Rejoice and be glad, O ye people!" the angel, seated upon the stone of the tomb, announced to us, saying: "Christ is risen from the dead, the Savior of the world; and He hath filled all things with sweet savor. Rejoice, ye people, and be glad!"

Stichos: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

Before Thou wast conceived, O Lord, the angel brought the salutation 'Rejoice!' to her who is full of grace; and an angel rolled away the stone of Thy glorious tomb at Thy resurrection: the one, instead of grief, announcing tidings of gladness; and the other, instead of death, proclaiming to us the Master the Giver of life. Wherefore, we cry out to Thee: O Lord, Thou Benefactor of all, glory be to Thee!

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

With tears the women poured forth myrrh upon Thy tomb; but their mouths were filled with joy when they could say: The Lord is risen!

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

Let the nations and people praise Christ our God, Who of His own will endured the Cross for our sake and spent three days in hades; and let them worship His resurrection from the dead, whereby the ends of the whole world have been enlightened.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Crucified and buried wast Thou, O Christ, as Thou didst will. Thou didst overthrow death and didst rise in glory as God and Master, granting the world life everlasting and great mercy.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

O ye truly iniquitous ones who sealed the stone, ye have granted us to see greater wonders! The watch understood that Christ had issued forth from the tomb, and they said: "Say that while we were sleeping His disciples came and stole Him." But who would steal a dead man, and moreover one who is naked? He arose Himself, of His own accord, as God, leaving His grave clothes behind in the tomb. Come, ye Jews, and see! — how He broke not the seals, Who had trampled down death, bestowing everlasting life and great mercy upon the human race!

Glory...: The Evangelical sticheron, in Tone II —

When the women who with Mary came bearing myrrh and were at a loss how they would attain their desire, the stone was shown to have been moved, and a divine youth, stilling the turmoil of their souls, said: "The Lord Jesus is risen! Wherefore, tell the disciples who preach Him to go with all haste into Galilee to behold Him risen from the dead, as Bestower of life and Lord!"

Now & ever...: Theotokion —

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

Great Doxology, and the resurrectional troparion —

Rising from the tomb, Thou didst break the bonds of hades; and Thou didst lift the condemnation of death, O Lord, delivering all from the snares of the enemy. And having shown Thyself to Thine apostles, Thou didst send them forth to preach, and through them hast given Thy peace unto the whole world, O Thou Who alone art greatly merciful.

Litanies, and dismissal.

The usual procession to the narthex, and the reading from the Catechesis of Saint Theodore the Studite. First Hour, and final dismissal.

AT THE HOURS

Troparion of the resurrection; *Glory..., The noble Joseph...; Now & ever...,* theotokion of the Hours. After the Trisagion, the kontakion: *Thou didst command the myrrh-bearers to rejoice...* This is so for all the Hours.

AT LITURGY

On the Beatitudes, 10 troparia: 4 of the resurrection, in Tone II —

Remember us also, O Compassionate One, as Thou didst remember the thief in Thy kingdom.

A tree drove Adam away, but the Cross led the thief into the kingdom of heaven.

The tomb embraced Thee, O Savior, Who hast emptied the graves and as God hast given life to the dead.

O ye glorious apostles of Christ, entreat Him earnestly that He save us from misfortunes.

And 6 troparia from Ode VI of the canon of the Myrrh-bearers.

After the entrance, the troparia *When Thou didst descend unto death...,* and *The noble Joseph...; Glory...:* the kontakion of the myrrh-bearers: *Thou didst command the myrrh-bearers to rejoice...;* and *Now & ever...:* the kontakion of Pascha: *Though Thou didst descend into the tomb...*

Prokimenon, in Tone VI —

O Lord, save Thy people, and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

READING FROM THE ACTS OF THE APOSTLES, §16
[6:1-7]

In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Alleluia, in Tone VIII —

Stichos: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

Stichos: Mercy and truth are met together; righteousness and peace have kissed each other.

GOSPEL ACCORDING TO MARK, §69
[15:43-16:8]

At that time, Joseph of Arimathæa, an honorable counsellor, who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marveled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher. And Mary Magdalene and Mary the mother of Joses beheld where He was laid. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves: "Who shall roll us away the stone from the door of the sepulcher?" And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them: "Be not affrighted. Ye seek Jesus of Nazareth, Who was crucified: He is risen; He is not here. Behold the place where they laid Him. But go your way; tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him, as He said unto you." And they went out quickly, and fled from the sepulcher; for they trembled and were amazed; neither said they any thing to any man; for they were afraid.

Communion verses —

Receive ye the Body of Christ; taste ye of the fountain of immortality.

Praise ye the Lord from the heavens; praise Him in the highest.

N.B.: If the temple be dedicated to the holy Myrrh-bearers: At Little and Great Vespers, at Matins, and at Liturgy, we follow the pattern of the service as for the Greatmartyr George. Only at Vespers we read the paremias that are prescribed for the Sunday of All Saints.

SUNDAY OF THE MYRRH-BEARERS

At Matins, after the Polyeleos, we chant this magnification —

We magnify you, O holy myrrh-bearing women, and we honor your holy memory, for ye entreat Christ our God in our behalf.

Selected Psalm verses: *Blessed is the man that feareth the Lord…*, and the rest.

SUNDAY EVENING, AT VESPERS

On *Lord, I have cried…*, 6 stichera: 3 of the feast, in Tone V: Spec. Mel.: *Rejoice…* —

Transfixed with nails, on the Tree Thou didst annul the curse brought about by a tree; and laid in the tomb, by divine power Thou didst raise up the dead from ages past. Lifting up our voices, we glorify Thy power, O Almighty Jesus, Thou divine Pascha, our Life, effulgence of the Father. Wherefore, those in heaven rejoice with those on earth, O victorious Word, Almighty Jesus, chanting triumphant hymns to Thee Who grantest the world great mercy.

The choir of the myrrh-bearing women cried out, lamenting: "Life is with the dead, the never-setting Sun is now still beneath the earth! Come, let us make all haste and gaze upon the holy sepulcher!" And seeing a radiant angel in the depths thereof, perplexed, they were astonished. And he, changing their lamentation, cried aloud: "The Bestower of life hath risen! Be not affrighted, O ye who love to render honor: He reigneth as king, granting the world great mercy!"

Very early, before sunrise, the choir of women sought Him Who is the Sun Which had then set in the grave; and a radiant angel proclaimed unto them: "The Light hath shone forth, illumining those who sleep in darkness! Announce ye to the radiant disciples the joyous Pascha which saveth the world, saying: 'Turn ye your weeping into joy! Join chorus, clapping your hands with a heart untouched by doubt!' Christ is risen, granting the world great mercy!"

And 3 stichera from the Menaion.

Glory…, Now & ever…, in Tone I —

"O ye myrrh-bearing women, wherefore have ye come to the tomb? Why do ye seek among the dead Him Who is alive? The Lord hath risen! Be ye of good cheer!" the angel cried.

Then, *O gladsome Light…*, and the prokimenon of the day.

Aposticha stichera, in Tone II —

Of the resurrection: Come ye, let us worship God the Word, Who was begotten of the Father before the ages, and became incarnate of the Virgin Mary: for, having endured the Cross, He was given over to burial, as He Himself willed; and having risen from the dead, He hath saved me, a man astray.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of compunction: Like the prodigal son I have sinned against Thee, O Savior. Accept me who am penitent, O Father. Have mercy on me, O God!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Having hated the pleasures of the earth, the passion-bearers were vouchsafed the good things of heaven and became fellow citizens with the angels. By their supplications, O Lord, have mercy and save us.

Glory…, Now & ever…, in Tone I —

With fear the women came to the tomb, seeking to anoint Thy body with spices; and not finding it, they expressed their perplexity one to another, not knowing of the resurrection. But an

angel stood before them and said: "Christ hath risen, Who bestoweth great mercy upon us!"

Then, *Now lettest Thou Thy servant depart…;* troparion: *The noble Joseph…; Glory…: When Thou didst descend…; Now & ever…: Standing before the myrrh-bearing women…*

But if the saint of the day hath a troparion, we chant the troparia thus: *The noble Joseph…; Glory…*, the troparion of the saint; *Now & ever…: Standing before the myrrh-bearing women…* (At Vespers throughout this week, we alternate the troparia *The noble Joseph…* and *When Thou didst descend…* as hath been stated previously.)

Litany, and dismissal.

The service for the saint from the Menaion which falleth on this Sunday is chanted at Compline. After the Trisagion, the kontakion of the feast from the Pentecostarion alone is read. And thus do we do until the Sunday of All Saints.

MONDAY OF THE MYRRH-BEARERS, AT MATINS

The usual beginning, as indicated for Monday of the second week after Pascha.

At *God is the Lord…*, the troparia in Tone II: *The noble Joseph…*, twice; *Glory…, When Thou didst descend…; Now & ever…, Standing before the myrrh-bearing women…* And thus are these troparia chanted throughout the week. (But if there is a troparion for the saint, we chant first the troparion *The noble Joseph…*, once; then the troparion *When Thou didst descend…; Glory…*, the troparion of the saint; *Now & ever…, Standing before the myrrh-bearing women…*)

After the first chanting of the Psalter, these sessional hymns, in Tone II —

Without hindering the Jews from sealing the stone of the tomb, in arising Thou didst bestow the rock of faith upon all. O Lord, glory be to Thee!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Like the waves of the sea have mine iniquities risen up against me, and I alone founder, like a ship upon the deep, under the weight of many offenses; but steer me to the calm harbor of repentance, O God, and save me.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Having as their vesture Thee Who dost clothe the sky with clouds, the saints endured torments in the world at the hands of the iniquitous, and set at naught the falsehood of the idols. By their supplications, O Savior, free us from the invisible foe, and save us.

Glory…, Now & ever…: Theotokion —

As thou art a wellspring of loving-kindness, O Theotokos, vouchsafe mercy unto us, look down with pity upon sinful men, and show forth thy power as ever; for, trusting in thee, we cry out to thee: "Rejoice!" as once did Gabriel, the supreme commander of the incorporeal ones.

After the second chanting of the Psalter, this sessional hymn, in Tone II: Spec. Mel.: *Seeking the highest…* —

Fervently did the women bear myrrh to the tomb, O Savior, and their souls were filled with gladness by the splendor of the angel; and they proclaimed Thee the God of all, and cried out to the disciples: Truly, the Life of all hath risen from the tomb!

Glory…, Now & ever…: The foregoing is repeated.

Reading.

Then, *Having beheld the resurrection of Christ…*, once.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. After Ode III, the sessional hymn of the

saint. After Ode VI, the kontakion and ikos of the Myrrh-bearers. And we read from the Prologue. Exapostilarion of the feast; *Glory…*, that of the saint; *Now & ever…*, that of the feast.

On the Praises, 4 stichera, in Tone II —

Of the resurrection: Every breath, all creation, glorifieth Thee, O Lord, in that Thou didst abolish death by the Cross, that Thou mightest show the peoples Thy resurrection from the dead, in that Thou alone lovest mankind. Twice

Of compunction: Mindful of the unseemly sins I have committed, I flee to Thy compassions, imitating the publican, the harlot who wept, and the prodigal son; wherefore, I fall down before Thee, O Merciful One, and say: Before Thou condemnest me, O God, have pity and mercy upon me!

Martyricon: Ye suffered for Christ even unto death, O passion-bearers and martyrs. And though your souls are in the heavens, in the hand of God, your relics are venerated throughout the whole world. The priests and the people all bow down; and we cry out, rejoicing: Precious in the sight of the Lord is the death of His saints.

Glory…,, Now & ever…, in Tone II —

The Magdalene and another Mary came to the tomb, seeking the Lord; and they beheld an angel bright as lightning, seated upon the stone, who said to them: "Why seek ye among the dead Him Who is alive? He hath risen, as He said. Ye shall find Him in Galilee. Unto Him let us cry out: O Lord Who hast arisen from the dead, glory to Thee!"

Aposticha stichera of the feast, in Tone VI: Spec. Mel.: *On the third day…* —

Begin ye a psalm, O ye people! Hymn ye Christ with joy! The great Pascha hath shone forth upon us: Christ the Bestower of life, Who hath risen from the tomb, the Deliverer of all creation.

Stichos: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

Having told the myrrh-bearing women to rejoice and annulled the condemnation of Eve, risen, Thou sendest joy to the disciples, telling them to proclaim Thy resurrection from the tomb on the third day.

Stichos: Mercy and truth are met together; righteousness and peace have kissed each other.

Christ hath illumined for us the honored and holy Pascha. Come, and let us all be enlightened in soul. For, lo! the day hath shone forth, whereon rejoice ye and be glad.

Glory…, Now & ever…, in Tone II —

With tears the women poured forth myrrh upon Thy tomb; but their mouths were filled with joy when they could say: The Lord is risen!

AT LITURGY

On the Beatitudes, 6 troparia, from Ode I of the festal canon.

After the entrance, the troparia: *The noble Joseph…*, *When Thou didst descend…*, and *Standing before the myrrh-bearing women…*, and that of the saint of the temple, and the troparion of the saint of the day, if there be one; and if there be a second saint who hath his own troparion, we likewise chant it; then, the kontakion of the temple; *Glory…*, that of the saint of the day (and if there be a second saint who hath his own kontakion, we also chant it); *Now & ever…*, kontakion of the feast: *Thou didst command the myrrh-bearers to rejoice…* And thus do we chant the troparia throughout this holy week, except if there be a saint whose feast is of polyeleos rank. Thus do we chant Vespers and Matins all throughout this week.

MONDAY EVENING, AT VESPERS

On *Lord, I have cried…*, 6 stichera: 3 of the feast, in Tone II: Spec. Mel.: *When from the Tree…* —

When, very early, the myrrh-bearing women sought Thee, the Life of all, O Christ, they went with myrrh and sweet spices, and, weeping with love, they heard a young man say from the tomb: "Cease your weeping, and, rejoicing in your salvation, cry out to all that the Lord hath risen!"

O noble Joseph, we know thee to be like the chariot of the cherubim which bore Christ the King upon their shoulders, and we bless thine arms, which took Him down from the Cross, and thy divine eyes. We honor thy hands, wherewith bearing the Sun, Word and God, thou didst place him in the tomb. Wherefore, we honor with love thy memory.

The celebration of the godly myrrh-bearers and the honorable Joseph hath been shown to us as a second garden of paradise, giving rise to a wellspring of life: pouring out the waters of grace upon the world, with fervor it putteth forth streams of the arising of Christ. Multitudes of the faithful keep festival and cry out: Glory to Him Who hath given His resurrection to the ends of the earth!

And 3 from the Menaion.

Glory…, Now & ever…, in Tone II —

Early in the morning, seeking Thy tomb with diligence, the myrrh-bearing women sought Thee, O Christ, to anoint Thine all-pure body; and having heard the words of the angels, they proclaimed to the apostles the joyous tidings, that the Author of our salvation, Who hath made death captive and granteth the world everlasting life and great mercy, hath risen from the dead.

Then, *O gladsome Light…*, and the prokimenon of the day.

Aposticha stichera, in Tone II —

Of the resurrection: Christ our Savior, having nailed to the Cross the handwriting which is against us, blotted it out and abolished the might of death. We worship His resurrection on the third day.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of compunction: With the cry of the publican I call out to Thee, O Christ my Savior: Cleanse me as Thou didst him, and have mercy on me, O God!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: When the holy martyrs pray for us and hymn Christ, all deception ceaseth, and the human race is saved by faith.

Glory…, Now & ever…, in the same tone —

"Why mingle ye myrrh with tears, O ye women disciples? The stone hath been rolled away; the tomb is empty. Behold, corruption hath been trampled down by life, the seals and the sleeping guardsmen of those who are wickedly contumacious bearing manifest witness. That which is mortal hath been saved by the flesh of God. Hades lamenteth. Hastening with joy, say unto the apostles: Christ, Who hath slain death, the Firstborn from among the dead, goeth before you into Galilee."

Then, *Now lettest Thou Thy servant depart…;* Trisagion through *Our Father.* Troparion, as usual, and dismissal.

TUESDAY OF THE MYRRH-BEARERS

AT MATINS

At *God is the Lord...*, the troparia of the feast, as usual.

After the first chanting of the Psalter, these sessional hymns, in Tone II —

O Thou Who didst not empty Thine all-pure bosom in the highest, Thou didst accept burial and resurrection for all. O Lord, glory to Thee!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

I am a barren tree, in nowise producing the fruit of repentance, O Lord; and I fear lest I be hewn down, and am terrified of that unquenchable fire which is to come. Wherefore, I entreat Thee: Before those misfortunes, do Thou turn and save me!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: O Christ God Who, in that Thou art good, hast made Thy saints to shine with greater luster than gold, and hast glorified Thy holy ones, entreated by them grant peace to our lives, in that Thou lovest mankind, and set their prayer before Thee like incense, O Thou Who alone restest in the saints.

Glory..., Now & ever...: Theotokion —

Held back from the laws of nature, thou didst unite virginity to divine nativity; for thou alone gavest birth unto Him Who before thee was begotten timelessly. Wherefore, O Theotokos, we magnify thee.

After the second chanting of the Psalter, this sessional hymn, in Tone II: Spec. Mel.: *Seeking the highest...* —

The myrrh-bearing women, who came early in the morning and beheld the empty tomb, said unto the apostles: "The Mighty One hath set corruption at naught and hath rescued those in hades from bondage; Proclaim with boldness that Christ God hath risen, granting the world great mercy!"

Glory..., Now & ever... The foregoing is repeated.

Then, *Having beheld the resurrection of Christ...*, and Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilaria of the feast.

On the Praises, 4 stichera, in Tone II —

Of the resurrection: Let the Jews say how the soldiers who kept watch lost the King! Why did the stone not keep in the Rock of life? Either let them give up the Buried One or worship the Risen One, saying with us: Glory to the magnitude of Thy compassions, O our Savior! Glory be to Thee! Twice

Of compunction: Overlook mine iniquities, O Lord Who wast born of the Virgin; and purify my heart, making it a temple for Thy Holy Spirit. Turn not Thy face away from me, O Thou Who art possessed of great and boundless mercy.

Martyricon: Taking up the Cross of Christ as a trophy of victory, O holy martyrs, ye set at naught all the power of the devil; and receiving heavenly crowns, ye are become bulwarks for us, praying to the Lord in our behalf.

Glory..., Now & ever..., in Tone II —

Very early in the morning, the myrrh-bearing women, bearing spices, arrived at the tomb of the Lord; and finding that which they had not expected, they pondered piously the rolling away of the stone, and said one to another: "Where are the seals of the tomb? Where is the watch set by Pilate, and the careful security?" But a radiant angel was a herald for the bewildered women, and he said unto them: "Why do you seek with lamentation the Living One Who hath enlivened the human race? Christ our God hath risen from the dead as almighty!" — He Who granteth incorruption and life, enlightenment and great mercy to us all!"

Aposticha stichera of the feast, in Tone II: Spec. Mel.: *When from the Tree...* —

The light of the threefold Sun shineth brightly on earth today, and taketh away the darkness of the passions: the resurrection of Christ is made manifest, preserving the faithful. The ranks of the apostles lovingly join chorus, Joseph is glad, and the splendid memorial of the honored myrrh-bearers crowneth those who praise them with faith and glorify the divine arising.

Stichos: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

Taking on thy shoulder the Son Who sitteth at the right hand of the Father, O Joseph, with myrrh thou didst bury the inexhaustible Myrrh, and didst commit to the tomb the Resurrection of the world, Him Who is clothed with light as with a robe; and thou dost ineffably close it off with a stone. Wherefore, with hymns we praise His splendid sufferings and resurrection.

Stichos: Mercy and truth are met together; righteousness and peace have kissed each other.

The multitude of the angels is amazed, beholding thee burying Christ, O Joseph; the world calleth thee blessed, and we, the faithful, marvel, and honoring the honored resurrection in godly manner, we fervently honor thee among the myrrh-bearers. Wherefore, we cry out unceasingly: Pray with them, that we be saved from misfortunes and tribulations.

Glory..., Now & ever..., in Tone I —

With fear the women came to the tomb, seeking to anoint Thy body with spices; and not finding it, they expressed their perplexity one to another, not knowing of the resurrection. But an angel stood before them and said: "Christ hath risen, Who bestoweth great mercy upon us!"

Then, the First Hour, and dismissal.

TUESDAY EVENING, AT VESPERS

On *Lord, I have cried...*, 6 stichera: 3 of the feast, in Tone II: Spec. Mel.: *When from the Tree...* —

The women disciples of Christ rejoiced to hear the words of the angel, for thereby did they learn of the resurrection of Him Who was reckoned among the dead for our sake. Yet before, when the myrrh-bearers stood before the tomb mourning for Christ, seeing the stone which had been suddenly rolled away they were perplexed by its removal.

The myrrh-bearing women, disciples of Christ, who imparted unceasing and divine joy to the divine and sacred disciples, carried out the command of the divine angel, whose white garments filled them with awe, saying: "Hades hath been made captive by the most salvific resurrection of the King Who died for our sake!"

The divine women disciples of Christ, who put forth lamentation and streams from a fountain of tears, now bear words of joy unto the witnesses of grace, announcing to them the arising of the Word and the joy which shone forth from the tomb. Wherefore, instead of grief they all-gloriously heard a voice which commanded them to rejoice.

And 3 stichera from the Menaion.

Glory..., Now & ever..., in Tone VI —

Arriving at Thy tomb and seeing the seals of the sepulcher, yet failing to find Thine all-pure body, the myrrh-bearing women came with haste, lamenting and saying: "Who hath stolen our Hope? Who hath taken the Dead One, naked and embalmed with myrrh, the only consolation of His Mother? O how hath He died Who hath given life to the dead? How hath He been buried Who hath made hades captive? Yet rise Thou of Thine own power, O Savior, on the third day, as Thou hast said, Who savest our souls!"

Then, *O gladsome Light...*, and the prokimenon of the day.

TUESDAY OF THE MYRRH-BEARERS

Aposticha stichera, in Tone II —

Of the Cross: O Christ God my Savior, Who didst save Peter in the sea, save me by the power of the Cross, and have mercy on me.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the resurrection: With the archangels let us hymn the resurrection of Christ; for He is the Redeemer and Savior of our souls, and is coming again in dread glory and mighty power, to judge the world which He fashioned.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: The choirs of the martyrs opposed the tyrants, saying: "We fight for the King of hosts! And even though ye have subjected us to fire and tortures, we will not reject the power of the Trinity!"

Glory..., Now & ever..., in Tone VI —

Joseph begged the body of Jesus and placed it in his new sepulcher, for it was fitting that He issue forth from the tomb as from a bridal chamber. O Lord Who didst break the dominion of death and open to men the gates of paradise, glory to Thee!

Then, *Now lettest Thou Thy servant depart...;* troparia of the feast, and dismissal.

WEDNESDAY OF THE MYRRH-BEARERS, AT MATINS

At *God is the Lord...,* the troparia of the feast.

After the first chanting of the Psalter, these sessional hymns, in Tone II —

Thou didst work salvation in the midst of the earth, O Christ God, and on the Cross didst stretch out Thine all-pure hands, gathering to Thee all the nations, who cry: Glory to Thee, O Lord!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Rising from the tomb, Thou didst break the bonds of hades and abolish the sentence of death, O Lord Who hast delivered all from the snares of the enemy; and Thou Who didst reveal Thyself to Thine apostles didst send them forth to preach, and through them didst impart Thy peace unto the whole world, O Thou Who alone art greatly merciful.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: O passion-bearers of the Lord, blessed is the ground which was drenched in your blood, and holy the temples which have received your bodies; for ye rebuked the enemy at your trials, and preached Christ with boldness. Entreat Him, in that He is good, we pray, that our souls may be saved.

Glory..., Now & ever...: Stavrotheotokion —

Standing before Thy Cross, she who gave birth to Thee without seed was unable to watch Thee suffering unjustly, O Christ, and she lamented and, weeping, cried out to Thee: "How is it Thou sufferest, O my Son most sweet, Who by nature art dispassionate? I hymn Thy surpassing goodness!"

After the second chanting of the Psalter, this sessional hymn, in Tone II: Spec. Mel.: *Of Thy compassion...* —

The honored myrrh-bearers, who came to Thy tomb, O Savior, to anoint their Master with myrrh, considered Thee to be a mortal; but the angel announced to them the joy: "The Lord hath risen! Wherefore, proclaim ye to the apostles His truly awesome resurrection from the tomb!"

Glory..., Now & ever...: The foregoing is repeated.

WEDNESDAY OF THE MYRRH-BEARERS

Then, *Having beheld the resurrection of Christ...,* and Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

On the Praises, 4 stichera, in Tone II —

Having willingly impoverished Thyself for the sake of Adam's poverty, O Christ God, Thou didst come to earth and wast incarnate of the Virgin; and Thou didst accept crucifixion, that Thou mightest free us from slavery to the enemy. Glory to Thee, O Lord! Twice

"Rejoice and be glad, O ye people!" the angel, seated upon the stone of the tomb, announced to us, saying: "Christ is risen from the dead, the Savior of the world; and He hath filled all things with sweet savor. Rejoice, ye people, and be glad!"

Martyricon: The multitudes of Thy saints entreat Thee, O Christ: Have mercy and save us, in that Thou lovest mankind!

Glory..., Now & ever..., in Tone I —

With fear the women came to the tomb, seeking to anoint Thy body with spices; and not finding it, they expressed their perplexity one to another, not knowing of the resurrection. But an angel stood before them and said: "Christ hath risen, Who bestoweth great mercy upon us!"

Aposticha stichera of the feast, in Tone II —

"Can the Deliverer be among the dead?" the myrrh-bearers, the disciples of Christ, cried out with lamentations; "Can the all-great Sun be under the ground even to this day, or hath He risen as He said?" But as they wept thus, an angel uttered truly divine joy: "Christ is risen! Haste ye and proclaim unto all His divine resurrection from the tomb!"

Stichos: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

The honored myrrh-bearers prepared myrrh when it was still dark on the first day after the Sabbath, and they came to Thy tomb, O Christ, to anoint Thy divine and all-pure body. But when they learned of Thy resurrection, they hastened to announce it to the initiates of Thy mysteries, for Thou hadst greeted them first from the tomb, crying out, "Rejoice!" O Thou Who greatly lovest mankind.

Stichos: Mercy and truth are met together; righteousness and peace have kissed each other.

With costly spices His women disciples hastened to anoint as one dead God Most High, Who was buried in the ground; but seeing a young man sitting in the sepulcher, clothed in shining raiment, they were filled with awe. Wherefore, when they learned of the Word's arising from the tomb on the third day, they announced it to the apostles.

Glory..., Now & ever..., in Tone V —

With Nicodemus, Joseph took Thee down from the Tree, Who dost clothe Thyself with light as with a robe; and seeing Thee dead, naked, unburied, he took up heartfelt weeping and said, lamenting: "Woe is me, O Jesus most sweet! When the sun beheld Thee hanging upon the Cross but a little while past, it shrouded itself in darkness; and the earth quaked in fear, and the veil of the temple was rent in twain. But lo! now I see Thee, Who of Thine own will didst undertake to die for my sake. How can I bury Thee, O my God, or how can I wind Thee in a shroud? With what hands shall I touch Thy body? Or what hymns shall I chant for Thy departure, O Compassionate One? I magnify Thy sufferings, and I hymn Thy burial and resurrection, crying out: O Lord, glory to Thee!"

Then, the troparia of the feast, First Hour, and dismissal.

WEDNESDAY OF THE MYRRH-BEARERS

WEDNESDAY EVENING, AT VESPERS

On *Lord, I have cried…*, 6 stichera: 3 of the feast, in Tone II: Spec. Mel.: *When from the Tree…* —

They who heard words of joy from the young men sitting in the tomb of the Word, ran a race of most ardent haste; and abandoning their previous rite of embalming, they showed themselves to be heralds, announcing to the initiates of the mysteries that He Who became man for our sake had risen from the nether regions of hades.

Forestalling the earliest dawn, the myrrh-bearing women approached the tomb with fear, bearing myrrh to Christ, the Bestower of life, assuming that He Who had slain death was among the dead; but a divine angel stood before them, crying out: "Why seek ye with the dead Him Who is alive and bringeth life? Go and proclaim His arising!"

O blessed Joseph, dost thou bear upon thy shoulders, like any other burden, Him Who resteth on the shoulders of the cherubim, Who first became incarnate, and now hath been slain, and Who hath brought life to us mortals? Beholding His resurrection, thou dost rejoice with the honored myrrh-bearers, though ye first lamented His death.

Glory…, Now & ever…, in Tone I —

The Magdalene and another Mary came to the tomb, seeking the Lord; and they beheld an angel bright as lightning, seated upon the stone, who said to them: "Why seek ye among the dead Him Who is alive? He hath risen, as He said. Ye shall find Him in Galilee. Unto Him let us cry out: O Lord Who hast arisen from the dead, glory to Thee!"

Then, *O gladsome Light…*, and the prokimenon of the day.

Aposticha stichera, in Tone II —

Thy resurrection, O Christ Savior, illumined the whole universe; and Thou didst call back Thine own creation. O all-powerful Lord, glory be to Thee!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the apostles: Thou didst magnify the names of Thy preëminent apostles throughout the whole world, O Savior, for they learned heavenly things and imparted ineffable healings unto mortals. They who were fishermen healed diseases by their handkerchiefs alone; they who were Jews theologized the doctrines of grace. For their sake, O Thou Who art full of loving-kindness, grant us great mercy.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Great is the glory ye have acquired by faith; for ye not only vanquished the enemy in your sufferings, but in death ye drive away evil spirits and heal the infirm, O physicians of souls and bodies. Pray ye to the Lord, that our souls may find mercy.

Glory…, Now & ever…, in Tone II —

With tears the women poured forth myrrh upon Thy tomb; but their mouths were filled with joy when they could say: The Lord is risen!

Then, *Now lettest Thou Thy servant depart…*, Trisagion, troparia, and dismissal.

THURSDAY OF THE MYRRH-BEARERS

AT MATINS

At *God is the Lord…*, the troparia of the feast.

After the first chanting of the Psalter, these sessional hymns, in Tone II: Spec. Mel.: *All-blessed art thou…* —

Bearing the myrrh of Thy burial, the women came secretly to the tomb very early, fearing the audacity of the Jews and expecting to find soldiers standing guard. But their courage overcame their weak nature, since their merciful intention was pleasing unto God. Wherefore, they cried out fittingly: "Help us, O Lord, and deliver us for the sake of the glory of Thy name!"

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

O Christ God, Who in Thine ineffable love for mankind didst make fishermen wiser than rhetors and didst send them forth as preachers throughout the whole world, for their sake make steadfast Thy Church, and send down Thy blessing upon the faithful, O Thou Who alone restest in the saints.

Stichos: Wondrous is God in His saints, the God of Israel.

O ye apostles, martyrs and prophets, ye venerable and righteous, who ran the race well and kept the Faith: As ye have boldness before the Savior, entreat Him in our behalf, in that He is good, we pray, that our souls may be saved.

Glory…, Now & ever…: Theotokion —

Through thee, O Ever-virgin Theotokos, have we come to share in the divine essence; for unto us thou gavest birth to the incarnate God. Wherefore, we all piously magnify thee as is meet.

After the second chanting of the Psalter, this sessional hymn, in Tone II —

Bearing myrrh in haste, O Savior, the women sought to anoint Thee, O Thou Who lovest mankind; but an angel cried to them from the tomb: "The Lord and Bestower of life hath risen, trampling death and hades underfoot."

Glory…, Now & ever…: The foregoing is repeated.

Then, *Having beheld the resurrection of Christ…*, and Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia.

On the Praises, 4 stichera, in Tone II —

Of the resurrection: Before Thou wast conceived, O Lord, the angel brought the salutation 'Rejoice!' to her who is full of grace; and an angel rolled away the stone of Thy glorious tomb at Thy resurrection: the one, instead of grief, announcing tidings of gladness; and the other, instead of death, proclaiming to us the Master the Giver of life. Wherefore, we cry out to Thee: O Lord, Thou Benefactor of all, glory be to Thee! Twice

Of the apostles: We, who are ever assailed by the actions of the unrighteous, yet truly find refuge in Thee, Who art God, offer unto Thee the voice of Thy disciples, saying: Save us, O our Instructor, for we are perishing! And we pray: Show now to our enemies that Thou dost protect men and savest them from misfortunes through the supplications of the apostles, overlooking their sins in Thy great goodness. O Lord, glory be to Thee!

Martyricon: Every city and land honoreth your relics, O passion-bearers and martyrs; for, having contended lawfully, ye have received heavenly crowns: wherefore, ye are the boast of hierarchs and the majesty of the Churches.

Glory…, Now & ever…, in Tone II —

Very early in the morning, the myrrh-bearing women, bearing spices, reached the tomb of the Lord; and finding that which they had not expected, they pondered piously the rolling away of the stone, and said one to another: "Where are the seals of the tomb? Where is the watch set by Pilate, and the careful security?" But a radiant

angel was a herald for the bewildered women, and he said unto them: "Why do you seek with lamentation the Living One Who hath enlivened the human race? Christ our God hath risen from the dead as almighty!" — He Who granteth incorruption and life, enlightenment and great mercy to us all!"

Aposticha stichera, in Tone II: Spec. Mel.: *When from the Tree...* —

When Thou didst arise as God, Thou gavest the command to the myrrh-bearers to rejoice, saying: "I have not yet ascended to My Father, wherefore, touch Me not. Go instead, and say to My friends: Behold, He goeth before you!" Wherefore, after these things, Thou wast seen, and breathing upon them Thou gavest them the Holy Spirit, O Savior.

Stichos: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

The initiates of the mysteries did not believe the words of the myrrh-bearing women who proclaimed Christ's resurrection from the dead, and they hastened to the tomb to see for themselves. There in the tomb they beheld the shroud and the napkin, but He Whom they sought was nowhere to be seen. Wherefore, when they acknowledged the resurrection, they were shown to be heralds in the world, proclaiming it to the nations.

Stichos: Mercy and truth are met together; righteousness and peace have kissed each other.

Light unapproachable hath appeared to us — the comely Christ the Lord shining forth from the tomb. Hades hath been made captive; the ends of the world rejoice; creation danceth; celebrating, the Church of Christ hymneth the memory of the most wise Joseph, and with him doeth honor to the celebration of the myrrh-bearing women.

Glory..., Now & ever..., in Tone II —

Why mingle ye myrrh with tears, O ye women disciples? The stone hath been rolled away; the tomb is empty. Behold, corruption hath been trampled down by life, the seals and the sleeping guardsmen of those who are wickedly contumacious bearing manifest witness. That which is mortal hath been saved by the flesh of God. Hades lamenteth. Hastening with joy, say unto the apostles: "Christ, Who hath slain death, the Firstborn from among the dead, goeth before you into Galilee."

Then, the troparia; First Hour; and dismissal.

THURSDAY EVENING, AT VESPERS

On *Lord, I have cried...*, 6 stichera: 3 of the feast, in Tone VIII: Spec. Mel.: *O all-glorious wonder...* —

Following the steps of Christ Who hath appeared, O honored myrrh-bearers, and serving Him with diligence and uprightness, ye did not forsake Him Who had died; but setting out, ye brought myrrh and tears, moved by pity. Wherefore, we celebrate your most sacred memory.

The company of godly women, desiring to see the Life which lay dead in the tomb, came at night and heard the angel say: "As He foretold, Christ hath risen! Go with haste and tell of this to His disciples, and drive despondency from your souls, accepting ineffable joy instead of weeping!"

Today we, the faithful, join chorus in your memory, O myrrh-bearers, glorifying the all-good Lord Who hath glorified you. Him do ye unceasingly entreat, O most honored ones, that we may receive eternal glory and the splendor of the saints, for ye ever have boldness before Him, O divinely blessed ones.

And 3 stichera from the Menaion.

Glory..., Now & ever..., in Tone II —

Early in the morning, seeking Thy tomb with diligence, the myrrh-bearing women sought Thee, O Christ, to anoint Thine all-pure body; and having heard the words of the angels, they proclaimed to the apostles the joyous tidings, that

the Author of our salvation, Who hath made death captive and granteth the world everlasting life and great mercy, hath risen from the dead.

Then, *O gladsome Light...*, and the prokimenon of the day.

Aposticha stichera, in Tone II —

Of the Cross: They who ever enjoyed Thy gifts cried out, "Crucify Him!" They who slew the righteous ones asked that a malefactor be released unto them instead of the Benefactor. But Thou didst keep silence, O Christ, enduring their savagery, desiring to suffer and thus save us, in that Thou lovest mankind.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the resurrection: Come ye, let us worship God the Word, Who was begotten of the Father before the ages, and became incarnate of the Virgin Mary: for, having endured the Cross, He was given over to burial, as He Himself willed; and having risen from the dead, He hath saved me, a man astray.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Having hated the pleasures of life, the passion-bearers were vouchsafed the good things of heaven and have made their abode together with the angels. By their supplications, O Lord, have mercy and save us.

Glory..., Now & ever..., in Tone VI —

Joseph begged the body of Jesus and placed it in his new sepulcher, for it was fitting that He issue forth from a tomb as from a royal chamber. O Lord Who didst break the dominion of death and open to men the gates of paradise, glory to Thee!

Then, *Now lettest Thou Thy servant depart...;* troparia, and dismissal.

FRIDAY OF THE MYRRH-BEARERS, AT MATINS

At *God is the Lord...*, the troparia of the feast.

After the first chanting of the Psalter, these sessional hymns, in Tone II —

We bow down before Thine all-pure image, O Good One, asking forgiveness for our transgressions, O Christ God; for of Thine own will Thou wast well-pleased to ascend the Cross in the flesh, that Thou mightest deliver from slavery to the enemy that which Thou hadst created. Wherefore, we cry out to Thee in thanksgiving: O our Savior, Who camest to save the world, Thou hast filled all with joy!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Without hindering the Jews from sealing the stone of the tomb, in arising Thou didst bestow the rock of faith upon all. O Lord, glory be to Thee!

Stichos: Wondrous is God in His saints, the God of Israel.

When the martyrs of the Lord struggled in their agonies, then was the arrogance of the ungodly cast into darkness by faith; and when they had divinely abolished the falsehood of the idols, they received crowns of victory from on high; and they pray in behalf of our souls.

Glory..., Now & ever...: Stavrotheotokion —

Thy Virgin Mother, beholding Thee, O Christ, stretched out, dead, upon the Tree, said, weeping bitterly: "O my Son, what is this strange mystery? How is it that Thou Who grantest life everlasting unto all dost of Thine own will die a shameful death upon the Cross?"

After the second chanting of the Psalter, this sessional hymn, in Tone II: Spec. Mel.: *Seeking the highest...* —

Fervently did the women bear myrrh to the tomb, O Savior, and their souls were filled with gladness by the splendor of the angel; and they proclaimed Thee the God of all, and cried out to the disciples: Truly, the Life of all hath risen from the tomb!

Glory..., Now & ever...: The foregoing is repeated.

Then, *Having beheld the resurrection of Christ...,* and Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

On the Praises, 4 stichera, in Tone II —

Of the Cross: We bow down before the Tree of Thy Cross, O Christ God, which Thou hast shown to be a tree of life for us who believe in Thee; and having thereby abolished the dominion of death, Thou gavest life to us who have been slain by sin. Wherefore, we cry out to Thee: O Lord, Benefactor of all, glory to Thee! Twice

Of the resurrection: Every breath, all creation, glorifieth Thee, O Lord, in that Thou didst abolish death by the Cross, that Thou mightest show the peoples Thy resurrection from the dead, in that Thou alone lovest mankind.

Martyricon: Having suffered like Christ even unto death, O passion-bearing martyrs, your souls are in heaven, in the hand of God, and your relics are venerated throughout the world. The priests bow down, and all of us, the people, cry aloud, rejoicing: Precious in the sight of the Lord is the death of His saints!

Glory..., Now & ever..., in Tone I —

"O ye myrrh-bearing women, wherefore have ye come to the tomb? Why do ye seek among the dead Him Who is alive? The Lord hath risen! Be ye of good cheer!" the angel cried.

Aposticha stichera, in Tone II: Spec. Mel.: *When from the Tree...* —

The women disciples of Christ rejoice to hear the words of the angel, for thereby did they learn of the resurrection of Him Who was reckoned among the dead for our sake. Yet before, when the myrrh-bearers stood before the tomb mourning for Christ, seeing the stone which had been suddenly rolled away they were perplexed by its removal.

Stichos: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

The myrrh-bearing women, disciples of Christ, who imparted unceasing and divine joy to the divine and sacred disciples, carried out the command of the divine angel, whose white garments filled them with awe, saying: "Hades hath been made captive by the most salvific resurrection of the King Who died for our sake!"

Stichos: Mercy and truth are met together; righteousness and peace have kissed each other.

The divine women disciples of Christ, who put forth lamentation and streams from a fountain of tears, now bear words of joy unto the witnesses of grace, announcing to them the arising of the Word and the joy which shone forth from the tomb. Wherefore, instead of grief they all-gloriously heard a voice which commanded them to rejoice.

Glory..., Now & ever..., in Tone I —

With fear the women came to the tomb, seeking to anoint Thy body with spices; and not finding it, they expressed their perplexity one to another, not knowing of the resurrection. But an angel stood before them and said: "Christ hath risen, Who bestoweth great mercy upon us!"

Then, the troparia; dismissal. First Hour.

FRIDAY EVENING, AT VESPERS

On *Lord, I have cried...,* 6 stichera: 3 of the feast: Idiomela, in Tone II —

Very early in the morning, the myrrh-bearing women, bearing spices, reached the tomb of the Lord; and finding that which they had not expected, they pondered piously the rolling away of the stone, and said one to another: "Where are the seals of the tomb? Where is the watch set by Pilate, and the careful security?" But a radiant angel was a herald for the bewildered women, and he said unto them: "Why do you seek with lamentation the Living One Who hath enlivened the human race? Christ our God hath risen from the dead as almighty!" — He Who granteth incorruption and life, enlightenment and great mercy to us all!"

"Why mingle ye myrrh with tears, O ye women disciples? The stone hath been rolled away; the tomb is empty. Behold, corruption hath been trampled down by life, the seals and the sleeping guardsmen of those who are wickedly contumacious bearing manifest witness. That which is mortal hath been saved by the flesh of God. Hades lamenteth. Hastening with joy, say unto the apostles: Christ, Who hath slain death, the Firstborn from among the dead, goeth before you into Galilee."

Early in the morning, seeking Thy tomb with diligence, the myrrh-bearing women sought Thee, O Christ, to anoint Thine all-pure body; and having heard the words of the angels, they proclaimed to the apostles the joyous tidings, that the Author of our salvation, Who hath made death captive and granteth the world everlasting life and great mercy, hath risen from the dead.

And 3 stichera from the Menaion.

Glory..., in Tone VI —

Arriving at Thy tomb and seeing the seals of the sepulcher, yet failing to find Thine all-pure body, the myrrh-bearing women came with haste, lamenting and saying: "Who hath stolen our Hope? Who hath taken the Dead One, naked and embalmed with myrrh, the only consolation of His Mother? O how hath He died Who hath given life to the dead? How hath He been buried Who hath made hades captive? Yet rise Thou of Thine own power, O Savior, on the third day, as Thou hast said, Who savest our souls!"

Now & ever...: Dogmatic theotokion, in Tone II —

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so as a virgin didst thou give birth and remain a virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the salvation of our souls.

Then, *O gladsome Light...;* prokimenon of the day.

Aposticha stichera of the resurrection, in Tone II —

Come ye, let us worship God the Word, Who was begotten of the Father before the ages, and became incarnate of the Virgin Mary: for, having endured the Cross, He was given over to burial, as He Himself willed; and having risen from the dead, He hath saved me, a man astray.

Stichos: The Lord is King, He is clothed with majesty.

Christ our Savior, having nailed to the Cross the handwriting which is against us, blotted it out and abolished the might of death. We worship His resurrection on the third day.

Stichos: For He established the world, which shall not be moved.

With the archangels let us hymn the resurrection of Christ; for He is the Redeemer and Savior of our souls, and is coming again in dread glory and mighty power, to judge the world which He fashioned.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Thy resurrection, O Christ Savior, illumined the whole universe; and Thou didst call back Thine own creation. O all-powerful Lord, glory be to Thee!

FRIDAY OF THE MYRRH-BEARERS

Glory…, Now & ever…, in Tone V —

With Nicodemus, Joseph took Thee down from the Tree, Who dost clothe Thyself with light as with a robe; and seeing Thee dead, naked, unburied, he took up heartfelt weeping and said, lamenting: "Woe is me, O Jesus most sweet! When the sun beheld Thee hanging upon the Cross but a little while past, it shrouded itself in darkness; and the earth quaked in fear, and the veil of the temple was rent in twain. But lo! now I see Thee, Who of Thine own will didst undertake to die for my sake. How can I bury Thee, O my God, or how can I wind Thee in a shroud? With what hands shall I touch Thy body? Or what hymns shall I chant for Thy departure, O Compassionate One? I magnify Thy sufferings, and I hymn Thy burial and resurrection, crying out: O Lord, glory to Thee!"

Then, *Now lettest Thou Thy servant depart…;* Trisagion; Troparia: *The noble Joseph…; Glory…, When Thou didst descend…; Now & ever…, Standing before the myrrh-bearing women…* Litany, and dismissal.

Thus is the service celebrated for all the Fridays of the period of Pentecost.

SATURDAY OF THE MYRRH-BEARERS. AT MATINS

At *God is the Lord…,* the troparia of the feast.

After the first chanting of the Psalter, these sessional hymns, in Tone II —

Without hindering the Jews from sealing the stone of the tomb, in arising Thou didst bestow the rock of faith upon all. O Lord, glory be to Thee!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

O Thou Who didst not empty Thine all-pure bosom in the highest, Thou didst accept burial and resurrection for all. O Lord, glory to Thee!

Glory…, Now & ever…: Theotokion —

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

After the second chanting of the Psalter, this sessional hymn, in Tone II —

The choir of Thy disciples rejoiceth with the myrrh-bearing women; for with them they celebrate a common festival, unto the glory and honor of Thy resurrection; and through them do we cry out to Thee, O Lord Who lovest mankind: Grant great mercy to Thy people!

Glory…, Now & ever…: The foregoing is repeated.

Then, *Having beheld the resurrection of Christ…,* and Psalm 50.

Canon of the feast, with 6 troparia, including the irmos; that of the saint of the temple, with 4 troparia; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

On the Praises, 4 stichera, in Tone II —

Every breath, all creation, glorifieth Thee, O Lord, in that Thou didst abolish death by the Cross, that Thou mightest show the peoples Thy resurrection from the dead, in that Thou alone lovest mankind.

Let the Jews say how the soldiers who kept watch lost the King! Why did the stone not keep in the Rock of life? Either let them give up the Buried One or worship the Risen One, saying with us: Glory to the magnitude of Thy compassions, O our Savior! Glory be to Thee!

"Rejoice and be glad, O ye people!" the angel, seated upon the stone of the tomb, announced to us, saying: "Christ is risen from the dead, the Savior of the world; and He hath filled all things with sweet savor. Rejoice, ye people, and be glad!"

Before Thou wast conceived, O Lord, the angel brought the salutation 'Rejoice!' to her who is full of grace; and an angel rolled away the

stone of Thy glorious tomb at Thy resurrection: the one, instead of grief, announcing tidings of gladness; and the other, instead of death, proclaiming to us the Master the Giver of life. Wherefore, we cry out to Thee: O Lord, Thou Benefactor of all, glory be to Thee!

Glory…, Now & ever…, in Tone I —

The Magdalene and another Mary came to the tomb, seeking the Lord; and they beheld an angel bright as lightning, seated upon the stone, who said to them: "Why seek ye among the dead Him Who is alive? He hath risen, as He said. Ye shall find Him in Galilee. Unto Him let us cry out: O Lord Who hast arisen from the dead, glory to Thee!"

Aposticha stichera, in Tone II —

Automelon: When from the Tree the Arimathæan took Thee down, the Life of all, wrapping Thee with spices in a winding-sheet, O Christ, he was moved by love to kiss Thine incorrupt body with his heart and lips. Yet, beset by fear, he cried out unto Thee, rejoicing: "Glory to Thy condescension, O Thou Who lovest mankind!"

Stichos: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

When for all Thou wast laid in a new tomb, O Deliverer of all, seeing Thee, hades, worthy of all mockery, was affrighted: its bars were shattered, its gates broken down, the graves were opened, and the dead arose. Then Adam, rejoicing, cried out to Thee in thanksgiving: Glory to Thy condescension, O Thou Who lovest mankind!

Stichos: Mercy and truth are met together; righteousness and peace have kissed each other.

When the hosts of angels beheld Thee slandered as a deceiver by the iniquitous, and the stone of Thy tomb sealed by the hands that pierced Thine incorrupt side, O Christ, rejoicing in our salvation they cried out to Thee: Glory to Thy condescension, O Thou Who lovest mankind.

Glory…, Now & ever…, in Tone VI —

Joseph begged the body of Jesus and placed it in his new sepulcher, for it was fitting that He issue forth from a tomb as from a royal chamber. O Lord Who didst break the dominion of death and open to men the gates of paradise, glory to Thee!

Then, *It is good to give thanks to the Lord…,* and the troparia. First Hour, and dismissal.

AT LITURGY

On the Beatitudes, 6 troparia, from Ode IX.

Prokimenon, in Tone VI —

O Lord, save Thy people, and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

READING FROM THE ACTS OF THE APOSTLES, §22 [9:19-31]

In those days was Saul certain days with the disciples who were at Damascus. And straightway he preached Christ in the synagogues, that He is the Son of God. But all who heard him were amazed, and said: "Is not this he who destroyed those who called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" But Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied.

Alleluia, in Tone VIII —

Stichos: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

Stichos: Mercy and truth are met together; righteousness and peace have kissed each other.

GOSPEL ACCORDING TO JOHN, § 52
[15:17-16: 2]

The Lord said to His disciples: "These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you: The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him Who sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He who hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law: They hated Me without a cause. But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Who proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

Communion verse —

Receive ye the Body of Christ; taste ye of the fountain of immortality.

On *Lord, I have cried...*, 4 stichera of the resurrection, in Tone III —

By Thy Cross hast Thou destroyed the might of death, O Christ our Savior, and hast set at naught the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising Thee, ever offereth a hymn unto Thee.

I glorify the power of the Father and the Son, and I hymn the authority of the Spirit: the indivisible and uncreated Godhead, the consubstantial Trinity, Who reigneth unto the ages of ages.

We bow down before Thy precious Cross, O Christ, and we hymn and glorify Thy resurrection; for by Thy stripes have we all been healed.

Glory..., in Tone V —

Jesus went up to the Sheep's Pool at Jerusalem, which is called in Hebrew Bethesda, and which had five porches; therein a multitude of the infirm did lie, for an angel of God, descending at all seasons, troubled the water, and imparted healing to those who approached it with faith. Seeing a man who had lain there a long time, He said unto him: "Dost thou desire to be healed?" The afflicted one answered: "Lord, I have no man who, when the water is troubled, will cast me into the pool. I have given all my property to physicians, and it hath not been granted me to receive mercy." But the Physician of souls and bodies said to him: "Take up thy bed and walk, proclaiming My power and great mercy to the ends of the earth!"

Now & ever...: Dogmatic theotokion, in Tone III —

O wonder most great! A virgin hath given birth, and her Offspring is God Who was begotten and revealed before the ages, and is perfect beyond nature. O awesome mystery! He remaineth ineffably noetic and, though seen, is not comprehended. Blessed art thou, O all-pure Maiden, daughter of the earthly Adam, who hast been shown to be the Mother of God Most High! Him do thou entreat, that our souls be saved.

Aposticha sticheron of the resurrection, in Tone III —

O Christ Who by Thy suffering didst darken the sun, and with the light of Thy resurrection hast illumined all things: Accept Thou our evening hymnody, O Thou Who lovest mankind.

And 3 stichera of the Theotokos, in the same tone, Spec. Mel.: *Great is the power of Thy Cross...* —

Stichos: Hearken, O daughter, and see, and incline thine ear.

Having received great benefaction through thee, O all-pure one, with the angels we glorify thine Offspring, Who in His utter compassion deigned to be born of thy womb, and hath refashioned the human race.

Stichos: I shall commemorate thy name in every generation and generation.

All of us sinners have acquired thee, O pure Virgin, as a haven and divine protection in life; wherefore, we all entreat thy loving-kindness: Turn not away from us, we pray, but have mercy and save us!

Stichos: The rich among the people shall entreat thy countenance.

O Ever-virgin Mother Theotokos, with the divine commander Gabriel we, thy children fashioned of dust, offer thee the salutation "Rejoice!" as is meet; for thou wast the Mediatress of joy and rejoicing for the world.

Glory..., Now & ever..., in Tone VIII —

In the porch of Solomon lay a multitude of the infirm; and at the time of the Mid-feast Christ found a man who had lain paralyzed for thirty-eight years, and said to him with a commanding voice: "Dost thou desire to be healed?" The afflicted one answered: "Lord, I have no man to cast me into the pool when the water is troubled." And He said to him: "Take up thy bed, and walk. Behold, thou art well. Sin no more." Through the supplications of the Theotokos, send down upon us great mercy.

Troparion of the resurrection, in Tone III —

Let heavenly things be glad; let earthly things rejoice! For the Lord hath wrought might with His arm; He trampled down death by death; He became the Firstborn of the dead. From the belly of hades hath He delivered us, and hath granted the world great mercy.

And the dismissal.

AT GREAT VESPERS

After the Introductory Psalm, we chant *Blessed is the man…*, the first antiphon.

On *Lord, I have cried…*, 10 stichera: 7 of the resurrection, in Tone III —

By Thy Cross hast Thou destroyed the might of death, O Christ our Savior, and hast set at naught the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising thee, ever offereth a hymn unto Thee.

I glorify the power of the Father and the Son, and I hymn the authority of the Spirit: the indivisible and uncreated Godhead, the consubstantial Trinity, Who reigneth unto the ages of ages.

We bow down before Thy precious Cross, O Christ, and we hymn and glorify Thy resurrection; for by Thy stripes have we all been healed.

We hymn the Savior incarnate of the Virgin; for, crucified for our sake, He rose on the third day, granting us great mercy.

Descending, Christ proclaimed the glad tidings to those in hades, saying: "Be of good cheer! Now have I triumphed! I am the resurrection! And, breaking down the gates of death, I will lead you up!"

Standing unworthily in Thine all-pure house, O Christ God, we send up our evening hymnody, crying out from the depths of our souls: O Thou Who lovest mankind and didst illuminate the world with Thy resurrection on the third day, rescue Thy people from the hands of Thine enemies.

And 3 of the paralytic: Idiomela, in Tone I —

O compassionate Christ, Who didst create man with Thine all-pure hands, Thou didst come to heal the sick: by Thy word Thou didst raise up the paralytic at the Sheep's Pool, didst heal the ailment of the woman with an issue of blood, didst have mercy on the afflicted daughter of the Canaanite woman, and didst not spurn the plea of the centurion. Wherefore, we cry out: O Almighty Lord, glory to Thee. Twice

Seeing Thee, the paralytic, who was like an unburied corpse, cried out: "Have mercy on me, O Lord, for my bed hath become a coffin for me. Of what profit is life for me? I have no need of the Sheep's Pool, for I never have anyone to cast me into it when the waters are troubled. But I approach Thee, the Source of healings, that with all I may cry out to Thee: O Lord, glory to Thee!"

Glory…, in Tone V —

Jesus went up to the Sheep's Pool at Jerusalem, which is called in Hebrew Bethesda, and which had five porches; therein a multitude of the infirm did lie, for an angel of God, descending at all seasons, troubled the water, and imparted healing to those who approached it with faith. Seeing a man who had lain there a long time, He said unto him: "Dost thou desire to be healed?" The afflicted one answered: "Lord, I have no man who, when the water is troubled, will cast me into the pool. I have given all my property to physicians, and it hath not been granted me to receive mercy." But the Physician of souls and bodies said to him: "Take up thy bed and walk, proclaiming My power and great mercy to the ends of the earth!"

Now & ever…: Dogmatic theotokion, in Tone III —

How can we not marvel at thy giving birth to the God-man, O all-honored one. For without having accepted the temptation of a man, O all-immaculate one, without a father thou gavest birth

in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, and yet preserved intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of those who in Orthodox manner confess thee to be the Theotokos be saved.

Entrance. *O gladsome Light…* Prokimenon, *The Lord is King…*

At Litia, the sticheron of the temple; and, *Glory…*, in Tone V —

At the Sheep's Pool a man lay infirm; and seeing Thee, O Lord, he cried out: "I have no man who, when the water is troubled, will cast me therein. When I come, another goeth in before me and receiveth the healing, and I lie here in mine infirmity." And straightway, having mercy, the Savior said to him: "It is for thy sake that I became a man, for thy sake I clothed Myself in flesh, and thou sayest: I have no man. Take up thy bed and walk." All things are possible for Thee, all things obey Thee, all things submit to Thee. O Holy One, remember us all and have mercy, in that Thou lovest mankind.

Now & ever…, in the same tone —

Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

Aposticha sticheron of the resurrection, in Tone III —

O Christ Who by Thy suffering didst darken the sun, and with the light of Thy resurrection hast illumined all things: Accept Thou our evening hymnody, O Thou Who lovest mankind.

Then, the Paschal stichera, with their refrains, in Tone V —

Stichos: Let God arise, and let His enemies be scattered.

Today hath a sacred Pascha been shown unto us: a new and holy Pascha, a mystical Pascha, a Pascha all-venerable, Pascha — Christ the Redeemer, an unblemished Pascha, a great Pascha, a Pascha of the faithful, a Pascha which openeth unto us the gates of paradise, a Pascha which sanctifieth all the faithful!

Stichos: As smoke vanisheth, so let them vanish.

O ye women proclaimers of good tidings, come ye from the sight of Christ and say ye unto Sion: "Receive from us good tidings of the joy of the resurrection of Christ! Delight thyself, dance and rejoice, O Jerusalem, having beheld Christ the King issuing forth like a bridegroom from the tomb!"

Stichos: So let sinners perish at the presence of God, and let the righteous be glad.

At late dawn, the myrrh-bearing women stood before the tomb of the Giver of life and found an angel seated upon the stone; and he, addressing them, spake thus: "Why seek ye the Living among the dead? Why lament ye the Incorrupt as amid corruption? Go forth and proclaim this to His disciples!"

Stichos: This is the day that the Lord hath made; let us rejoice and be glad therein.

A delightful Pascha! Pascha, the Lord's Pascha, an all-venerable Pascha hath shone forth on us. It is Pascha: let us embrace one another with joy! O Pascha, ransom from sorrow! For Christ, having shone forth today from the tomb, as from a bridal-chamber, filled the women with joy, saying: "Proclaim this to the apostles!"

Glory…, Tone VIII —

In the porch of Solomon lay a multitude of the infirm; and at the time of the Mid-feast Christ found a man who had lain paralyzed for thirty-eight years, and said to him with a commanding

voice: "Dost thou desire to be healed?" The afflicted one answered: "Lord, I have no man to cast me into the pool when the water is troubled." And He said to him: "Take up thy bed, and walk. Behold, thou art well. Sin no more." Through the supplications of the Theotokos, send down upon us great mercy.

Now & ever..., in Tone V —

It is the day of the resurrection! Let us adorn ourselves with the splendor of the festival and embrace one another! And let us say, O brethren, even unto those who hate us: "Let us forgive all things at the resurrection, and thus let us cry out: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

And, *Christ is risen...*, once. And the rest as set forth for the previous Sunday.

Resurrectional troparion, in Tone III —

Let heavenly things be glad; let earthly things rejoice! For the Lord hath wrought might with His arm; He trampled down death by death; He became the Firstborn of the dead. From the belly of hades hath He delivered us, and hath granted the world great mercy.

Glory..., Now & ever...: Theotokion —

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering through the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind.

If vigil is not served, we chant the Canon of the Trinity, in Tone III, from the Octoechos at Nocturns, and *It is truly meet to glorify Thee...;* and the rest as usual, and the dismissal.

AT MATINS

At *God is the Lord...*, the troparion of the resurrection, twice; *Glory..., Now & ever...:* Theotokion.

After the first chanting of the Psalter, these sessional hymns, in Tone III —

Christ hath risen from the dead, the firstfruits of those who have fallen asleep, the Firstborn of creation, the Creator of all that existeth; and in Himself He hath restored the nature of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Having tasted the fruit of death, O Lord, Thou didst cut off the bitterness of death by Thine arising, and hast strengthened man against it, revoking the defeat that was the primal curse. O Lord, Defender of our life, glory be to Thee!

Glory..., Now & ever...: Theotokion automelon —

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel, marveling, cried out to thee, O Theotokos: "What praise can I bring which is worthy of thee? What shall I call thee? I am at a loss and filled with awe! Wherefore, as I have been commanded, I cry unto thee: 'Rejoice, O thou who art full of grace!'"

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone III; Spec. Mel.: *Awed by the beauty of thy virginity* —

Having assumed all things that pertain to man, and taken upon Thee all that is ours, thou didst deign to be nailed to the Cross, O my Creator, accepting to endure death as a man, that as God Thou mightest deliver humanity from death; wherefore, we cry out to Thee as to the Bestower of life: Glory to Thy compassion, O Christ!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

O ye faithful, let us theologize concerning the incomprehensibility of the crucifixion, the ineffability of the resurrection, the unspeakable mystery; for today death and hades have been made

captive, and the human race hath been clothed in incorruption. Wherefore, giving thanks, we cry unto Thee: Glory to Thine arising, O Christ!

Glory..., Now & ever...: Theotokion —

Those in heaven rejoiced with love, and those on earth trembled with awe, when the all-pure voice descended upon thee, O Theotokos; for the one Conqueror shone forth for both when He delivered the first-created from death. Wherefore, with the angels, we cry out to thee: Rejoice, O pure Virgin Mother!

After the eulogitaria, the hypacoï, in Tone III —

The radiant angel said to the myrrh-bearing women: "Why seek ye the Living in the tomb? He Who hath emptied the graves hath risen! Understand the Changer of corruption to be immutable! Say ye unto God: How awesome are Thy works, for Thou hast saved the human race!" And they were amazed by the sight of him and refreshed by his words.

Songs of ascent, in Tone III, the verses being repeated —

Antiphon I

Thou didst move the captivity of Sion away from Babylon, O Word. Draw me also forth from the passions unto life.

They who sow in the south with godly tears shall joyfully reap the grain of life everlasting.

Glory...: Unto the Holy Spirit, as to the Father and the Son, shineth all thanksgiving, wherein all things live and move.

Now & ever...: The foregoing is repeated.

Antiphon II

If the Lord buildeth not the house of the virtues, in vain do we labor; and when the Spirit protecteth it, no one will destroy our city.

Through the Spirit are the saints ever adopted by Thee, O Christ, as the fruit of Thee and the Father.

Glory...: Through the Holy Spirit is all holiness and wisdom perceived; for He bringeth every created thing into existence. Him do we worship, for He is God, like the Father and the Word

Now & ever...: The foregoing is repeated.

Antiphon III

Blessed are they who fear the Lord, who walk the path of the commandments; for they shall eat of all the fruits of life.

Be Thou glad, O Chief Shepherd, beholding Thine offspring round about Thy table, bearing the branches of goodly works.

From the Holy Spirit are all the riches of glory; from Him are grace and life for every creation: for He is hymned with the Father and the Word.

Glory...: By the Holy Spirit is every creature restored, returning to its primal state; for He is equal in power with the Father and the Son.

Now & ever...: The foregoing is repeated.

Prokimenon, in Tone III —

Say among the nations that the Lord is king; for He hath established the world, which shall not be shaken.

Stichos: O sing unto the Lord a new song, sing unto the Lord, all the earth.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, §112 [24:1-12]

At that time, upon the first day of the week, very early in the morning, the women came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them: "Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying: 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" And they remembered His words, and returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was

Mary Magdalene and Joanna, and Mary the mother of James, and other women who were with them, who told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulcher; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Then, *Having beheld the resurrection of Christ…*, thrice. Psalm 50 and the rest.

Canon of Pascha, with 8 troparia, including its irmoi and theotokia; and that of the paralytic, with 6 troparia.

ODE I

Canon of Pascha

Irmos: It is the day of Resurrection! Let us shine with splendor, O ye peoples! Pascha, the Pascha of the Lord! For from death to life and from earth to heaven hath Christ God led us over who sing a hymn of victory.

Let us purify our senses, and with the unapproachable light of the resurrection we shall behold Christ, shining forth with brilliance; and singing a hymn of victory, we shall clearly hear Him saying: "Rejoice."

Let the heavens be glad as is meet, and let the earth rejoice; and let the whole world, both visible and invisible, keep festival, for Christ, our eternal Gladness, hath risen.

Canon of the Theotokos

Thou didst shatter the bounds of mortality, O most immaculate one who gavest birth to eternal Life — Christ Who hath shone forth today from the tomb and enlightened the world.

Having beheld thy Son and God risen, rejoice with the apostles, O pure one, full of the grace of God; for as the cause of joy for all thou wast first to receive the salutation "Rejoice!" O most immaculate Mother of God.

Canon of the Paralytic, in Tone III —

Irmos: Thou, O God, art He Who wondrously and gloriously wrought miracles, Who made the deep land, Who engulfed the chariots, and saved the people who sang unto Thee as our King and God.

O King Who alone workest signs and wonders, in that Thou art compassionate, Thou didst of Thine own will endure crucifixion; and having slain death by Thy death, Thou hast brought life to us.

O ye people, with faith let us join chorus today for the arising of Christ. Hades hath been made captive. The prisoners it held it hath surrendered with haste, and they hymn the mighty works of God.

With divine power, O Christ, Thou didst once restore the paralytic by Thy word. O Thou Who didst command him to take up his bed, heal also my soul which hath long been grievously sick.

At times, the angel would descend into the Sheep's Pool and heal one man at a certain season; but by divine baptism Christ now cleanseth countless multitudes.

To the Archangel Michael: O leader of the angels, supreme commander of the servants of the Most High: from all temptations protect and preserve those who have gathered in thine honored church and chant hymns to God.

Triadicon: With the incorporeal ones let us unceasingly hymn the unoriginate God in three Persons but a single Nature — the Father, the Son, and the Spirit, Who hath indivisible kingship and dominion.

Theotokion: O pure one, from misfortunes, barbarian captivity, civil strife, the sword, and every other threat, do thou save this, thy city, which ever honoreth thee with faith.

Katavasiæ: The irmoi of the Paschal Canon.

ODE III

Canon of Pascha

Irmos: Come, let us drink a new drink, not one miraculously sprung from a barren rock; but the Fount of incorruption – Christ Who poured forth from the tomb, in Whom we are established.

Now have all things been filled with light – heaven and earth, and the nether regions. Let all

creation, therefore, celebrate the rising of Christ, wherein it hath been established.

Yesterday I was buried with Thee, O Christ; today I rise with Thee Who art risen. Yesterday I was crucified with Thee. Do Thou Thyself glorify me with Thee, O Savior, in Thy kingdom.

Canon of the Theotokos

I am come today unto life incorruptible, O pure one, through the goodness of Him Who was born of thee and hath shone forth light upon all the ends of the earth.

Having beheld God to Whom thou gavest birth in the flesh risen from the dead, as He said, O pure one, dance thou, and magnify Him as God, O all-pure one.

Canon of the Paralytic

Irmos: O barren and sterile soul, acquire thou right glorious fruit, and cry out in gladness: I have been made steadfast by Thee, O God! There is none so holy or so righteous as Thou, O Lord!

Once, the sun, seeing Thee hanging upon the Tree, O Word, hid its light; and the whole earth trembled; and the dead arose when Thou wast dead, O Almighty One.

When with Thy soul Thou didst come into the belly of the earth, hades quickly surrendered the souls it had acquired, who cried out a hymn of thanksgiving to Thy dominion, O only Lord.

O All-good One, heal Thou my soul, which hath lain grievously sick for many years, as before Thou didst heal the paralytic, that I may follow Thy steps, which Thou hast shown to those who love Thee.

To the Archangel Michael: With the ranks on high make entreaty for those who hymn thee with faith, O archangel of God, keeping and preserving us who have fallen under life's passions.

Triadicon: Let us cry out: "Glory to the Father, the Son and the Holy Spirit!" for God is One in essence, Whom all the heavenly hosts glorify with fear, crying: Holy, Holy, Holy art Thou!

Theotokion: Thou didst experience a seedless conception and a birthgiving past understanding, O pure Virgin Mother. This is a wonder most great, honored by the angels and glorified by men, O Maiden Mistress.

Kontakion of Pascha, in Tone VIII —

Though Thou didst descend even into the tomb, O Immortal One, yet didst Thou destroy the power of hades, and didst rise as victor, O Christ God, proclaiming to the myrrh-bearing women: "Rejoice!" bestowing peace upon Thine apostles, and granting resurrection to the fallen.

Ikos: The myrrh-bearing maidens forestalled the dawn, seeking, like the day, the Sun Who existed before the sun and once set in the tomb; and they cried one to another: "Come, O friends, and with fragrant spices let us anoint the buried body of the Bearer of Life Who hath raised up the flesh of fallen Adam which lieth in the tomb. Come, let us make haste like the Magi: let us offer worship and bring myrrh as a gift, not to One wrapped in swaddling clothes, but wound in a shroud; and let us lament and cry aloud: Arise, O Master, Who givest resurrection to the fallen!"

Sessional hymn, in Tone III: Spec. Mel: *Awed by the beauty…* —

A word alone healed the paralytic, for it was the universal and singular word of Him Who in His compassion appeared on earth for our sake; wherefore, he walked away, bearing his bed, even though the scribes, held fast by the jealousy of wickedness which paralyzeth men's souls, could not bear the sight of what was done.

Glory…, Now & ever…: Theotokion —

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel, marveling, cried out to thee, O Theotokos: "What praise can I bring which is worthy of thee? What shall I call thee? I am at a loss and filled with awe! Wherefore, as I have been commanded, I cry unto thee: 'Rejoice, O thou who art full of grace!'"

ODE IV

Canon of Pascha

Irmos: Let the divinely eloquent Habbakuk stand with us on godly watch and show us the radiant angel, who clearly saith: "Today hath salvation come to the world, for Christ is risen, in that He is almighty!"

Christ appeared as of the male sex when He opened the womb of the Virgin, and though a man He was called the Lamb. Our Pascha is without blemish, for He partook not of corruption, and as true God He was called perfect.

Like a yearling lamb was Christ, our blessed crown, the purifying Pascha, slain of His own will for all; and from the tomb hath He shone forth upon us again as the beauteous Sun of righteousness.

David, the ancestor of God, leapt, dancing before the foreshadowing ark. O ye holy people of God, beholding the fulfillment of the images, let us be divinely glad, for Christ hath risen as One omnipotent.

Canon of the Theotokos

He Who fashioned Adam, thy forefather, O pure one, is made of thee. And today He hath demolished the dwelling-place of death by His own death, and hath illumined all with the divine rays of the resurrection.

Today thou didst behold Christ to Whom thou gavest birth, and Who most beautifully shone forth from the dead unto the salvation of all, O pure one who art goodly, blameless among women, and comely. Rejoicing, glorify Him with the apostles.

Canon of the Paralytic

Irmos: O pure one, Habbakuk foresaw thine all-pure womb as a mountain overshadowed; wherefore, he cried aloud: God cometh from Thæman, the Holy One from a mountain overshadowed and densely wooded.

Melting with jealousy, the assembly of the Jews crucified Thee on the Tree, O Lord; but annulling the sentence of death, as One Mighty Thou didst arise, raising up the world with Thyself.

"O ye women with myrrh, why seek ye the inexhaustible Myrrh? He is risen!" the one who sat, clothed in white garments, said to the myrrh-bears, filling the earth with noetic fragrance.

In Thy great compassion Thou didst come, bearing the form of a servant, and didst show forth as healed him who lay ill for many years, O Word; and Thou didst also command him to take up his bed.

The angel of the Lord, descending at a certain season, troubled the water in the pool, healing only one; but Christ saveth a countless multitude through divine baptism.

To the Archangel Michael: O leader of the angels and guide of the lost, chief commander of the Lord, come now into our midst, and bear the entreaties of all to the only Creator and Master.

Triadicon: One in nature and distinct as to Persons is the Holy Trinity — the transcendent Father, the co-eternal Son, and the only holy and omnipotent Spirit.

Theotokion: How is it that thou givest suck, O pure one? How hast thou given birth to a Babe Who is more ancient than Adam? How dost thou bear in thine arms a Son Who is borne upon the shoulders of the cherubim? As He knoweth, as He Who hath brought all things into existence understandeth.

ODE V

Canon of Pascha

Irmos: Let us rise very early in the morning and offer hymnody to the Master instead of myrrh; and let us behold Christ, the Sun of righteousness, Who shineth forth life upon all.

Beholding Thy boundless compassion, O Christ, those held fast by the bonds of hades walked toward the light with gladsome steps, praising the eternal Pascha.

O ye light-bearers, let us approach Christ Who issueth forth from the tomb like a bridegroom, and together with the ranks who love the feasts of the Church let us celebrate the saving Pascha of God.

Canon of the Theotokos

The assembly of the pious is filled with joy and enlightened by the divine and light-bearing rays of the resurrection of thy Son, O all-pure Mother of God.

Thou didst not break the doors of the Virgin at Thine incarnation, O King of creation, nor didst thou break the seals of Thy tomb; wherefore, beholding Thee risen, Thy Mother rejoiced.

Canon of the Paralytic

Irmos: With Thy never-waning light, O Christ God, illumine my lowly soul, and guide me to the fear of Thee, to the light of Thy commandments.

O God Who wast lifted up upon the tree of the Cross, and Who hast raised up the whole world with Thyself, when Thou wast among the dead Thou didst raise up the dead of ages past.

Christ Who hath emptied all the kingdoms of hades is risen, as He said; and He hath appeared to the apostles, granting them everlasting joy.

A radiant angel, clad in white, was seen by the women; and he said: "Weep no longer! Your Life hath risen, imparting life to those dead in the graves."

As Thou didst raise up the paralytic, O Christ, heal Thou my soul, which hath been paralyzed by transgressions, and enable me to walk in Thine upright steps.

To the Archangel Michael: O Michael, leader of the angels, save thou those who gather today in thy church and who proclaim the mighty works of God.

Triadicon: A Unity equal in honor and three in number, faithfully distinguished as to hypostasis, and one in nature, is the Father, the Son and the divine Spirit.

Theotokion: O pure one, we hymn the seedless birth, thine unapproachable Offspring, blessing thee as the Mother of the Creator and Master of all.

ODE VI

Canon of Pascha

Irmos: Thou didst descend into the nethermost depths of the earth, and didst shatter the everlasting bars which held those who were bound, O Christ, and like Jonah from the sea monster Thou didst rise from the tomb on the third day.

Thou didst arise from the tomb, maintaining the seals intact, O Christ Who in Thy birth didst not break the seal of the Virgin; and thou hast opened unto us the gates of paradise.

O my Savior, Thou living and unsacrificed Victim, Who of Thine own will didst as God bring Thyself to the Father, with Thyself Thou didst resurrect Adam, the father of our whole race, when Thou didst arise from the tomb.

Canon of the Theotokos

That which of old was held fast by death and corruption hath been led up to life incorruptible and everlasting by Him Who became incarnate of thine all-pure womb, O Virgin Theotokos.

He Who descended into thy pure womb, and dwelt therein, becoming incarnate in manner past understanding, O pure one, descended into the uttermost depths of the earth and raised up Adam with Himself, arising from the tomb.

Canon of the Paralytic

Irmos: The abyss of the passions and the tempest of contrary winds have risen up against me; but going before me, save me, O Savior, and deliver me from corruption, as Thou didst save the prophet from the beast.

O Christ Who of Thine own will wast lifted up upon the Tree, Thou wast laid in the tomb as one dead; and giving life to all the dead in hades, Thou didst resurrect them with Thy divine power.

Meeting Thee below, O Compassionate One, hades was embittered, quickly surrendering those who were bound, who with never-ceasing voices hymn Thine awesome resurrection, O Savior.

The godly disciples, beholding Christ, the Life of all, risen from the tomb, worshipped Him with great love, with uprightness and gladness of soul.

When by Thy command Thou didst heal him who of old lay on a bed of sickness for many years, O Christ, he gave glory, hymning Thy compassion, O Bestower of life.

To the Archangel Michael: O Michael, leader of the angels, who standest before the throne of the Master, come among us, guiding to the paths of life those who have acquired thee as a fervent intercessor.

Triadicon: I honor Thee, the Trinity of Persons; and with the dread armies on high I proclaim Thee the Unity in essence, O Father, Son and upright Spirit, O God of all.

Theotokion: He Who upbeareth all things by His divine hand is held in thine arms, O Virgin Theotokos, rescuing us from slavery at the hand of the evil one, in that He is compassionate.

Kontakion of the paralytic, in Tone III: Spec. Mel.: *Today the Virgin…* —

By Thy divine authority, O Lord, raise up my soul, which hath been grievously paralyzed by all manner of sins and unseemly deeds, as of old Thou didst raise up the paralytic, that, saved, I may cry: O compassionate Christ, glory to Thy dominion!

Ikos: O Jesus God, Who holdest the ends of the earth in the palm of Thy hand, O Thou Who with the Father art equally without beginning, and with the Spirit hath equal dominion over all things, Thou didst appear in the flesh, healing infirmities, and didst drive out the passions: Thou didst grant light to the blind, and by Thy divine word didst raise up the paralytic, commanding him to walk immediately and to take his portable bed upon his shoulders. Wherefore, with him we all cry out and sing: O compassionate Christ, glory to Thy dominion!

Synaxarion

On this day, the fourth Sunday of Pascha, we keep the memory of the paralytic, and as is fitting, we likewise celebrate the miracle wrought by our Lord, God and Savior Jesus Christ.

Stichoi: The word of Christ was the strengthening of the paralytic;
And thus did this word alone serve for his healing.

It hath been determined to celebrate this miracle on this day because Christ performed it during the Jewish Pentecost. For, having come to Jerusalem for the feast, He went to the pool built by Solomon, which had five covered entrances, and which was called the Sheep's Pool, because it was there that they washed the entrails of the sheep which had been slaughtered as sacrifices in the Temple; and also, perhaps, because the first to enter it when, once a year, the water in it was troubled by an angel, recovered his health. There, He found a man who, because he lacked anyone to help him into the water, had lain in that place for thirty-eight years. From this we understand how good are patience and persistence. And also, because baptism was to be given to wash away every sin, God arranged in Old Testament times to work miracles by means of water, that when the time came, it would be readily accepted. To this paralytic, Jarah by name, came Jesus, and questioned him; and he complained that he had no man to help him. And Christ, seeing how infirm he was by reason of his condition, said: "Take up thy bed, and walk!" And he, his health immediately restored, took his bed upon his shoulders, lest the event turn out to be an illusion, and walked with it to his home. But since it was the Sabbath, the Jews forbade him to walk. But he referred them to the One Who had cured him, Who had told him to walk, though he did not know who He was; for Jesus had hid Himself from the people who were in that place. Later, Jesus met him in the Temple and said to him: "Behold, thou art made well; sin no more, lest a worse thing come unto thee." Some mistakenly say that Christ said this precisely because the paralytic would later slap Jesus in the face when He stood before the High Priest Caiaphas, and that for this his punishment would be in eternal life, far worse than paralysis, and not for thirty-eight years, but for eternity; but it is more likely that the Lord said this because the paralytic condition had been the result of sins he had committed. However, not every infirmity is the result of sins, but may be due to a natural illness, to satiety, to neglect of one's health, or to any of many

other causes. When the paralytic knew for sure that it was Jesus Who had cured him, he told this to the Jews; and they, motivated by vengeance, sought to kill Christ because He had violated the Sabbath. But He spoke to them at length, teaching that it is entirely legal to benefit others even on the Sabbath; and that He Himself is the One Who commanded that the Sabbath be kept holy, since He is equal to the Father; and as the Father worketh on this day, so doth He. One should note that this paralytic is a different man from the paralytic spoken of in the Gospel of Matthew. For the latter event took place in a house, where the sick man was attended by others; and he heard: "Thy sins are forgiven thee;" whereas this event took place on the porch of the Sheep's Pool's, and this paralytic, as the sacred Gospel tells us, had no one, though he took up his bed as did the other. This is celebrated now because it took place within the fifty days of Pentecost, as did the encounter with the Samaritan woman and the healing of the blind man. We celebrate Thomas and the Myrrh-bearers as a testimony to the resurrection of Christ from the dead, and the rest of the events up to the ascension, because even though He performed them at different times, they all took place during the course of the Jewish Pentecost, and only John mentions this. In Thine ineffable mercy, O Christ our God, have mercy upon us. Amen.

Ode VII

Canon of Pascha

Irmos: He Who delivered the children from the furnace, having become man suffereth as a mortal, and by suffering clotheth mortal splendor in incorruption. He alone is the blessed and most glorious God of our fathers!

With myrrh the godly-minded women hastened after Thee, Whom they sought with tears as one dead; and they worshipped Thee, rejoicing, as the living God; and announced the mystic Pascha unto Thy disciples, O Christ.

We celebrate the slaying of death, the destruction of hades, the beginning of a new and everlasting life; and, leaping up, we hymn the Cause thereof, the only blessed and most glorious God of our Fathers.

Truly sacred, most festive and radiant is this saving night, the herald of the luminous day of the resurrection, whereon the timeless Light hath in the flesh shone forth upon all from the tomb.

Canon of the Theotokos

Slaying death, thy Son, O most immaculate one, hath today granted abiding life unto all the dead forever — He Who is the only blessed and all-glorious God of our fathers.

He Who is King over all creation, becoming man, dwelt in thy womb, O thou who art full of the grace of God; and having endured crucifixion and death, He hath arisen as God, raising us up with Himself, in that He is omnipotent.

Canon of the Paralytic

Irmos: O Lord God of our fathers, Who didst bedew the flame of the furnace and save the children unconsumed: Blessed art Thou forever!

When it beheld Thee stretched out upon the Tree, the sun hid its light, unable to illumine the world when Thou, O King of all, didst set of Thine own will, for the enlightenment of all the nations.

Thou didst arise, O Thou Who by Thine omnipotent power didst empty the graves and make hades captive; wherefore, O Christ, we hymn Thine honored and divine arising.

"Why seek ye the living as though He were dead? He is not in the tomb!" the divine angel, his face shining, cried of old to the myrrh-bearing women.

O Thou Who by Thy word didst heal the man who had lain paralyzed for many years, Thou didst cry: "Take up thy bed, and walk, hymning the mighty works of God!"

To the Archangel Michael: O Michael, chief commander of the Lord, in the praise of God guide those who with faith assemble in thy divine temple, and by thy mediation protect them from all manner of evils.

Triadicon: From all misfortunes save those who with faith hymn Thee as the God and Master

of all, O Trinity, and cause them to share in Thy good things.

Theotokion: Thou remainest a virgin, though thou gavest birth, in manner past describing, unto Him Who before all the ages was begotten incorruptibly of the unoriginate Father; wherefore, O pure one, we call thee blessed.

ODE VIII

Canon of Pascha

Irmos: This is the appointed and holy day, the one king and lord of Sabbaths, the feast of feasts and solemnity of solemnities, whereon we bless Christ forever.

On this auspicious day, come, let us partake of the new fruit of the vine of divine gladness, and of the kingdom of Christ, praising Him as God forever.

Cast thine eyes about thee, O Sion, and behold: for, lo! from the west and from the north, from the sea and from the east, have thy children come unto thee like divinely radiant luminaries, blessing Christ in thee forever.

Triadicon: O Father Almighty, and Word, and Spirit, Essence united in three Hypostases, transcending existence and all-divine! In Thee have we been baptized, and Thee do we bless for all ages!

Canon of the Theotokos

Through thee did the Lord come into the world, O Virgin Theotokos; and breaking open the belly of hades, He hath given resurrection to us mortals; wherefore, He is blessed forever.

Having cast down all the dominion of death by His resurrection, thy Son, O Virgin, hath, as mighty God, raised us up with Himself and deified us; wherefore, we praise Him forever.

Canon of the Paralytic

Irmos: O ye heavens of heavens, O earth, ye mountains and hills, O abyss, ye whole generation of mankind: with hymns bless God Who is glorified unceasingly by the angels in the highest, and exalt Him supremely as Creator and Deliverer for all ages.

The veil of the Temple was rent in twain when Thou wast crucified, O our Savior; and death surrendered the dead whom it had devoured; and hades was stripped bare, beholding Thee in the lower depths of the earth.

Where is thy sting, O death? Wherefore now is thy victory, O hades? When the King arose, thou didst die and perish; thou reignest no longer: for the Mighty One hath taken those whom thou hadst kept in bonds.

"Haste ye, and announce the resurrection to the apostles!" the youth who appeared declared to the myrrh-bearing women; "The Master is risen, and the dead of ages past have all-gloriously arisen with Him!"

The paralytic, who had lain inert for many years, cried out: "Have mercy on me who know not what to do, O Deliverer!" And He commanded Him to take up his bed straightway, and to walk aright.

To the Archangel Michael: As the leader of the immaterial hosts, O archangel, with us ask that we receive deliverance from our transgressions, amendment of our life, and delight in the eternal good things of heaven.,

We bless the Father, the Son, and the Holy Spirit: the Lord.

Triadicon: Crying out the dread hymn of the seraphim, together let us hymn the uncreated, indivisible Essence, the Godhead in three Hypostases — God: the unoriginate Father, the Son and the Holy Spirit.

Theotokion: Of old, O Ever-virgin, Isaiah beheld thee as a scroll whereon was written by the finger of the Father the timeless Word, Who saveth from all irrationality us who hymn thee with sacred words.

We praise, we bless...; and the katavasia. We do not chant the Magnificat.

ODE IX

Canon of Pascha

Irmos: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

O Thy divine and beloved voice most sweet! For Thou didst truly promise to be with us until the end of the world, O Christ. Having this as the confirmation of our hope, let us rejoice, O ye faithful.

O Christ, Thou great and most sacred Pascha! O Wisdom, Word and Power of God! Grant that we may more truly partake of Thee in the never-waning day of Thy kingdom.

Canon of the Theotokos

Together we, the faithful, bless thee, O Virgin: Rejoice, O portal of the Lord! Rejoice, O animate city! Rejoice, thou for whose sake the Light hath now shone forth on us from the resurrection of the dead of Him Who was born of thee.

Be glad and rejoice, O divine portal of the Light, for Jesus Who descended into the tomb hath shone forth, shining forth more brightly than the sun, and illumining all the faithful, O divinely joyous Mistress.

Canon of the Paralytic

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

Lifted up upon the Tree, O Jesus, Thou didst lift us up with Thyself; and laid of Thine own will in the tomb, Thou didst raise up all the dead from the graves, who hymn Thine unapproachable might and Thine invincible power.

Thou didst shine forth from the tomb like a most comely bridegroom from his chamber, O most beauteous Word, didst destroy the dark dominion of hades, and didst lead forth its prisoners, who cry out together: Glory to Thy power! Glory to Thine arising, O Jesus our God!

Bearing sighs and tears with sweet spices, the women went to the most holy tomb with haste; and were told of the glorious arising of Christ, which we celebrate with faith, rejoicing in gladness of soul.

Health of body followed Thy command, O Christ, and he who before was paralyzed was seen running with haste, bearing his bed, whereon he had lain for many years, and hymning Thy great power.

To the Archangel Michael: Ask enlightenment for us, O great commander, who ever standest before the great Light, and bring peace to our life, which is ever fraught with the perils of the serpent and shaken by the evil circumstances of life, O right lauded one.

Triadicon: Most piously do I glorify Thee, Light and from Light, Life and from Life, O Father, Word and Holy Spirit, Unity in three Hypostases, indivisible Dominion, unconfused Godhead, crying "Holy, Holy, Holy!" with the powers on high.

Theotokion: Christ, the great Sun, issued forth from thy light-bearing womb, O all-pure one, to enlighten the world with radiant effulgences and to take away the darkness of disobedience; wherefore, we hymn thee as the cause of all good things, O Bride of God.

Then, *Holy is the Lord our God!,* thrice, in Tone III.

Exapostilarion of the resurrection —

Having fallen asleep in the flesh, as one mortal, O King and Lord, Thou didst rise on the third day, raising up Adam from corruption and abolishing death. O Pascha of incorruption! O salvation of the world!

Glory...: Spec. Mel.: *Hearken, ye women...* —

The most compassionate Lord, Who loveth mankind, stood before the Sheep's Pool to heal diseases; and He found a man who had been lying there for many years, and cried unto him: "Take up thy bed, and walk the straight paths!"

Now & ever...: The foregoing is repeated.

On the Praises, 8 stichera of the resurrection, in Tone III —

Come, all ye nations, and understand the power of the dread mystery; for Christ the Savior,

Who in the beginning was the Word, was crucified for our sake and buried, and rose from the dead, that He might save all. Let us worship Him.

Those who guarded Thee declared all the wonders, O Lord; but the council of vainglory filled their hands with a reward, intending thus to conceal Thy resurrection, which the world doth glorify. Have mercy upon us!

All were filled with joy, experiencing the resurrection; for Mary Magdalene went to the tomb and found an angel seated upon the stone, clad in shining raiment, who said: "Why seek ye the Living among the dead? He is not here, but is risen as He said, going before you to Galilee!"

In Thy light do we behold light, O Master Who lovest mankind; for Thou didst rise from the dead, granting salvation to the human race. Let all creation glorify Thee Who alone art sinless. Have mercy upon us!

With tears the myrrh-bearing women offered Thee a morning hymn, O Lord; for, taking sweet-smelling spices, they went to Thy tomb, intending to embalm Thine all-pure body. But an angel, seated upon the stone, announced to them: "Why seek ye the Living among the dead? For He is risen as God, trampling down death and granting great mercy unto all!"

The radiant angel, seated on Thy life-creating tomb, said to the myrrh-bearing women: "The Deliverer Who hath emptied the graves hath made hades captive and hath risen on the third day, in that He alone is God Almighty!"

Arriving on the first day of the week, Mary Magdalene sought Thee in the tomb; and not finding Thee, she lamented, weeping and crying aloud: "Woe is me, O my Savior! Thou hast been stolen, O King of all!" But the two life-bearing angels within the tomb cried out: "Why weepest thou, O woman?" "I weep," said she, "because they have taken the Lord from the tomb, and I know not where they have laid Him!" But turning around, she straightway cried out as she saw Thee: "O my Lord and my God, glory be to Thee!"

The Jews closed Life within the tomb, but the thief opened up delight with his tongue, crying aloud and saying: "He Who was crucified with me for my sake hath joined me on the Tree, and hath revealed Himself to me, seated on the throne with the Father; for He is Christ our God, Who hath great mercy!"

Glory..., in Tone VIII —

The pool did not cure the paralytic, O Lord, but Thy word restored him; neither did his illness of many years hinder him, for the effect of Thy voice was shown to be most rapid, and it overthrew the nigh unbearable burden, and he shouldered the burden of his bed as a witness to the multitude of Thy compassions. Glory to Thee!

Now & ever...: Theotokion, in Tone II —

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory to Thee!

Great Doxology, and the resurrectional troparion —

Today hath salvation come to the world! Let us chant unto Him Who hath risen from the tomb, the Author of our life; for having destroyed death by death, He hath granted us victory and great mercy.

Litanies, and dismissal.

Procession to the narthex; and *Glory..., Now & ever...*: The Evangelical sticheron, in Tone III —

When Mary Magdalene announced the Savior's resurrection from the dead and His appearance, the disciples, refusing to believe, were reproached for their hardness of heart; but armed with signs and wonders, they were sent forth to preach. Thou, O Lord, didst ascend to Thy Father, the original Light; and they preached the word everywhere, persuading by miracles. Wherefore, enlightened by them, we glorify Thy resurrection from the dead, O Lord Who lovest mankind.

Reading from the Catechesis of St. Theodore the Studite, and final dismissal. First Hour.

At the Hours, the troparion of the resurrection. After the Trisagion, the kontakion from the Pentecostarion: *By Thy divine intercession, O Lord...*

AT LITURGY

On the Beatitudes, 8 troparia: 4 of the resurrection, in Tone III —

From paradise didst Thou drive our forefather Adam, who had broken Thy commandment, O Christ; but, O Compassionate One, Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying out: "Remember me, O Savior, in Thy kingdom!"

In rising from the dead, Thou hast raised us up from the passions with Thyself through Thy resurrection, O Lord; and all the power of death hast Thou destroyed, O Savior. Wherefore, with faith we cry out to Thee: "Remember us also in Thy kingdom!"

O Thou Who as God grantest life, by Thy three days in the tomb Thou didst raise up with Thyself the dead in hades, and as One Who is good Thou hast poured forth incorruption upon all of us who with faith ever cry out: "Remember us also in Thy kingdom!"

With the curse of death didst Thou condemn us who had sinned, O Lord, Bestower of life; yet having suffered in Thy flesh, O sinless Master, Thou hast granted life unto mortals who cry out: "Remember us also in Thy kingdom!"

And 4 from Ode VI of the Canon of the Paralytic.

After the entrance, the troparion of the resurrection; *Glory...*, the kontakion from the Pentecostarion; *Now & ever...*, the kontakion of Pascha. We do not chant the troparion or kontakion of the temple.

Prokimenon, in Tone I —

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Stichos: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

READING FROM THE ACTS OF THE APOSTLES, §23

[9:32-42]

In those days, as Peter passed throughout all quarters, he came down also to the saints who dwelt at Lydda. And there he found a certain man named Æneas, who had kept his bed eight years, and was sick of the palsy. And Peter said unto him: "Æneas, Jesus Christ maketh thee whole: arise, and make thy bed." And he arose immediately. And all who dwelt at Lydda and Saron saw him, and turned to the Lord. Now there was at Joppa a certain disciple named Tabitha, who by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said: "Tabitha, arise." And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord.

Alleluia, in Tone V —

Stichos: Of Thy mercies, O Lord, will I sing forever.

Stichos: For Thou hast said: Mercy shall be built up for ever.

GOSPEL ACCORDING TO JOHN, §14 [5:1-15]

At that time, Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, who had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He said unto him: "Wilt thou be made whole?" The impotent man answered him: "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Jesus said unto him: "Rise, take up thy bed, and walk." And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. The Jews therefore said unto him who was cured: "It is the Sabbath day: it is not lawful for thee to carry thy bed." He answered them: "He Who made me whole, the same said unto me: 'Take up thy bed, and walk.'" Then asked they him: "What man is that who said unto thee: 'Take up thy bed, and walk?'" And he who was healed knew not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus came upon him in the Temple, and said unto him: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." The man departed, and told the Jews that it was Jesus, Who had made him whole.

Communion verses —

Receive ye the Body of Christ; taste ye of the Fountain of immortality.

Praise the Lord from the heavens; praise Him in the highest.

Be it known that hymns commemorating the healing of the paralytic are chanted on Sunday and Monday, and the leave-taking of the feast is on Tuesday.

SUNDAY EVENING, AT VESPERS

On *Lord, I have cried...*, 6 stichera: 3 of the feast, in Tone VIII: Spec. Mel.: *O all-glorious wonder...*"—

O all-glorious wonder! Becoming a mortal, the Creator of all abased Himself in our nature as He desired, in that He is compassionate; and having dwelt with men, He showed the Jews a multitude of miracles. Wherefore, arriving at Bethesda, He once healed the paralytic, saying unto him: "Take up thy bed!"

O my Savior, God and Lord, desiring to raise up fallen men, Thou didst go about the earth as a man, healing the infirmities of all in Thy great compassion. Wherefore, having once arrived at the Sheep's Pool, by Thy word Thou didst raise up the man who had lain paralyzed for thirty-eight years, restoring him to health.

Eaten up by envy of Thy benefactions, O all-good Lord, the Jews, burning with savagery, and themselves ever committing iniquity in the Law, invented an accusation, and for the sake of the Sabbath sought to slay Thee Who art our true Life, when Thou didst show forth as wholly cured the man who before had lain paralyzed.

And 3 stichera from the Menaion

Glory..., *Now & ever...*, in Tone V —

At the Sheep's Pool a man lay infirm; and seeing Thee, O Lord, he cried out: "I have no man who, when the water is troubled, will cast me therein. When I come, another goeth in before me and receiveth the healing, and I lie here in mine infirmity." And straightway, having mercy, the Savior said to him: "It is for thy sake that I became a man, for thy sake I clothed Myself in flesh, and thou sayest: I have no man. Take up thy bed and walk." All things are possible for Thee, all things

obey Thee, all things submit to Thee. O Holy One, remember us all and have mercy, in that Thou lovest mankind.

Aposticha stichera, in Tone III —

By Thy Cross hast Thou destroyed the might of death, O Christ our Savior, and hast set at naught the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

O Christ, we offer Thee evening hymnody with incense and spiritual songs. Have mercy and save our souls!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Great is the power of Thy Cross, O Lord! For it was planted in one place, yet worketh throughout the world; and it made apostles of fishermen and martyrs of the heathen, that they might pray in behalf of our souls.

Glory..., *Now & ever...*, in Tone I —

O compassionate Christ, Who didst create man with Thine all-pure hands, Thou didst come to heal the sick: by Thy word Thou didst raise up the paralytic at the Sheep's Pool, didst heal the ailment of the woman with an issue of blood, didst have mercy on the afflicted daughter of the Canaanite woman, and didst not spurn the plea of the centurion. Wherefore, we cry out: O Almighty Lord, glory to Thee.

Then, *Now lettest Thou Thy servant depart...*, the troparion of the resurrection, and dismissal.

MONDAY OF THE WEEK OF THE PARALYTIC, AT MATINS

At *God is the Lord...*, the troparion of the resurrection, twice; *Glory...*, troparion of the saint, if there be one; *Now & ever...*, the resurrectional theotokion in the tone of the troparion of the saint. If there be no troparion of the saint, *Glory...*, *Now & ever...*, resurrectional theotokion in Tone III.

After the first chanting of the Psalter, these sessional hymns, in Tone III —

Christ hath risen from the dead, the firstfruits of those who have fallen asleep, the Firstborn of creation, the Creator of all that existeth; and in Himself He hath restored the nature of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Dwelling on earth, O my soul, repent, for dust doth not chant in the grave, nor is it delivered from transgressions. But cry out to Christ God: O Thou Who knowest the hearts of men, I have sinned against Thee! Before Thou judgest me, have pity and mercy on me, O God.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: The goodly courage of your endurance vanquished the wiles of the enemy, the author of evil, O all-praised passion-bearers; wherefore, ye have been vouchsafed eternal blessedness. But pray ye to the Lord, that He save the flock of Christ-loving people, in that ye are witnesses to the Truth.

Glory..., Now & ever...: Theotokion —

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel cried, marveling, unto thee, O Theotokos: "What praise can I offer that is worthy of thee? What shall I call thee? I am at a loss and filled with awe! Wherefore, as commanded, I cry to thee: Rejoice, O thou who art full of grace!

After the second chanting of the Psalter, this sessional hymn, in Tone III: Spec. Mel.: *Awed by the beauty of thy virginity* —

Those who were paralyzed and hobbled by envy found themselves wholly impotent, for when they pondered the restoration of the paralytic, they said: "It is not proper to heal on the Sabbath, for it doth violate the Sabbath rest decree of our fathers," for they did not recognize Thee as the Master of the Law and the Healer of our souls.

Glory..., Now & ever...: The foregoing is repeated.

Then, *Having beheld the resurrection of Christ...,* and Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

On the Praises, 4 stichera, in Tone III —

Of the resurrection: Come, all ye nations, and understand the power of the dread mystery; for Christ the Savior, Who in the beginning was the Word, was crucified for our sake and buried, and rose from the dead, that He might save all. Let us worship Him. Twice

Of compunction: While I chant much hymnody, I am found to be committing sin; and while intoning hymns with my tongue, in my soul I ponder unseemly thoughts. Correct both by repentance, O Christ God, and save me.

Martyricon: Come, O ye people, and let us all honor the memory of the holy passion-bearers; for, having been a spectacle for angels and men, they received crowns of victory from Christ, and pray in behalf of our souls.

Glory..., Now & ever..., in Tone I —

Seeing Thee, the paralytic, who was like an unburied corpse, cried out: "Have mercy on me, O Lord, for my bed hath become a coffin for me. Of what profit is life for me? I have no need of the Sheep's Pool, for I never have anyone to cast me into it when the waters are troubled. But I approach Thee, the Source of healings, that with all I may cry out to Thee: O Lord, glory to Thee!"

Aposticha stichera of the feast, in Tone III: Spec. Mel.: *Great is the power of Thy Cross...* —

Beholding the power of signs and wonders, those who were paralyzed by envy and mighty in malice did not believe that Thou art the Son of God and Author of all things, Who by a word didst show forth the paralytic as heathy.

Stichos: Of Thy mercies, O Lord, will I sing forever.

Seeing the paralytic restored to health on the Sabbath, the keepers of the Law became darkened in soul, and they, as the supposed scribes of the Law, cried out: "It is not proper to heal on the Sabbath and thus to defile it!"

Stichos: For Thou hast said: Mercy shall be built up for ever.

They who kept the Sabbath, not recognizing Thee as the Creator of Sabbaths, protested against the healing of the paralytic, which took place on the Sabbath, saying that it is not right to carry one's bed on the Sabbath.

Glory..., Now & ever..., in Tone V —

Jesus went up to the Sheep's Pool at Jerusalem, which is called in Hebrew Bethesda, and which had five porches; therein a multitude of the infirm did lie, for an angel of God, descending at all seasons, troubled the water, and imparted healing to those who approached it with faith. Seeing a man who had lain there a long time, He said unto him: "Dost thou desire to be healed?" The afflicted one answered: "Lord, I have no man who, when the water is troubled, will cast me into the pool. I have given all my property to physicians, and it hath not been granted me to receive mercy." But the Physician of souls and bodies said to him: "Take up thy bed and walk, proclaiming My power and great mercy to the ends of the earth!"

Then, *It is good to give thanks unto the Lord...;* Troparia; First Hour; dismissal.

MONDAY EVENING, AT VESPERS

On *Lord, I have cried...,* 6 stichera: 3 of the feast: Idiomela, in Tone III —

O compassionate Christ, Who didst create man with Thine all-pure hands, Thou didst come to heal the sick: by Thy word Thou didst raise up the paralytic at the Sheep's Pool, didst heal the ailment of the woman with an issue of blood, didst have mercy on the afflicted daughter of the Canaanite woman, and didst not spurn the plea of the centurion. Wherefore, we cry out: O Almighty Lord, glory to Thee. Twice

Seeing Thee, the paralytic, who was like an unburied corpse, cried out: "Have mercy on me, O Lord, for my bed hath become a coffin for me. Of what profit is life for me? I have no need of the Sheep's Pool, for I never have anyone to cast me into it when the waters are troubled. But I approach Thee, the Source of healings, that with all I may cry out to Thee: O Lord, glory to Thee!"

And 3 stichera from the Menaion

Glory..., Now & ever..., in Tone V —

Jesus went up to the Sheep's Pool at Jerusalem, which is called in Hebrew Bethesda, and which had five porches; therein a multitude of the infirm did lie, for an angel of God, descending at all seasons, troubled the water, and imparted healing to those who approached it with faith. Seeing a man who had lain there a long time, He said unto him: "Dost thou desire to be healed?" The afflicted one answered: "Lord, I have no man who, when the water is troubled, will cast me into the pool. I have given all my property to physicians, and it hath not been granted me to receive mercy." But the Physician of souls and bodies said to him: "Take up thy bed and walk, proclaiming My power and great mercy to the ends of the earth!"

And straightway, *O gladsome Light...,* and the prokimenon of the day.

Aposticha stichera, in Tone III —

Of the resurrection: All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising thee, ever offereth a hymn unto Thee.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of compunction: Save me, O Lord my God, for Thou art the salvation of all. The tempest of the passions assaileth me, and the burden of mine iniquities causeth me to founder. Grant me a helping hand, and lead me to the light of compunction, in that Thou alone art full of kindness and lovest mankind.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Great is the power of Thy martyrs, O Christ; for while lying in their graves they drive evil spirits away, and having struggled for piety with their faith in the Trinity, they have abolished the authority of the enemy.

Glory..., Now & ever.... in Tone VIII —

In the porch of Solomon lay a multitude of the infirm; and at the time of the Mid-feast Christ found a man who had lain paralyzed for thirty-eight years, and said to him with a commanding voice: "Dost thou desire to be healed?" The afflicted one answered: "Lord, I have no man to cast me into the pool when the water is troubled." And He said to him: "Take up thy bed, and walk. Behold, thou art well. Sin no more." At the supplications of the Theotokos, send down upon us great mercy.

Then, *Now lettest Thou Thy servant depart...;* and after the Trisagion, the troparia, and dismissal.

TUESDAY OF THE WEEK OF THE PARALYTIC
AT MATINS

At *God is the Lord…*, the troparion of the resurrection, twice; *Glory…, Now & ever…:* Theotokion.

After the first chanting of the Psalter, these sessional hymns, in Tone III —

O Lord Who didst taste death in the flesh, by Thine arising Thou hast cut down death, strengthening man against it and proclaiming the victory over the primal curse. O Lord, Defender of our life, glory to Thee!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

How long, O my soul, shalt thou remain in thine offenses? How long shalt thou put repentance aside? Be thou mindful of the coming judgment, and cry out to Christ God: O Thou Who knowest the heart of man, I have sinned! O sinless Lord, have mercy upon me!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Ye shine forth in faith, O all-radiant beacons, holy physicians of the infirm, all-praised passion-bearers; for ye were undaunted by the wounds inflicted by the torturers and cast down the ungodliness of the idols, having the true Cross as an invincible trophy.

Glory…, Now & ever…: Theotokion —

O Theotokos, our refuge and power, O mighty helper of the world: By thy supplications protect thy servants from all need, O thou who alone art blessed.

After the second chanting of the Psalter, this sessional hymn, in Tone III: Spec. Mel.: *Awed by the beauty of thy virginity…* —

Those who were paralyzed and hobbled by envy found themselves wholly impotent, for when they pondered the restoration of the paralytic, they said: "It is not proper to heal on the Sabbath, for it doth violate the Sabbath rest decree of our fathers," for they did not know Thee as the Master of the Law and the Healer of our souls.

Glory…, Now & ever…: The foregoing is repeated.

Then, *Having beheld the resurrection of Christ…*, and Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

On the Praises, 4 stichera, in Tone III —

Of the resurrection: Those who guarded Thee declared all the wonders, O Lord; but the council of vainglory filled their hands with a reward, intending thus to conceal Thy resurrection, which the world doth glorify. Have mercy upon us! Twice

Of compunction: Bring together my scattered thoughts, O Lord, and cleanse my hardened heart, giving me repentance, as Thou didst to Peter, sighing, as Thou didst to the publican, and tears, as Thou didst to the harlot; that with a mighty voice I may cry out to Thee: Save me, O God, in that Thou alone art compassionate and lovest mankind!

Martyricon: The warriors of Christ refused to be daunted by emperors and tyrants, and right boldly and manfully they confessed Him, the Lord God of all, our King; and they pray for our souls.

Glory…, Now & ever…, in Tone VIII —

The pool did not cure the paralytic, O Lord, but Thy word restored him; neither did his illness of many years hinder him, for the effect of Thy voice was shown to be most rapid, and it overthrew the nigh unbearable burden, and he shouldered the burden of his bed as a witness to The multitude of Thy compassions. Glory to Thee!

Aposticha stichera of the feast, in Tone III: Spec. Mel.: *Great is the power of Thy Cross…* —

Thy word was shown to be a vivifying restoration of paralytic members, O Lord and Creator of my Life, the testimony whereof was

the bearing of the bed, which had been beyond hope, for he who was commanded to bear it had lain on it for many years.

Stichos: Of Thy mercies, O Lord, will I sing forever.

The one who had been paralyzed gladly fulfilled the command of the might of Thine omnipotent dominion, and he walked, bearing his bed, and cried out in witness: "He Who hath healed me commanded me to do this!"

Stichos: For Thou hast said: Mercy shall be built up for ever.

The man who was paralyzed in his limbs and lay for many years and seasons, cried out: "O Christ Liberator, have mercy on me who am bound and at a loss!" And, granting power to his members, the Savior commanded him to take up his bed.

Glory…, Now & ever…, in Tone V —

At the Sheep's Pool a man lay infirm; and seeing Thee, O Lord, he cried out: "I have no man who, when the water is troubled, will cast me therein. When I come, another goeth in before me and receiveth the healing, and I lie here in mine infirmity." And straightway, having mercy, the Savior said to him: "It is for thy sake that I became a man, for thy sake I clothed Myself in flesh, and thou sayest: I have no man. Take up thy bed and walk." All things are possible for Thee, all things obey Thee, all things submit to Thee. O Holy One, remember us all and have mercy, in that Thou lovest mankind.

Then, *It is good to give thanks unto the Lord…;* troparia; First Hour; dismissal.

THE FEAST OF MID-PENTECOST
AT VESPERS

The usual beginning, and the appointed kathisma.

On *Lord, I have cried…*, 6 stichera of the feast, in Tone IV: Spec. Mel.: *Having ascended the Cross, O Lord…* —

The middle of the days is come, which beginneth with the Savior's arising, the end whereof is sealed by the divine Pentecost, which is illumined by the radiance of both, and uniteth both; and showing forth the glory which is to come, it honoreth beforehand the Master's ascension. Twice

Sion heard and was glad when the resurrection of Christ was announced; and its faithful children rejoiced, seeing Him Who by the Spirit washeth away the defilement wrought by the murder of Christ; and it maketh ready, celebrating the gladsome midpoint between the two feasts. Twice

As hath been written, the abundant outpouring of the divine Spirit upon all draweth nigh. This proclaimeth beforehand the day fixed as the midpoint after the death, burial and resurrection of Christ, which was given by Him to the disciples as a true promise pointing to the appearance of the Comforter. Twice

Glory…, Now & ever…, in Tone VI —

As the midpoint is reached between Thy resurrection and the divine coming of Thy Holy Spirit, O Christ, having assembled we hymn the mysteries of Thy wonders. Therefore send down upon us great mercy.

Entrance. Prokimenon of the day. Three Readings:

READING FROM THE PROPHECY OF MICAH

Thus saith the Lord: Out of Sion shall go forth a law, and the word of the Lord from Jerusalem. And He shall judge among many peoples, and He shall rebuke nations even to a distance. For all other nations shall walk every one in his own way, but we will walk in the name of the Lord our God forever. Thus saith the Lord Almighty: Hear ye, O hills, the controversy of the Lord, and ye valleys even the foundation of the earth; for

the Lord hath a controversy with His people, and will plead with Israel, saying: "O My people, what have I done to thee? or wherein have I grieved thee? or wherein have I troubled thee? Answer Me. For I have brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage, and sent before thee Moses, and Aaron, and Miriam. Remember, therefore, O My people, what counsel the adversaries took against thee. Hath it not been told thee, O man, what is good? or what doth the Lord require of thee, but to do justice, and love mercy, and be ready to walk with the Lord thy God?" For the Lord shall be magnified in might; and He shall tend His flock in peace, even to the ends of the earth.

READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: "Ye who thirst, go to the water, and all who have no money, go and buy; and eat and drink wine and fat without money or price." For thus doth the Lord Almighty say unto you: "O My people, with gladness draw ye forth water from the wellsprings of salvation. And thou shalt say in that day: Sing ye unto the Lord, call upon His name, and declare among the nations His glorious works, for His name hath been exalted. O My people, hearken to Me, and ye shall eat that which is good, and your soul shall feast itself on good things. Give heed with your ears, and follow My ways: Hearken to Me, and your soul shall live in prosperity; and I will make with you an everlasting covenant, and ye shall call upon Me. Seek ye the Lord, and when ye find Him, call upon Him; and when ye shall draw nigh unto Me, let the ungodly leave his ways, and the iniquitous man his counsels: and let him return to the Lord, and he shall find mercy; for he shall abundantly pardon your sins. For My counsels are not as your counsels, nor are My ways as your ways, saith the Lord. But as the heaven is distant from the earth, so is My way distant from your ways, and your thoughts from My mind. For as rain shall come down, or snow, from heaven, and shall not return until it have saturated the earth, and it bring forth, and bud, and give seed to the sower, and bread for food: so shall My word be; whatever shall proceed out of My mouth, it shall by no means turn back until all the things which I have willed shall have been accomplished; and I will make thy ways prosperous, and will effect My commands. For ye shall go forth with joy, and shall be taught with gladness; for the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall applaud with their branches. And instead of the bramble shall come up the cypress, and instead of the nettle shall come up the myrtle. And the Lord shall be for a name, and for an everlasting sign, and shall not fail." Thus saith the Lord God, the Holy One of Israel.

READING FROM PROVERBS

Wisdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

Then, the litany: *Let us all say...,* with its exclamation; and *Vouchsafe, O Lord...;* followed by the litany: *Let us complete our evening prayer...*

Aposticha stichera: Idiomela —

The composition of John the Monk, in Tone I: The midpoint of the days of Pentecost hath arrived, whereon Christ, disclosing His divine power a little, gave strength to the paralytic, raising him up from his bed. He Who as God worketh miracles in a created body hath bestowed upon men life everlasting and great mercy.

Stichos: Remember Thy congregation which Thou hast purchased from the beginning.

Thou didst go to the Temple, O Wisdom of God, at the midpoint of the feast, teaching and rebuking the disobedient Jews, the Pharisees and Scribes, and crying out with boldness to them: "Let him who thirsteth come unto Me and drink the water of life, and he shall thirst no more. He who believeth in My goodness, rivers of everlasting life will pour forth from within him." O Thy goodness and compassion! O Christ our God, glory to Thee!

Stichos: In Tone II: God is our King before the ages, He hath wrought salvation in the midst of the earth.

When the midpoint of the feast arrived, Jesus went up to the Temple and taught the disobedient Jews, saying: "Let him who thirsteth come unto Me and drink the water of life, and he shall thirst no more. He who believeth in My goodness, rivers of everlasting life will pour forth from within him, and he will have the light of life."

Glory..., Now & ever..., in Tone VIII —

When Thou didst teach at the midpoint of Pentecost, O Savior, the Jews said: "How doth this man know the Scriptures, not having studied them?" For they did not understand that Thou art the Wisdom Who fashioned the world. Glory to Thee!

Then, *Now lettest Thou Thy servant depart...;* and after the Trisagion, the troparion of the feast, in Tone VIII —

In the middle of the feast quench Thou the thirst of my soul with the waters of piety, for Thou didst cry out unto all, O Savior: "Let him who thirsteth come to Me and drink!" O Christ God, Thou Wellspring of life, glory to Thee!

Then, the priest saith: Wisdom! And the dismissal followeth as usual.

At Compline, we chant the stichera and canon of the saint of the day, and the kontakion of the feast.

At Nocturns, after the first Trisagion, the troparion of the feast; after the second Trisagion, the kontakion of the feast. Then, Lord, have mercy! twelve times. Dismissal. The prayers for the departed, *Remember, O Lord...,* are not said.

AT MATINS

At *God is the Lord...,* the troparion of the feast, thrice.

After the first chanting of the Psalter, this sessional hymn, in Tone IV: Spec. Mel.: *Go thou quickly before...* —

O Thou Who knowest the thoughts of all hearts, standing in the midst of the Temple at the mid-point of the feast, Thou didst cry with boldness, speaking the truth to the false: "Why seek ye to slay Me, the Bestower of life? Render judgment not on appearances, ye violators of the Law!"

Glory..., Now & ever...: The foregoing is repeated.

After the second chanting of the Psalter, this sessional hymn, in Tone V: Spec. Mel.: *The Word Who with the Father and Spirit is equally without beginning...* —

Standing in the Temple on the mid-feast of the honored Pentecost, the Master of all conversed with the Jews, and as He was King and God, with great boldness He openly rebuked their audacious tyranny. And in His compassion He granteth great mercy to us all.

Glory..., Now & ever...: The foregoing is repeated.

Then, *Having beheld the resurrection of Christ...;* and Psalm 50.

Two canons of the feast, with 14 troparia: Canon I, with 8 troparia, including the irmos; and Canon II, with 6 troparia.

ODE I

Canon I, the composition of Kyr Theophanes, the acrostic whereof is "I praise the midpoint of the all-great feasts," in Tone IV —

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

The great benefactions of Thy divine incarnation, which pass understanding, the gifts and graces and divine splendors which pour forth graciously, shine upon us.

Thou didst come at the mid-point of the feasts, O Christ, manifestly emitting the splendors of divinity; for Thou art the joyous feast of the saved and the Mediator of our salvation.

Thou wast for us wisdom, righteousness and deliverance from God, O Lord, passing over from earth to the heights of heaven, and bestowing the divine Spirit.

In the grave Thy flesh did not see corruption, O Master, but since it had been formed without seed it did not suffer decay, in transcendent manner not serving the order of nature.

Canon II, the composition of Kyr Andrew of Crete, in Tone VIII —

Irmos: Thou didst bring the sea together, engulfing proud Pharaoh and his army, and didst save the people dryshod, O Lord; and Thou didst lead them to the mountain of holiness, and they cried: We sing unto Thee, our God, a hymn of victory, for Thou hast been glorified!

Clap your hands, ye nations! Weep, O ye Jews! For Christ, the Bestower of life, hath broken the bonds of hades, hath raised up the dead, and cured the sick by His word. He is our God, Who giveth life to those who believe in His name.

Thou didst show forth a miracle, turning water into wine, O Master Who in Egypt turned the rivers into blood; and Thou hast raised up the dead, completing this second sign. Glory to Thine ineffable counsel! Glory to Thy self-abasement, whereby Thou hast renewed us!

As the ever-flowing stream of true life, O Lord, Thou art our resurrection, although Thou didst labor, O my Savior, and didst willingly endure thirst, submitting to the laws of nature; and having gone to Sychar in the flesh, Thou didst ask the Samaritan woman for water to drink.

Thou didst bless loaves of bread, O unapproachable God, didst multiply fishes, and didst abundantly feed the people; and didst promise an ever-flowing spring of wisdom unto those who thirst. Thou art God our Savior, Who givest life unto those who believe in Thy name.

Triadicon: I glorify the Three Who are equally without beginning and equally enthroned — God the unoriginate Father, the Son Who is equally without beginning, and the Spirit Who is equally eternal. I hymn the one Being in three Hypostases, and honor the unoriginate Godhead and Being.

Theotokion: Thou alone didst contain thy Creator in thy womb, O Theotokos, didst ineffably give birth to Him in the flesh, and didst remain virgin, who wast in nowise defiled in thy virginity. Ever unceasingly entreat Him as thy Son and God in behalf of thy flock.

Katavasiæ: The irmoi of Canon II, both choirs coming together.

ODE III

Canon I

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

Thou didst disclose springs of vivifying waters to the Church, O Good One, crying out: "If anyone thirst, let him come eagerly, and drink."

Thou didst most manifestly say that Thou

wouldst be upborne from earth to heaven, and didst promise to send the Holy Spirit from heaven.

The Lord, Who is by nature life-creating and was born of the Virgin, hath, in that He is compassionate, granted immortality to the faithful.

Canon II

Irmos: My heart is established in the Lord; my horn is exalted in my God; my mouth is enlarged over mine enemies. I am glad in Thy salvation.

"Be ye not ones who judge by appearances, O Jews," the Master said, teaching, when He went to the Temple, at the midfeast of the Law, as it is written.

Be ye not ones who judge by appearances, O Jews, for Christ is come, Whom the prophets called Him Who cometh from Sion and restoreth the world.

Even if ye do not believe His words, O Jews, believe the works of the Master. Why do ye deceive yourselves, ye who reject the Holy One, of Whom Moses wrote in the Law?

If the Messiah must surely come, O ye Jews, then Christ hath come as the Messiah. Why delude yourselves, ye who reject the Righteous One, of Whom Moses wrote in the Law?

Triadicon: We worship Thee, O Father Who art unoriginate in essence! And we piously hymn Thy Son, Who is equally without beginning, and the most Holy Spirit, as the Three Who art one God in essence.

Theotokion: O Lord, as One of the Trinity Thou didst appear without changing Thine essence; neither didst Thou consume the incorrupt womb of her who gave Thee birth, though Thou art God and Fire.

Sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom of the Word...* —

Standing in the midst of the Temple, at the divine midfeast, Thou didst cry out: "Let him who thirsteth come to Me and drink; for he who drinketh of this, My divine water, will pour forth from within Him rivers of My precepts; and he who believeth in Me Who am sent by the divine Father, will be glorified with Me." Wherefore, we cry out to Thee: Glory to Thee, O Christ God, for Thou hast richly poured forth the waters of Thy love for mankind upon Thy servants!

Glory..., Now & ever..., in the same melody —

Pouring forth the water of wisdom and life upon the world, O Savior of all, Thou callest all to draw forth the waters of salvation; for, receiving Thy divine law, man quencheth within himself the burning coal of delusion: for this cause, he no longer thirsteth, nor doth he cease to be filled with Thee, O Master, King of all the heavens. Wherefore, we glorify Thy dominion, O Christ God, asking that Thou send down remission of transgressions in abundance upon Thy servants.

ODE IV

Canon I

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Having broken down the gates of death by Thy power, Thou didst speak of the ways of life; and Thou didst open the portals of immortality unto those who with faith cry out: Glory to Thy power, O Lord!

As Thou Who art without beginning holdest the beginning of all things, and their midpoint and end, Thou didst stand in the midst, crying out: O ye divinely wise, come and enjoy divine gifts!

As God Who hast authority over all things, in that Thou art mighty Thou didst cast down the dominion of death, O Christ, and didst promise to send the Holy Spirit, Who proceedeth from the Father.

Theotokion: O Mother who knewest not wedlock, thou dost richly give grace unto those who hymn thee and the preëternal Word Who was born of thee, O all-pure one, asking that remission of transgressions be given them.

Canon II

Irmos: With noetic eyes the Prophet Habbakuk foresaw Thy coming, O Lord; wherefore he cried aloud: "God shall come out of Thæman!" Glory to Thy power! Glory to Thy condescension!

If the Messiah must needs come, and Christ is the Messiah, why, then, O ye iniquitous ones, do ye not believe in Him? Behold, He is come and beareth witness to the things He hath done: He hath turned water into wine and restored the paralytic by His word.

Failing to understand the Scriptures, all of you iniquitous Jews are deceived; for the Christ hath truly come: He hath enlightened all, and shown you many signs and wonders. In vain do ye deny the true Life!

"One thing have I shown you, and still ye all marvel?" Christ cried to the Jews. "Ye will circumcise a man on the Sabbath," He said, "Why will ye yet slander Me, Who by a word have raised up a paralytic?"

"I have wrought many things; for which one will ye stone Me?" Christ cried to the Jews, rebuking them. "Is it because I have by My word made a man healthy and whole? Judge ye not by appearances, O men!"

O Christ, Who workest in the apostles and Thyself with the Spirit abidest in the prophets, as the beginningless Son of the nature of the Father, by Thy signs Thou hast led the nations to the knowledge of God.

Triadicon: O Trinity, indivisible Unity, unoriginate Father, Son and Holy Spirit, Trinity in Unity, Who art equally worshipped, equally enthroned, life-creating, uncreated — O God, save those who hymn Thee, and deliver them from misfortunes and tribulations.

Theotokion: O pure Virgin Mother, who didst uncircumscribably contain God in thy womb, cease not to pray for us, that through thee we may be delivered from evil circumstances, for we ever flee unto thee.

ODE V

Canon I

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Having reached the midpoint between the divine feasts, let us make haste to learn what was wrought by the power of God, O ye divinely wise.

Truly sacred is this solemnity of the midfeast, for it is the root of the all-great feasts, and deriveth light from both of them.

Theotokion: Even an angelic mind cannot comprehend Thine ineffable and all-pure birth from the Virgin, O greatly merciful Savior.

Canon II

Irmos: Grant us peace, O Lord our God. O Lord our God, take us for Thy possession. O Lord, we know none other than Thee; we call upon Thy name.

Thou didst adorn Thine apostles with miracles, and didst magnify the disciples with wonders, and hast glorified them throughout the world, O our Savior, giving them Thy kingdom.

The disciples enlightened all the ends of the earth with miracles and teachings, preaching the word of Thy kingdom, O Christ our Savior, in divers ways.

We send up praise to Thy kingdom, and we offer hymnody unto Thee, O Word, Who for our sake didst appear on the earth, hast enlightened the world, and restored Adam.

Triadicon: Glory to Thee, O holy Father, unbegotten God! Glory to Thee, O Word, the Timeless and Only-begotten One! Glory to Thee, O divine Spirit, Who with the Father and the Son art equally enthroned and eternal!

Theotokion: Thy womb became a holy table holding the Bread of heaven, of which when any man eateth It, he doth not die, as He, the Nourisher of all, hath said, O Theotokos.

ODE VI

Canon I

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

The mid-point of Pentecost hath dawned today, shining forth with most divine splendor from the divine Pascha, and from thence spreading the light of the grace of the Comforter.

Standing forth in the Temple, O Christ, Thou didst speak to the assemblies of the Jews, making manifest Thy glory and revealing beforehand Thy kinship with the Father.

Theotokion: Be thou for me an intercessor and an indestructible rampart, delivering me from the temptations of the world, O only Theotokos, and illumining me with divine effulgence.

Canon II

Irmos: Like the waters of the sea am I tossed about by the waves of life, O Thou Who lovest mankind. Wherefore, like Jonah I cry to Thee: Lead up my life from corruption, O compassionate Lord!

O Jesus, Who sustainest all the ends of the earth, Thou didst go up and teach the word of truth to the people in the Temple at the mid-point of the feast, as John crieth out.

Thou didst open Thy lips, O Master, and preach to the world the timeless Father and the most Holy Spirit, with both of Whom Thou didst preserve Thy kinship even after Thine incarnation.

Thou didst do the work of the Father, and didst lend credence to Thy words by Thy deeds, working healings and signs, O Savior: restoring the paralytic, cleansing lepers, and raising up the dead.

The beginningless Son received a beginning, assuming our humanity when He became man; and at the mid-feast He taught, saying: "Haste ye to the ever-flowing fountain, and draw forth life!"

Triadicon: Let us all glorify the one Godhead in Trinity, the Essence in three Hypostases, uncreated and indivisible — the Father, the Son, and the Holy Spirit, for they are Three and One.

Theotokion: We hymn thee as Virgin after giving birth, and we glorify thee as the only Virgin and Mother, O Maiden Bride of God; for from thee was God truly incarnate, renewing us.

Kontakion of the feast, in Tone IV: Spec. Mel.: *Having been lifted up...* —

At the midpoint of the feast of the Law, O Christ God, Creator and Master of all, Thou didst say to those present: "Come and draw forth the water of immortality!" Wherefore, we fall down before Thee and cry out with faith: Grant us Thy compassions, for Thou art the Source of our life!

Ikos: With the torrents of Thy blood give drink to my soul, which hath been hardened by iniquitous transgressions, and show it forth as fruitful in the virtues; for Thou didst tell all to come to Thee, O most holy Word of God, and to draw forth the water of incorruption, which is living and washeth away the sins of those who hymn Thy glorious and divine arising, O Good One, granting the strength of the Spirit, which truly came down from on high upon Thy disciples, who declared Thee to be God, for Thou art the Source of our life.

SYNAXARION

On Wednesday of the Paralytic, we celebrate the feast of the mid-point of Pentecost, to render honor to the two great feastdays, of Pascha and of Pentecost, for it uniteth and joineth them.

Stichos: In the middle of the feast, Christ the Messiah stood among the teachers, teaching.

Thus did it happen: After Christ worked a supernatural wonder upon the paralytic, the Jews took offense concerning the paralytic, for his healing was accomplished on the Sabbath; and they sought to kill Him. He then withdrew to Galilee and, abiding in the mountains there, worked the miracle of the five loaves and two fishes, feeding therewith five thousand men, apart from women and children. Afterwards, when the Feast of the Booths arrived,

which was a great feastday of the Jews, He went up to Jerusalem, and went about in secret. Entering the Temple on the mid-point of this feast, He taught. (The Temple was the habitation of the one God, where love and peace, faith and chastity abode. For this reason, when the high priest of God ministered unto God, it was fitting to be calm and meek, not given to theft, not false, not avaricious; that he might first bring God to dwell in his soul, and afterward might attract people by his manner and way of life. One might even call the soul of each believing person a temple previously cleansed; for, as saith the Lord, I shall walk where I dwell among you.) And all marveled at His teaching, and those who envied Him said: "How knoweth this Man, having never studied the Scriptures?" But being the New Adam, He had knowledge as had the first Adam; and as God He was full of all wisdom. Again they all murmured against Him, and all strove to slay Him. But Christ, using against them the complaints of them, as ones who contended concerning the Sabbath, said: "Why seek ye to slay Me?" And they said: "Thou art possessed! Who wisheth to slay Thee?" And he, turning again to the former, said: "Do ye contend concerning the Law, saying that ye are wroth with Me because I restored a man to full health on the Sabbath? Did Moses the Law-giver violate the Sabbath when he said to perform circumcision thereon?" And He debated with them at length and showed Himself to be the Giver of the Law, and the peer of the Father; wherefore, on the final great day of the feast they cast stones at Him, but the stones did not touch Him. And when, passing from that place, he came upon a man who was blind from birth, He gave him eyes. Know ye that among the Jews there are three major holidays. The first is Pascha, which is celebrated in the first month, which commemorateth the crossing of the Red Sea. The second is Pentecost, which commemorateth the sojourn in the desert, after the crossing of the Red Sea; for they remained in the desert fifty days, until they received the Law from Moses, and also out of respect for the number seven, which was an object of pious reverence among them. The third of these feasts was the Setting Up of Booths, in commemoration of the tabernacle which Moses saw in the cloud on the mountain and which the first woodworker Bezaleel, setting up, erected. This feast lasted seven days, commemorating the harvesting of fruits and the rest in the desert. It was at this time, while this feast was underway, that Jesus arose and cried out with a loud voice: "Let him who thirsteth come unto Me and drink!" Since in this teaching Christ revealed Himself as the Messiah, standing as a mediator and reconciler between us and His eternal Father, it is for this reason that, celebrating this feast and calling it the midfeast of Pentecost, we hymn Christ the Messiah and render honor to both of these two great feasts. It seemeth to me that it is for this reason that the commemoration of the Samaritan woman followeth after this, for it also presenteth much concerning Christ the Messiah, and, as with this present feast, also mentioneth water and thirst. Though the case of the blind man, according to the Evangelist John, containeth a stronger doctrine than the case of the Samaritan woman. In Thine incalculable mercy, O Christ our God, have mercy upon us. Amen.

Ode VII

Canon I

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Crushing the power of death with might, O Savior, thou didst show the path of life to men, who cry out to Thee with thanksgiving: Blessed art Thou in the temple of Thy glory, O Lord!

Seeing Thee clad in flesh, the assemblies of the Hebrews did not understand Thee, O Word of God; but we chant unto Thee: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Rejoice, O divine and sanctified habitation of the Most High! For through thee, O Theotokos, hath joy been given to those who cry out: Blessed art thou among women, O all-immaculate Mistress!

Canon II

Irmos: The Chaldæan furnace, burning with fire, was bedewed by the Spirit through the presence of God; and the children chanted: Blessed art Thou, O God of our fathers!

Thou didst labor in the flesh, O Rest of all; and of Thine own will Thou didst thirst, O Wellspring of miracles; and Thou didst ask for water, O Jesus Who dost announce the water of life.

Thou didst converse with the Samaritan woman, O Lord, reproaching the mindlessness of the iniquitous Jews; and she believed Thee to be the Son of God, Whom they have denied.

O Savior, Thou didst promise to bestow an ever-flowing fountain of the water of immortality, pouring forth the water of life for those who with faith receive Thy Spirit, Who proceedeth from the Father.

With five loaves Thou didst feed thousands of the hungry, O Savior, and the remnants Thou didst multiply to feed other thousands, showing forth Thy glory to the sacred disciples.

He who eateth Thy Body will live forever, and he who drinketh Thy Blood will abide in Thee, and Thou in him, O my Savior; and Thou shalt raise him up at the final moment.

Thou madest Thy dispensation wondrous, O Master, confirming Thy divine authority with miracles: Thou didst banish diseases, didst raise up the dead, and as God didst bring light to the blind.

Thou didst cleanse lepers, madest the lame to walk, and didst restore the paralyzed, O Thou Who didst heal the woman with an issue of blood; and Thou didst walk upon the deep, showing Thy glory to the sacred disciples.

Triadicon: We worship Thine all-pure Father, O Lord, and the grace of the Spirit, which as God Thou didst distribute to Thine apostles, sending them forth to preach.

Theotokion: In thy womb thou didst contain the uncontainable Word; with thy breasts thou didst give suck to Him Who nourisheth the world; and in thine embrace thou didst bear Him Who upholdeth us, O pure Theotokos.

Ode VIII

Canon I

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Arising from the tomb as One comely, adorned with the glory of divinity, Thou didst appear to Thine apostles, O Lord, promising to send the activity of the Spirit unto those who cry: Bless the Lord, all ye works of the Lord!

Having slain hades as God, the Origin of life, upon all Thou didst pour forth life everlasting, which the joys of these splendid days manifestly embody for those who cry: Bless the Lord, all ye works of the Lord!

Appearing as the Sun of righteousness, O Christ, into the world Thou didst send forth like rays Thine apostles bearing Thee, the unapproachable Light. They take away the darkness of ignorance and cry out: Bless the Lord, all ye works of the Lord!

Theotokion: Behold, now have prince and leader manifestly failed from the tribe of Judah; for Thou, O most immaculate one, gavest birth unto Christ God, the promised Expectation of the nations, to Whom we chant: Bless the Lord, all ye works of the Lord!

Canon II

Irmos: O ye angels and heavens, bless, hymn and exalt supremely Him Who sitteth upon the throne of glory and as God is glorified unceasingly forever!

Come, ye people, and behold Him Who is hymned on the throne of glory, but is blasphemed by iniquitous men; and seeing, hymn the Messiah Who was foretold by the prophets.

Thou art truly the Christ, Who art come into the world, from Whom cometh salvation and the remission of our fathers' offenses. Thou art truly Life for those who believe in Thee.

The Wisdom of God stood forth and taught in the Temple at the midpoint of the feast, as is written; He is truly Christ the Messiah, through Whom cometh salvation.

On the Sabbaths and all other days Christ showed forth the working of signs, healing those with divers infirmities; but the deluded people gnashed their teeth with rage.

The paralytic who, it is said, languished for many years, Christ healed on the Sabbath, and the Jews bitterly reproached Him for violating the Law.

"Did not Moses, who gave you the law, command you to be circumcised? And ye circumcise a man on the Sabbath, lest the Law of your fathers be broken," Christ said to the Jews.

They who dwelt in the desert, ever ungrateful, angered the Benefactor by their jealousy, blaspheming, and wagging unjust tongues, meditating vain things.

We bless the Father, the Son, and the Holy Spirit: the Lord.

Triadicon: The one God is the Trinity. The Father hath not gone over to Sonship, nor the Son to procession; but both retain their proper traits. God is light. I glorify the Three forever!

Theotokion: Tell us how didst thou give birth to Him Who shone forth timelessly from the Father and is hymned with the Holy Spirit? As He Who deigned to be born of thee alone knoweth, O Theotokos.

Then, *We praise, we bless, we worship…*, and the katavasia.

The Magnificat is not chanted.

ODE IX

Canon I

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Taught by Christ the new and pure way of life, let us all strive to preserve this well to the end, that we may receive the coming of the Holy Spirit.

Having clothed my mortality in the raiment of immortality and the grace of incorruption, O Savior, Bestower of life, Thou didst raise it up with Thyself and bring it to the Father, bringing an end to my temporal warfare.

Called again to the life of heaven, as is meet let us magnify Him Who by the power of His mediation abased Himself, even assuming the form of a servant, and Who hath lifted us up.

Theotokion: Knowing thee, O Virgin, as the root, wellspring and cause of incorruption, all of us, the faithful, laud thee with praises; for thou hast poured forth upon us the hypostatic Immortality.

Canon II

Irmos: Foreign to mothers is virginity, and strange is childbirth to virgins; yet both were accomplished in thee, O Theotokos. Wherefore, all of us, the peoples of the world, magnify thee unceasingly.

At the midpoint of the Jewish feast, Thou didst go up to Thy Temple, O my Savior, and teach all; and all the Jews marveled and said: "Whence doth He know the Scriptures, not having studied them?"

Pouring forth gifts of healing, O my Deliverer, Thou didst work wonders and signs, dispelling sicknesses and curing the infirm. But the Jews were enraged by the multitude of His miracles.

Reproaching the disobedient Jews, my Deliverer cried out: "Judge not by appearances, but render a just judgment; for the Law commandeth that every man may be circumcised on the Sabbath."

Things greater than wonders didst Thou give Thy disciples, O Savior, as Thou didst promise, sending them to preach Thy glory to the nations; and they proclaimed to the world Thy resurrection, grace and incarnation.

"If ye circumcise a man on the Sabbath, ye in nowise violate the Law. Why, therefore, are ye wroth with Me because I made a man wholly well by My word? Your reasoning is carnal," Christ said to the Jews.

O Word, Who didst heal a withered arm by Thy word, cure Thou the ground of my heart, which hath long been dried up, and show me to be fruitful, that even I may produce fruits in fervent repentance, O Savior.

Having cleansed my leprous heart, O Word Who hast enlightened the eyes of my soul, set me aright, who lie on a bed of sickness, as Thou didst restore the paralytic who lay on a bed.

Triadicon: It is foreign to the iniquitous to glorify the unoriginate Trinity — the Father, the Son, and the Holy Spirit — the uncreated Dominion, whereby the whole world was formed by the might of its strength.

Theotokion: O Virgin Mother, thou didst contain in thy womb Christ the Bestower of life, One of the Trinity, Whom all creation hymneth, and before Whom the heavenly thrones tremble. Him do thou beseech, O most blessed one, that He save our souls.

Exapostilarion: Spec. Mel.: *Heaven with stars…* —

O Thou Who art possessed of a cup of inexhaustible gifts, grant that I may draw forth water unto the remission of sins, for I am beset by thirst, O only Loving and Compassionate One. Thrice

On the Praises, 4 stichera of the feast, in Tone IV: Spec. Mel.: *As one valiant among the martyrs…* —

The Wisdom and Power, the Effulgence of the Father, the eternal Word and Son of God, came to the Temple in the flesh and taught the cruel and ungrateful Jewish people; and they marveled at the richness of His wisdom, crying: "Whence knoweth He the Scriptures, not having studied with anyone?" Twice

The Lord and Messiah stopped the mouths of the Scribes and rebuked the Jews, crying out to them: "Judge not by appearance, like the unrighteous, O ye violators of the Law; for I have raised up a paralytic on the Sabbath. Wherefore, I am the Lord of the Sabbath and the Law. Why seek ye to slay Me, Who have raised up the dead?"

The thankless assembly of the Jews, cruel violators of the Law, stoned Naboth to death; and they cut Isaiah asunder with a saw, and cast the wise Jeremiah into a pit; and having lifted the Lord up upon the Cross, they cried out: "O Thou Who wouldst destroy the Temple, save Thyself, and we will believe!"

Glory…, Now & ever…, the composition of Anatolius, in Tone IV —

Having been enlightened by the resurrection of Christ the Savior, and reached the midpoint of the feast of the Lord, O brethren, let us most ardently keep the commandments of God, that we may be worthy to celebrate also the ascension and to receive the coming of the Holy Spirit.

Great Doxology. After the Trisagion, the troparion of the feast. Litanies, and dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I, and 4 from Ode VI of Canon II.

After the entrance, the troparion of the feast; *Glory…, Now & ever…*, the kontakion of the feast.

Prokimenon, in Tone III —

Great is our Lord, and great is His strength, and of His understanding there is no measure.

Stichos: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

READING FROM THE ACTS OF THE APOSTLES, §34 [14:6-18]

In those days, Paul and Barnabas fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the Gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice: "Stand upright on thy feet." And

he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia: "The gods are come down to us in the likeness of men." And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. Then the priest of Jupiter, who was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, Who made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." And with these sayings scarce restrained they the people, that they had not done sacrifice unto them, but to go each to his own home.

Alleluia, in Tone I —

Stichos: Remember Thy congregation which Thou hast purchased from the beginning.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

GOSPEL ACCORDING TO JOHN, §26 [7:14-30]

In the midst of the feast of Pentecost, Jesus went up into the temple, and taught. And the Jews marveled, saying: "How knoweth this Man letters, having never learned?" Jesus answered them, and said: "My doctrine is not Mine, but His Who sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself. He who speaketh of himself seeketh his own glory: but he who seeketh the glory of Him Who sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me?" The people answered and said: "Thou hast a devil! Who goeth about to kill thee?" Jesus answered and said unto them: "I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at Me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment." Then said some of them of Jerusalem: "Is not this He, Whom they seek to kill? But, lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ? Howbeit ,we know this man whence he is: but when Christ cometh, no man knoweth whence He is." Then cried Jesus in the temple as He taught, saying: "Ye both know Me, and ye know whence I am: and I am not come of Myself, but He Who sent Me is true, Whom ye know not. But I know Him: for I am from Him, and He hath sent Me." Then they sought to take Him: but no man laid hands on Him, because His hour was not yet come.

At this Liturgy, and at the Leave-taking of the feast, we chant, instead of *It is truly meet...*, the irmos: *Foreign to mothers is virginity*.... On the other days, we chant *Shine, O shine...*, until the Leave-taking of Pascha.

Communion verse —

"He who eateth My flesh and drinketh My blood abideth in Me, and I in him," saith the Lord. Alleluia. Thrice

At the refectory the brethren enjoy great consolation.

This feast is celebrated for eight days.

WEDNESDAY EVENING, AT VESPERS

The usual kathisma; and on *Lord, I have cried...*, 6 stichera: 3 of the feast, in Tone IV: Spec. Mel.: *Called from on high...* —

Having first destroyed the dominion of death, by Thy death Thou didst grant life unto men, O Christ Who in Thy glorious arising didst raise up with Thyself the human race, by Thy condescension. Wherefore, we chant praise of thanksgiving unto Thee, celebrating the feast of Thy radiant resurrection on the third day, the mid-point of the most honored days whereof hath now shone forth upon us all, O Jesus, Bestower of life and Benefactor of our souls.

O Almighty Christ, Who, as it is written, didst work all-glorious wonders before Thine honored Cross and sufferings, Thou didst stand forth in the midst of the feast of the Law, and didst cry unto all: "If anyone thirst, let him come to Me of his own will, and let him draw forth a drink of divine water, the water of life; for unto all will I give the water of life and the powers of wisdom, for as I have desired, I have become like unto men, in that I love mankind."

In that I lie upon the bed of the sickness of mine offenses, O greatly merciful Christ, and am paralyzed in my members, as in the great depth of Thy love for mankind Thou becamest man of Thine own will, so now invisibly raise me up, as Thou didst the paralytic, and enable me to walk the paths of Thy divine commandments. O Savior, Who before Thy suffering didst show the Hebrew people multitudes of miracles, Thou art God Who in the flesh sufferest of Thine own will.

And 3 stichera from the Menaion.

Glory..., doxasticon of the saint, if there be one. If not, *Glory..., Now & ever...*, of the feast, in Tone II —

When Thou, O Christ God, didst go to the Temple at the mid-point of the feast, Thou didst teach the people, crying out: "He who believeth in Me, even if he die, yet shall he live!" But the Jews — the Pharisees, Sadducees and Scribes — murmured, saying: "Who is this man who speaketh blasphemies?" not comprehending that Thou art He Who existeth from before all time and art glorified with the Father and the Spirit. O our God, glory to Thee!

Then, *O gladsome Light...*, and the prokimenon of the day.

Aposticha stichera, in Tone III —

Of the resurrection: O Christ Who by Thy suffering didst darken the sun, and with the light of Thy resurrection hast illumined all things: Accept Thou our evening hymnody, O Thou Who lovest mankind.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the apostles: Your sound went forth into all the earth, O holy apostles, and ye destroyed the deception of the idols, preaching the knowledge of God. Behold, your struggle is good, O blessed ones; wherefore, we hymn and glorify your memory.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Rendered steadfast by faith, strengthened by hope, and spiritually united by the love of Thy Cross, O Lord, Thy martyrs abolished the tyranny of the enemy; and having received crowns, with the incorporeal ones they pray for our souls.

Glory..., Now & ever..., the composition of Germanus, in Tone III —

At the mid-point of the feast, let us glorify Him Who hath wrought salvation in the midst of the earth. For Life hung suspended upon the Tree between two thieves, and He was silent when the

MID-PENTECOST

one blasphemed Him, but cried out to the one who believed: "Today thou shalt be with Me in paradise!" He descended into the grave, made hades captive, and rose on the third day, saving our souls.

Then, *Now lettest Thou Thy servant depart…*; and after the Trisagion, the troparion of the saint, if there be one; if not, that of the feast alone. Litany, and dismissal.

THURSDAY OF THE WEEK OF THE PARALYTIC, AT MATINS

At *God is the Lord…*, the troparion of the feast, thrice.

After the first chanting of the Psalter, these sessional hymns in Tone III: Spec. Mel.: *Awed by the beauty of thy virginity…* —

Having assumed all things that pertain to man, and taken upon Thee all that is ours, Thou didst deign to be nailed to the Cross, O my Creator, accepting to endure death as a man, that as God Thou mightest deliver humanity from death; wherefore, we cry out to Thee as to the Bestower of life: Glory to Thy compassion, O Christ!

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

In that Thou art almighty, O Lord, Thou didst make brilliant the memorial of Thine apostles, for Thou didst strengthen them to imitate Thy sufferings, and they manfully vanquished the power of the enemy; wherefore, they have received the grace of healing. By their supplications grant peace to Thy people, O Thou Who lovest mankind.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Arraying yourselves in the full armor of Christ, and wielding the sword of faith, as martyrs ye hewed down the hordes of the enemy; for, in hope of life, ye earnestly endured all the threats and wounds of the tyrants of old. Wherefore, ye have received crowns, O stout-hearted martyrs of Christ.

Glory…, Now & ever…: Theotokion —

The prophets proclaimed, the apostles taught, the martyrs confessed, and we have come to believe that thou art truly the Theotokos; wherefore, we magnify thy birthgiving, O all-pure one.

After the second chanting of the Psalter, this sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom…* —

Standing in the midst of the Temple, at the divine midfeast, Thou didst cry out: "Let him who thirsteth come to Me and drink; for he who drinketh of this, My divine water, will pour forth from his belly rivers of My precepts; and he who believeth in Me Who am sent by the divine Father, will be glorified with Me." Wherefore, we cry out to Thee: Glory to Thee, O Christ God, for Thou hast richly poured forth the waters of Thy love for mankind upon Thy servants!

Glory…, Now & ever…: The foregoing is repeated.

Canon I of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia.

On the Praises, 4 stichera, in Tone III —

Of the resurrection: In Thy light do we behold light, O Master Who lovest mankind; for Thou didst rise from the dead, granting salvation to the human race. Let all creation glorify Thee Who alone art sinless. Have mercy upon us! Twice

Of the apostles: Having blamelessly kept the commandments of Christ, O holy apostles, ye freely received and freely give, healing the sufferings of our souls and bodies; wherefore, as ye possess boldness, entreat Him, that our souls may find mercy.

Martyricon: Having fought the good fight, even after death ye shine forth like beacons in the world, O holy martyrs. As ye have boldness, entreat Christ, that our souls may find mercy.

Glory…, Now & ever…, of the feast, in Tone IV —

O Lord, before Thy precious Cross, at the

THURSDAY OF THE WEEK OF THE PARALYTIC

mid-point of the feast, Thou didst enter the Temple, teaching the Jews with boldness the things set down by Thee through Moses in the Law; but, amazed at the ineffable mystery of Thy wisdom, O Christ, with envy they plotted against Thee, murmuring: "How doth He know the Scriptures, not having studied them?" not aware that Thou art the Savior of our souls.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

Great art Thou, O King, and great is Thy might; for having greatly impoverished Thyself, Thou didst fill the whole world with great gifts.

Stichos: Remember Thy congregation which Thou hast purchased from the beginning.

At the mid-point of the feast, Thou didst stand in the Temple, pouring forth Thy streams, and giving the drink of divine grace unto those who thirst, O Compassionate One.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

Desiring to save me, Thou didst all-gloriously become incarnate of the Virgin who knew not wedlock, and in the midst of Thy Temple didst pour forth grace upon me.

Glory…, Now & ever…, the composition of John the Monk, in Tone VIII —

Before Thy sufferings and Thy glorious resurrection, at the mid-point of the feast, O good Lord, Thou wast teaching the disobedient Jews — the Pharisees and the Scribes — in the Temple, and didst cry out to them: "Let him who thirsteth come to Me and drink; he who believeth in Me, rivers of the water of life of the divine Spirit will flow from within him." O the ineffable wisdom of Thy praise! O our God Who fillest all things, glory to Thee!

THURSDAY EVENING, AT VESPERS

On *Lord, I have cried…*, 6 stichera: 3 of the feast, in Tone V: Spec. Mel.: *Rejoice…* —

The most holy, luminous and beauteous mid-feast of the resurrection of Christ is manifest today like the radiant noon, enlightening the world with the divine graces of the rising of Christ, emitting miracles of incorruption; and it shineth forth signs and pointeth to the ascension on high, revealeth the most loving advent of the Spirit, the most splendid solemnity of the most honored Pentecost. Wherefore, it giveth our souls peace and great mercy.

It being the mid-point of the feast, the Lord, giving streams of compassion unto all like a river of divine glory, crieth out: "Let him who thirsteth come to Me and drink with fervor." For, as a well-spring of compassion and an abyss of mercy, He poureth forth remission upon the world, washeth transgressions away, and cleanseth infirmities; He saveth those who celebrate His resurrection, and He covereth with love those who honor His ascension with glory, and He granteth our souls peace and great mercy.

Standing in the midst of the Temple, the uncircumscribable God and Lord (for He was God by nature, even though for our sake He became a man circumscribed by a body) poured forth vivifying words upon all, saying unto all: "Cleanse your souls, and cool the burning heat of the passions, O men, lest ye be deprived of drink; for I shall bestow the grace divine to share with Me, the Creator, the immortal, best and highest kingdom, and to be glorified."

And 3 stichera from the Menaion.

Glory…, Now & ever…, in Tone VI —

As the midpoint is reached between Thy resurrection and the divine coming of Thy Holy Spirit, O Christ, having assembled we hymn the mysteries of Thy wonders. Therefore send down upon us great mercy.

Then, *O gladsome Light…*, and the prokimenon of the day.

THURSDAY OF THE WEEK OF THE PARALYTIC

Aposticha stichera from the Octoechos, in Tone III —

Of the Cross: The tree of disobedience put forth death for the world; but the tree of the Cross put forth life and incorruption. Wherefore, we worship the crucified Lord, crying: Let the light of Thy countenance be signed upon us!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the resurrection: By Thy Cross hast Thou destroyed the might of death, O Christ our Savior, and hast set at naught the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Great is the power of Thy Cross! For it was planted in one place, yet worketh throughout the world; and it made apostles of fishermen and martyrs of the heathen, that they might pray in behalf of our souls.

Glory..., Now & ever..., of the feast, the composition of John the Monk, in Tone VIII —

Before Thy sufferings and Thy glorious resurrection, at the mid-point of the feast, O good Lord, Thou wast teaching the disobedient Jews — the Pharisees and the Scribes — in the Temple, and didst cry out to them: "Let him who thirsteth come to Me and drink; he who believeth in Me, rivers of the water of life of the divine Spirit will flow from within him." O the ineffable wisdom of Thy praise! O our God Who fillest all things, glory to Thee!

FRIDAY OF THE WEEK OF THE PARALYTIC, AT MATINS

At *God is the Lord...*, the troparion of the feast, thrice. After the first chanting of the Psalter, these sessional hymns, in Tone III: Spec. Mel.: *Awed by the beauty of thy virginity...:*

O Thou Who didst consent to suffer the Cross and death, Thou didst endure them between two of Thy creatures; and when Thou wast well-pleased for Thy body to be pierced by nails, O Savior, the sun hid its rays. Then, beholding this, the thief reverently hymned Thee on his cross: "Remember me, O Lord!"; and believing, he received paradise.

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet; for it is holy.

O ye faithful, let us theologize concerning the incomprehensibility of the crucifixion, the ineffability of the resurrection, the unspeakable mystery; for today death and hell have been made captive, and the human race hath been clothed in incorruption. Wherefore, giving thanks, we cry unto Thee: Glory to Thine arising, O Christ!

Martyricon: The goodly courage of your endurance vanquished the wiles of the enemy, the author of evil, O all-praised martyrs; wherefore, ye have been vouchsafed eternal blessedness. As ye are witnesses to the Truth, pray ye to the Lord, that He save the flock of Christ-loving people.

Glory..., Now & ever...: Stavrotheotokion —

Those who have acquired the Cross of thy Son as a rod of power, O Theotokos, thereby lay low the arrogance of the enemy, unceasingly magnifying thee with love.

After the second chanting of the Psalter, this sessional hymn, in Tone III: Spec. Mel.: *Of the Wisdom...* —

Pouring forth the water of wisdom and life upon the world, O Savior of all, Thou callest all to draw forth the waters of salvation; for receiving Thy divine law, man quencheth within himself the burning coal of delusion: for this cause, he no longer thirsteth, nor doth he cease to be filled with Thee,

O Master, King of all the heavens. Wherefore, we glorify Thy dominion, O Christ God, asking that Thou send down remission of transgression in abundance upon Thy servants. Twice

Then, *Having beheld the resurrection of Christ...*, and Psalm 50.

Canon II of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

On the Praises, 4 stichera, in Tone III —

Of the Cross: Coveting bliss, I was banished, undergoing a great fall; yet Thou didst not despise me, O Master: for, assuming what is mine for my sake, Thou art crucified and savest me, and Thou leadest me into glory. O my Deliverer, glory to Thee! Twice

Of the resurrection: Come, all ye nations, and understand the power of the dread mystery; for Christ the Savior, Who in the beginning was the Word, was crucified for our sake and buried, and rose from the dead, that He might save all. Let us worship Him.

Martyricon: Come, all ye people, let us honor the memory of the holy passion-bearers, for, having become a spectacle for angels and men, they received crowns of victory from Christ, and they pray in behalf of our souls.

Glory..., Now & ever..., in Tone VIII —

When the mid-feast of Passover came, Thou didst enter the sanctuary of the Temple, O our Savior; and standing in the midst of the people, Thou didst teach them with boldness, and didst say: "I am the Light of the world; and he who followeth Me will not walk in darkness, but will have the light of immortal life."

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha...* —

Thou art wholly with God, O Word; and desiring to rescue me, who am perishing, from transgressions, Thou unitest Thyself with me, O Thou Who lovest mankind.

Stichos: Remember Thy congregation which Thou hast purchased from the beginning.

The shadow hath passed away; for, lo! in the midst of the feast the Messiah shone forth grace like a second day-star.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

"Come right obediently, ye who desire to drink the water of life," my Savior cried out, "and rejoicing in godly manner, imbibe ye grace."

Glory..., Now & ever..., in Tone VI —

Let us purify the treasuries of our thoughts and emit radiant splendors of soul, and let us gaze upon Christ our Life, Who in the excess of His goodness went to the Temple to defeat the enemy and save our race by His suffering of the Cross and His resurrection. Unto Him let us cry out: O unapproachable Lord, glory to Thee!

FRIDAY EVENING, AT VESPERS

On *Lord, I have cried...*, 6 stichera: 3 of the feast, in Tone I: Spec. Mel.: *Joy of the ranks of heaven...* —

The Creator of all and Bestower of life, the Word Who is co-eternal with the divine Father, He Who of His own will took flesh of the Virgin and became man, hath in His ineffable wisdom poured forth teachings upon all, in that He is good.

At the mid-point of the feast of the Jews, O Christ, Thou didst stand forth in the Temple, teaching the Law with authority, O Master, reproaching the Scribes, as it is written, and inspiring awe with the wisdom of Thy words and by showing forth miracles.

The Bestower of wisdom, Who poureth forth good things, Who poureth forth divine streams from an ever-flowing fountain, said: "Come unto Me, ye who thirst, and draw forth the water of life. And He saith: Rivers of divine gifts shall flow forth from within you."

FRIDAY OF THE WEEK OF THE PARALYTIC

And 3 stichera from the Menaion.

Glory..., the composition of John the Monk, in Tone IV —

The midpoint of the days of Pentecost hath arrived, whereon Christ, disclosing His divine power a little, gave strength to the paralytic, raising him up from his bed. He Who as God worketh miracles in a created body, hath bestowed upon men life everlasting and great mercy.

Now & ever...: Dogmatic theotokion, in Tone III —

How can we not marvel at thy giving birth to the God-man, O all-honored one. For without having accepted the temptation of a man, O all-immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, and yet preserving intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of those who in Orthodox manner confess thee to be the Theotokos be saved.

Aposticha stichera, in Tone III —

Of the resurrection: By Thy Cross hast Thou destroyed the might of death, O Christ our Savior, and hast set at naught the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

Sichos: The Lord is King, He is clothed with majesty.

All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising thee, ever offereth a hymn unto Thee.

Stichos: For He established the world, which shall not be shaken.

I glorify the power of the Father and the Son, and I hymn the authority of the Spirit: the indivisible and uncreated Godhead, the consubstantial Trinity, Who reigneth unto the ages of ages.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

O Christ Who by Thy suffering didst darken the sun, and with the light of Thy resurrection hast illumined all things: Accept Thou our evening hymnody, O Thou Who lovest mankind.

Glory..., Now & ever..., in Tone I —

Thou didst go to the Temple, O Wisdom of God, at the midpoint of the feast, teaching and rebuking the disobedient Jews, the Pharisees and Scribes, and crying out with boldness to them: "Let him who thirsteth come unto Me and drink the water of life, and he shall thirst no more. He who believeth in My goodness, rivers of everlasting life will pour forth from within him." O Thy goodness and compassion! O Christ our God, glory to Thee!

Then, *Now lettest Thou Thy servant depart...*, the troparion of the feast, and dismissal

SATURDAY OF THE WEEK OF THE PARALYTIC, AT MATINS

At *God is the Lord...*, the troparion of the feast, thrice.

After the first chanting of the Psalter, these sessional hymns, in Tone III —

Christ hath risen from the dead, the firstfruits of those who have fallen asleep, the Firstborn of creation, the Creator of all that existeth; and in Himself He hath restored the nature of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Having tasted the fruit of death, O Lord, Thou didst cut off the bitterness of death by Thine arising, and hast strengthened man against it, revoking the defeat of the primal curse. O Lord, Defender of our life, glory be to Thee!

Glory..., Now & ever...: Theotokion —

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and

SATURDAY OF THE WEEK OF THE PARALYTIC

our God, accepting suffering through the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

After the second chanting of the Psalter, this sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom of the Word...* —

At the mid-point of the feast of the Law, O my Savior, Thou wast teaching in the Temple, reproaching the mindlessness of the unbelieving Hebrews, and, as the One Who loveth mankind, crying out to the people with a divine voice, Thou didst exclaim: "Let him who thirsteth come to Me and drink!" Wherefore, Thou didst promise those who believe that Thou wouldst grant them the water of gladness from the fountain of incorruption; for which cause we cry unto Thee: O Christ God, send down Thy Holy Spirit, and save us, in that Thou alone art greatly merciful! Twice

Then, *Having beheld the resurrection of Christ...*, and Psalm 50.

Canon I of the feast, with 6 troparia, including the irmos; that of the saint of the temple, with 4 troparia; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

On the Praises, 4 stichera of the resurrection, in Tone III —

Come, all ye nations, and understand the power of the dread mystery; for Christ the Savior, Who in the beginning was the Word, was crucified for our sake and buried, and rose from the dead, that He might save all. Let us worship Him.

Those who guarded Thee declared all the wonders, O Lord; but the council of vainglory filled their hands with a reward, intending thus to conceal Thy resurrection, which the world doth glorify. Have mercy upon us!

All were filled with joy, experiencing the resurrection; for Mary Magdalene went to the tomb and found an angel seated upon the stone, clad in shining raiment, who said: "Why seek ye the Living among the dead? He is not here, but is risen as He said, going before you to Galilee!"

In Thy light do we behold light, O Master Who lovest mankind; for Thou didst rise from the dead, granting salvation to the human race. Let all creation glorify Thee Who alone art sinless. Have mercy upon us!

Glory..., Now & ever..., the composition of Anatolius, in Tone IV —

Having been enlightened by the resurrection of Christ the Savior, and reached the midpoint of the feast of the Lord, O brethren, let us most ardently keep the commandments of God, that we may be worthy to celebrate also the ascension and to receive the coming of the Holy Spirit.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha...* —

The gushing fountain of Thy wisdom poureth forth the water of the Spirit, and drinking thereof, we are filled with divine dogmas.

Stichos: Remember Thy congregation which Thou hast purchased from the beginning.

Truly was the cruel Hebrew race wounded, when it listened to Thee, O Word, teaching the people the doctrines of salvation.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

Thou didst come to Sion, O Creator, and didst stand in the midst of Thy people, and didst give them the grace of salvation.

Glory..., Now & ever..., in Tone IV —

O Lord, before Thy precious Cross, at the midpoint of the feast, Thou didst enter the Temple, teaching the Jews with boldness the things set down by Thee through Moses in the Law; but, amazed at the ineffable mystery of Thy wisdom, O Christ, with envy they plotted against Thee, murmuring: "How doth He know the Scriptures, not having studied them?" not aware that Thou art the Savior of our souls.

SATURDAY OF THE WEEK OF THE PARALYTIC
AT LITURGY

On the Beatitudes, 6 troparia from Ode V of the canons of the feast.

Prokimenon of the feast, in Tone III —
Great is our Lord, and great is His strength, and of His understanding there is no measure.
Stichos: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

READING FROM THE ACTS OF THE APOSTLES, §29 [12:1-11]

In those days, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Passover to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying: "Arise up quickly." And his chains fell off from his hands. And the angel said unto him: "Gird thyself, and bind on thy sandals." And so he did. And he said unto him: "Cast thy garment about thee, and follow me." And he went out, and followed him; and knew not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said: "Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Alleluia, of the feast, in Tone I —
Stichos: Remember Thy congregation which Thou hast purchased from the beginning.
Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

GOSPEL ACCORDING TO JOHN, §31 [8:31-42]

The Lord said to the Jews who came to Him: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." They answered Him: "We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?" Jesus answered them: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you. I speak that which I have seen with My Father: and ye do that which ye have seen with your father." They answered and said unto him: "Abraham is our father." Jesus said unto them: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a man Who hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father." Then said they to Him, "We be not born of fornication; we have one Father, even God." Jesus said unto them: "If God were your Father, ye would love Me: for I proceeded forth and came from God."

Communion verse of the feast —
"He who eateth My flesh and drinketh My blood abideth in Me, and I in him," said the Lord. Alleluia. Thrice

THE FIFTH SUNDAY OF PASCHA, THAT OF THE SAMARITAN WOMAN
AT LITTLE VESPERS

On *Lord, I have cried...*, 4 stichera of the resurrection, in Tone IV —

Bowing down unceasingly before Thy life-creating Cross, O Christ God, we glorify Thy resurrection on the third day; for thereby Thou hast restored corrupted human nature, O Almighty, and hast renewed for us the ascent of the heavens, in that Thou alone art good and lovest mankind.

Thou hast loosed the penalty for the disobedience committed through the tree, O Savior, having been nailed of Thine own will to the tree of the Cross; and having descended into hades, O Mighty One, as God Thou didst break asunder the bonds of death. Wherefore, we worship Thy resurrection from the dead, crying out with joy: O Lord Almighty, glory be to Thee!

Thou didst break down the gates of hades, O Lord, and didst destroy the kingdom of death; and Thou didst free the human race from corruption, granting life, incorruption and great mercy to the world.

Come, O ye people, let us hymn the Savior's rising on the third day, whereby we have been delivered from the unbreakable bonds of hades, and have all received incorruption and life, crying out: O Thou Who alone lovest mankind, Who wast crucified, buried and hast risen, save us by Thy resurrection!

Glory..., in Tone VI —

Finding a Samaritan woman by the Well of Jacob, Jesus, Who covereth the earth with clouds, asked water of her. O the wonder! He Who is upborne by the cherubim conversed with a harlot woman; He Who hath suspended the earth upon the waters asked for water; He Who poureth forth springs and lakes of water seeketh water, although He truly desired to draw to Himself her who was entrapped by the adverse foe, and to give the water of life for her to drink who was grievously consumed in unseemly deeds, for He alone is compassionate and loveth mankind.

Now & ever...: Dogmatic theotokion, in Tone IV —

Thou didst conceive without seed and didst ineffably give birth unto Him Who hath cast down the mighty from their thrones, hath exalted the humble and lifted up the horn of His faithful, who glorify the Cross of Christ, His burial and glorious resurrection. Wherefore, O Theotokos, with unceasing hymns we bless thee, the Mediatress of so many good things, as the one who ever prayeth that our souls be saved.

Aposticha sticheron of the resurrection, in Tone IV —

Having ascended the Cross, O Lord, Thou didst destroy the ancestral curse; and descending into hades, Thou didst free the prisoners of ages past, granting incorruption to the human race. Wherefore, chanting, we glorify Thy life-creating and saving resurrection.

Then, these stichera prosomia, of the all-holy Theotokos, in Tone IV: Spec. Mel.: *Called from on high...* —

Stichos: I shall commemorate thy name in every generation and generation.

God the Son, Who was timelessly begotten of the unoriginate Father, became man for the sake of His condescension and the salvation of men, that He might then grant paradise to first-created Adam. Then was all nature delivered from the deception of the serpent, and He saved the fallen image, in that He is the One Who changeth all for the better. Hence, He made His Mother a pure and undefiled Bride who gave birth. Her do we all bless as our anchor and haven.

Stichos: Hearken, O daughter, and see, and incline thine ear.

In thy womb, O thou who art blessed of God, thou didst have the incarnate Creator of all, Who refashioned man who of old had fallen through the crime of the serpent; for thou didst give birth for us ineffably to God in the flesh, and by thy birthgiving hast freed from corruption all nature which hath

waxed old. Wherefore, we hymn and glorify thy grace, O Virgin unwedded. Never cease to pray that our souls be saved.

Stichos: The rich among the people shall entreat thy countenance.

That thou mightest disclose unto us all the multitude of thy mercy and the boundless depth of thy goodness, thou hast wiped away the sins of thy servants; for, as Mother of God, O most immaculate one, thou hast authority over creation, and by thy power arrangest all things as thou desirest. For the grace of the Holy Spirit, manifestly abiding in thee, doth always assist thee in everything, O most blessed one.

Glory..., in Tone VIII —

When for Thine ineffable dispensation Thou didst appear in the flesh, O Christ God, the Samaritan woman, hearing the words of Thee Who lovest mankind, left her water-jar by the well, and hastened to tell those in the city: "Come and see Him Who knoweth men's hearts! Can He be the awaited Christ, Who hath great mercy?"

Now & ever..., in the same tone —

When Thou didst teach at the midpoint of Pentecost, O Savior, the Jews said: "How doth this man know the Scriptures, not having studied them?" For they did not understand that Thou art the Wisdom Who fashioned the world. Glory to Thee!

Then, *Now lettest Thou Thy servant depart...;* and after the Trisagion, this resurrectional troparion, in Tone IV —

Having learned the splendid tidings from the angels and cast off the ancestral curse, uttering praise the women disciples of the Lord said to the apostles: Death hath been cast down! Christ God is risen, granting the world great mercy!

Glory..., Now & ever..., that of the feast, in Tone VIII —

In the middle of the feast quench Thou the thirst of my soul with the waters of piety, for Thou didst cry out unto all, O Savior: "Let him who thirsteth come to Me and drink!" O Christ God, Thou Wellspring of life, glory to Thee!

Dismissal.

AT GREAT VESPERS

After the Introductory Psalm, we chant *Blessed is the man...,* the entire kathisma.

On *Lord, I have cried...,* 10 stichera: 4 of the resurrection, in Tone IV —

Bowing down unceasingly before Thy life-creating Cross, O Christ God, we glorify Thy resurrection on the third day; for thereby Thou hast restored corrupted human nature, O Almighty, and hast renewed for us the ascent of the heavens, in that Thou alone art good and lovest mankind.

Thou hast loosed the penalty for the disobedience committed through the tree, O Savior, having been nailed of Thine own will to the Tree of the Cross; and having descended into hades, O Mighty One, as God Thou didst break asunder the bonds of death. Wherefore, we worship Thy resurrection from the dead, crying out with joy: O Lord Almighty, glory be to Thee!

Thou didst break down the gates of hades, O Lord, and didst destroy the kingdom of death; and Thou didst free the human race from corruption, granting life, incorruption and great mercy to the world.

Come, O ye people, let us hymn the Savior's rising on the third day, whereby we have been delivered from the unbreakable bonds of hades, and have all received incorruption and life, crying out: O Thou Who alone lovest mankind, Who wast crucified, buried and hast arisen, save us by Thy resurrection!

And 3 of the Midfeast, in the same tone: Spec. Mel.: *Having ascended the Cross, O Lord...* —

The middle of the days is come, which beginneth with the Savior's arising, the end whereof is sealed by the divine Pentecost, which is illumined by the radiance of both, and uniteth both; and showing forth the glory which is to come, it honoreth beforehand the Master's ascension.

Sion heard and was glad when the resurrection of Christ was announced; and its faithful children rejoiced, seeing Him Who by the Spirit washeth away the defilement wrought by the murder of Christ; and it maketh ready, celebrating the gladsome midpoint between the two feasts.

As hath been written, the abundant outpouring of the divine Spirit upon all draweth nigh. This proclaimeth beforehand the day fixed as the midpoint after the death, burial and resurrection of Christ, which was given by Him to the disciples as a true promise pointing to the appearance of the Comforter.

And 3 of the Samaritan woman —

In Tone I: Thou didst arrive at the well at the sixth hour, O Wellspring of miracles, in pursuit of the fruit of Eve; for Eve at the same hour departed from paradise because of the deception of the serpent. The Samaritan woman came to draw water, and when He saw her the Savior said: "Give Me water to drink, and I will satisfy thee with flowing waters." And hastening to the city, the prudent one straightway told the people: "Come and see Christ the Lord, the Savior of our souls!"

In Tone II: When the Lord came to the well, the Samaritan woman besought the Compassionate One: "Give me the water of faith, and I shall receive the waters of the font, joy and deliverance!" O Lord, glory to Thee!

The Son Who with the Father is equally without beginning and equally eternal, the Wellspring of healings, came to the well, and a woman of Samaria arrived to draw water. When the Savior saw her, He said: "Give Me water to drink, and go, summon thy husband." But she, speaking as to a man, and not to God, sought to conceal, saying: "I have no husband." Then said the Teacher unto her: "Thou hast spoken the truth when thou didst say: 'I have no husband'; for thou hast had five, and him whom thou now hast is not thy husband." And marveling at his words, she hastened to the city, and cried out to the people, saying: "Come and see the Christ, Who granteth the world great mercy!"

Glory..., in Tone VI —

Finding a Samaritan woman by the Well of Jacob, Jesus, Who covereth the earth with clouds, asked water of her. O the wonder! He Who is upborne by the cherubim conversed with a harlot woman; He Who hath suspended the earth upon the waters asked for water; He Who poureth forth springs and lakes of water seeketh water, although He truly desired to draw to Himself her who was entrapped by the adverse foe, and to give the water of life for her to drink who was grievously consumed in unseemly deeds, for He alone is compassionate and loveth mankind.

Now & ever...: Dogmatic theotokion, in Tone IV —

The Prophet David, the forefather of God, for thy sake gave voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: The Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the Mediatress of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Entrance. Prokimenon of the day.

At Litia, the sticheron of the temple; and *Glory...*, *Now & ever...*, in Tone III —

Let heaven and earth rejoice with splendor today, for Christ hath revealed Himself incarnate as a man, that He might release Adam from the universal curse; and coming to Samaria, He made Himself wondrous through miracles: He Who investeth the clouds with waters stood before a woman, asking for water. Wherefore, all ye faithful, let us worship Him Who of His own will impoverished Himself for our sake in His compassionate counsel.

Aposticha sticheron of the resurrection, in Tone IV —

Having ascended the Cross, O Lord, Thou didst destroy the ancestral curse; and descending into hades, Thou didst free the prisoners of ages past, granting incorruption to the human race. Wherefore, chanting, we glorify Thy life-creating and saving resurrection.

Then, the Paschal stichera, with their refrains, in Tone V —

Stichos: Let God arise, and let His enemies be scattered.

Today hath a sacred Pascha been shown unto us: a new and holy Pascha, a mystical Pascha, a Pascha all-venerable, Pascha — Christ the Redeemer, an unblemished Pascha, a great Pascha, a Pascha of the faithful, a Pascha which openeth unto us the gates of paradise, a Pascha which sanctifieth all the faithful!

Stichos: As smoke vanisheth, so let them vanish.

O ye women proclaimers of good tidings, come ye from the sight of Christ and say ye unto Sion: "Receive from us good tidings of the joy of the resurrection of Christ! Delight thyself, dance and rejoice, O Jerusalem, having beheld Christ the King issuing forth like a bridegroom from the tomb!"

Stichos: So let sinners perish at the presence of God, and let the righteous be glad.

At late dawn, the myrrh-bearing women stood before the tomb of the Giver of life and found an angel seated upon the stone; and he, addressing them, spake thus: "Why seek ye the Living among the dead? Why lament ye the Incorrupt as amid corruption? Go forth and proclaim this to His disciples!"

Stichos: This is the day that the Lord hath made; let us rejoice and be glad therein.

A delightful Pascha! Pascha, the Lord's Pascha, an all-venerable Pascha hath shone forth on us. It is Pascha: let us embrace one another with joy! O Pascha, ransom from sorrow! For Christ, having shone forth today from the tomb, as from a bridal-chamber, filled the women with joy, saying: "Proclaim this to the apostles!"

Glory..., Tone VIII —

When for Thine ineffable dispensation Thou didst appear in the flesh, O Christ God, The Samaritan woman, hearing the words of Thee Who lovest mankind, left her water-jar by the well, and hastened to tell those in the city: "Come and see Him Who knoweth men's hearts! Can He be the awaited Christ, Who hath great mercy?"

Now & ever..., in Tone V —

It is the day of the resurrection! Let us adorn ourselves with the splendor of the festival and embrace one another! And let us say, O brethren, even unto those who hate us: "Let us forgive all things at the resurrection, and thus let us cry out: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

And, *Christ is risen...*, once. And the rest as set forth for the previous Sunday.

Resurrectional troparion, in Tone IV —

Having learned the splendid tidings of the resurrection from the angels and cast off the ancestral condemnation, exulting, the women disciples of the Lord said to the apostles: Death is despoiled! Christ God is risen, granting the world great mercy!

Glory..., Now & ever...: Troparion of the feast, in Tone VIII —

In the middle of the feast quench Thou the thirst of my soul with the waters of piety, for Thou didst cry out unto all, O Savior: "Let him who thirsteth come to Me and drink!" O Christ God, Thou Wellspring of life, glory to Thee!

If vigil is not served, at Nocturns we chant the Canon to the Holy & Life-creating Trinity from the Octoechos, in Tone IV; *It is truly meet to glorify Thee...*, and the dismissal.

AT MATINS

At *God is the Lord...*, the troparion of the resurrection, twice; *Glory..., Now & ever...*, that of the Midfeast, once.

The usual kathismata.

After the first chanting of the Psalter, these sessional hymns, in Tone IV —

Gazing upon the entrance to the tomb, and unable to endure the angel of flame, the myrrh-bearing women marveled, trembling, and said: "Hath He been stolen away Who hath opened paradise to the thief? Or hath He risen Who even before His suffering proclaimed His resurrection? Truly, Christ hath risen, granting life and resurrection unto those in hades!"

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Spec. Mel.: *Go Thou quickly before...*: Thou didst arise from the tomb as One Immortal, O Savior, and by Thy power didst raise Thy world up with Thee, O Christ our God; in might Thou didst crush the dominion of death, O Merciful One, and hast shown forth the resurrection unto all. Wherefore, we glorify Thee, O Thou Who alone lovest mankind!

Glory..., Now & ever...: Theotokion —

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in an unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the second chanting of the Psalter, these sessional hymns, in Tone IV: Spec. Mel.: *Joseph marveled...* —

Having descended from the heights of heaven and approached the stone where the Rock of life had lain, Gabriel, arrayed in white, cried out to those who wept: "Cease your cries of lamentation, O ye who have now found mercy! Be of good cheer, for Him Whom ye seek, weeping, hath truly arisen! Wherefore, cry out to the apostles that the Lord hath risen! And receiving this joy, worship the Risen One! Be ye of good cheer, that Eve also may rejoice!"

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

In Thy voluntary counsel Thou didst endure the Cross, O Savior, and in a new tomb mortal men laid Thee Who by Thy word didst create the ends of the earth. Wherefore, the alien one was bound, death taken grievously captive; and all those in hades cried out to Thy life-bearing resurrection: Christ hath risen, remaining the Bestower of life forever!

Glory..., Now & ever...: Theotokion —

Joseph marveled, beholding that which transcendeth nature, and pondering thy seedless conception he dwelt in thought upon the dew which fell upon the fleece, the bush unconsumed by the fire, and the rod of Aaron which put forth branches. And thy guardian and betrothed cried out to the priests: "The Virgin giveth birth, and even after birthgiving remaineth virgin!"

Then a reading from the interpretation of the Gospel of John by St. John Chrysostom, homilies 31-34.

After *Blessed are the blameless...*, the resurrectional troparia: *Blessed art Thou, O Lord..., The assembly of angels was amazed...*, in Tone V, and the rest.

And straightway, the hypacoï, in Tone IV —

Running on before, the myrrh-bearing women proclaimed Thine all-glorious arising to the apostles, O Christ: how, as God, Thou didst arise, granting great mercy to the world.

Songs of ascent, in Tone IV, the verses being repeated —

Antiphon I

From my youth have the many passions warred against me. But do Thou help and save me, O my Savior.

O ye who hate Sion, ye shall be put to shame by the Lord; for ye shall be withered up like grass by the fire.

Glory…: By the Holy Spirit is every soul given life, exalted by purity, and made radiant by the unity of the Trinity in a sacred and mystic manner.

Now & ever…: The foregoing is repeated.

Antiphon II

From the depths of my soul have I cried out to Thee, O Lord. Let Thy divine ears be attentive unto me.

Everyone who hath set his hope on the Lord is higher than all who sorrow.

Glory…: Through the Holy Spirit do streams of grace flow, watering all creation, unto its enlivening.

Now & ever…: The foregoing is repeated.

ANTIPHON III

Let my heart be lifted up unto Thee, O Word, and let none of the delights of the world beguile me, unto my weakening.

We who have love for our mothers must needs be yet more ardent in our love for the Lord.

Glory… From the Holy Spirit is the richness of divine vision, sight and wisdom; for in Him doth the Word reveal all the precepts of the Father.

Now & ever…: The foregoing is repeated.

Prokimenon, in Tone IV —

Arise, O Lord, help us, and redeem us for Thy name's sake,

Stichos: O God, with our ears have we heard, for our fathers have told us.

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, §63 [20:1-10]

At that time, the first day of the week, came Mary Magdalene early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher. Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them: "They have taken away the Lord out of the sepulcher, and we know not where they have laid Him." Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then came Simon Peter following him, and went into the sepulcher, and saw the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, who came first to the sepulcher, and he saw, and believed. For as yet they knew not the scripture, that He must rise again from the dead. Then the disciples went away again unto their own homes.

Then, *Having beheld the resurrection of Christ…*, thrice, and Psalm 50, and the rest.

Canon of Pascha, with 6 troparia, including the irmos and theotokia; that of the Midfeast, with 4 troparia; and that of the Samaritan woman, with 4 troparia.

ODE I

Canon of Pascha

Irmos: It is the day of Resurrection! Let us shine with splendor, O ye peoples! Pascha, the Pascha of the Lord! For from death to life and from earth to heaven hath Christ God led us over who sing a hymn of victory.

Let us purify our senses, and with the unapproachable light of the resurrection we shall

behold Christ, shining forth with brilliance; and singing a hymn of victory, we shall clearly hear Him saying: "Rejoice."

Let the heavens be glad as is meet, and let the earth rejoice; and let the whole world, both visible and invisible, keep festival, for Christ, our eternal Gladness, hath risen.

Canon of the Theotokos

Thou didst shatter the bounds of mortality, O most immaculate one who gavest birth to eternal Life — Christ Who hath shone forth today from the tomb and enlightened the world.

Having beheld thy Son and God risen, rejoice with the apostles, O pure one, full of the grace of God; for as the cause of joy for all thou wast first to receive the salutation "Rejoice!" O most immaculate Mother of God.

Canon II of the Midfeast, the composition of Andrew of Crete, in Tone VIII —

Irmos: Thou didst bring the sea together, engulfing proud Pharaoh and his army, and didst save the people dryshod, O Lord; and Thou didst lead them to the mountain of holiness, and they cried: We sing unto Thee, our God, a hymn of victory, for Thou hast been glorified!

Clap your hands, ye nations! Weep, O ye Jews! For Christ, the Bestower of life, hath broken the bonds of hades, hath raised up the dead, and cured the sick by His word. He is our God, Who giveth life to those who believe in His name.

Thou didst show forth a miracle, turning water into wine, O Master Who in Egypt turned the rivers into blood; and Thou hast raised up the dead, completing this second sign. Glory to Thine ineffable counsel! Glory to Thy self-abasement, whereby Thou hast renewed us!

As the ever-flowing stream of true life, O Lord, Thou art our resurrection, although Thou didst labor, O my Savior, and didst willingly endure thirst, submitting to the laws of nature; and having gone to Sychar in the flesh, Thou didst ask the Samaritan woman for water to drink.

Theotokion: Thou alone didst contain thy Creator in thy womb, O Theotokos, didst ineffably give birth to Him in the flesh, and didst remain virgin, who wast in nowise defiled in thy virginity. Ever unceasingly entreat Him as thy Son and God in behalf of thy flock.

Canon of the Samaritan Woman, the composition of Joseph, in Tone IV —

Irmos: O Thou Who didst smite Egypt and drown the tyrant Pharaoh in the sea, Thou didst save from slavery the people who like Moses chanted a hymn of victory, for Thou hast been glorified.

He Who was buried hath risen and raised with Him the human race. Let all creation rejoice, and let the noetic clouds manifestly drop righteousness today!

Of Thine own will accepting the Cross in the flesh, Thou didst rise from the dead on the third day, O Lord, Origin of life, emptying the treasuries of hades, and leading up the fettered souls.

Seeing the angel's shining countenance, the myrrh-bearing women fled from the sepulcher with fear; but learning of the arising of Christ, they hastened to tell the disciples.

O Lord Who coverest the chambers with the waters, Who art the Water of life, Thou gavest Thy precious water unto the Samaritan woman, who asked it of Thee and understood Thy compassion.

Triadicon: O Trinity — Father, Son and Spirit — as Creator of all save those who glorify Thee with pure faith, and grant us cleansing of sins, in that Thou art all-good.

Theotokion: Rejoice, O fiery throne! Rejoice, O candlestand all of gold! Rejoice, cloud of the Light! Rejoice, palace of the Word and noetic table which bore Christ, the Bread of life, as is meet!

Katavasiæ: The irmoi of the Paschal Canon.

ODE III

Canon of Pascha

Irmos: Come, let us drink a new drink, not one miraculously sprung from a barren rock; but the

Fount of incorruption – Christ Who poured forth from the tomb, in Whom we are established.

Now have all things been filled with light – heaven and earth, and the nether regions. Let all creation, therefore, celebrate the rising of Christ, wherein it hath been established.

Yesterday I was buried with Thee, O Christ; today I rise with Thee Who art risen. Yesterday I was crucified with Thee. Do Thou Thyself glorify me with Thee, O Savior, in Thy kingdom.

Canon of the Theotokos

I am come today unto life incorruptible, O pure one, through the goodness of Him Who was born of thee and hath shone forth light upon all the ends of the earth.

Having beheld God to Whom thou gavest birth in the flesh risen from the dead, as He said, O pure one, dance thou, and magnify Him as God, O all-pure one.

Canon of the Midfeast

Irmos: My heart is established in the Lord; my horn is exalted in my God; my mouth is enlarged over mine enemies. I am glad in Thy salvation.

"Be ye not ones who judge by appearances, O Jews," the Master said, teaching, when He went to the Temple, at the midfeast of the Law, as it is written.

Be ye not ones who judge by appearances, O Jews, for Christ is come, Whom the prophets called Him Who cometh from Sion and restoreth the world.

Even if ye do not believe His words, O Jews, believe the works of the Master. Why do ye deceive yourselves, ye who reject the Holy One, of Whom Moses wrote in the Law?

Theotokion: O Lord, as One of the Trinity Thou didst appear without changing Thine essence; neither didst Thou consume the incorrupt womb of her who gave Thee birth, though Thou art God and Fire.

Canon of the Samaritan Woman

Irmos: My heart hath been established in the Lord Who giveth supplication to him who prayeth; for the bow of the mighty is become weak, and the strengthless have girded themselves with power.

Of Thine own will wast Thou lifted up upon the Tree, O Word, and beholding this, the stones fell down and all creation made obeisance; and the dead in the graves arose as from sleep.

Seeing Thee come with Thy soul unto hades, O Word, the souls of the righteous were released from their eternal bonds, and they hymned Thy power, which is past understanding.

"Why marvel ye? Why seek ye with myrrh the Master in the tomb? He hath risen, and raised up the world with Himself!" the radiant angel declared to the myrrh-bearing women.

As Life and the Wellspring of immortality, O compassionate Lord, Thou didst sit by the well, and didst fill with Thine all-wise water the Samaritan woman who asked it of Thee and hymneth Thee.

Triadicon: The One Who is God over all things is hymned in Trinity — the Father, the Son and the divine Spirit — Whom the heavenly ranks glorify with fear, crying out clearly: Holy, Holy, Holy art Thou, O Lord!

Theotokion: Having ineffably conceived in thy womb, O Virgin Mother, in manner past understanding and recounting thou gavest birth to the God of all, remaining a virgin as thou wast before giving birth, O Bride of God.

Kontakion of the Midfeast, in Tone IV: Spec. Mel.: *Having been lifted up…* —

At the midpoint of the feast of the Law, O Christ God, Creator and Master of all, Thou didst say to those present: "Come and draw forth the water of immortality!" Wherefore, we fall down before Thee and cry out with faith: Grant us Thy compassions, for Thou art the Source of our life!

Ikos: With the torrents of Thy blood give drink to my soul, which hath been hardened by iniquitous transgressions, and show it forth as fruitful in the virtues; for Thou didst tell all to come to Thee, O most holy Word of God, and to draw forth the water of incorruption, which is living and washeth away the sins of those who hymn Thy glorious and

divine arising, O Good One, granting the strength of the Spirit, which truly came down from on high upon Thy disciples, who declared Thee to be God, for Thou art the Source of our life.

Sessional hymn of the Samaritan woman, in Tone IV: Spec. Mel.: *Having been lifted up…* —

Let heaven rejoice and let those on earth join chorus, for, having appeared from the Virgin as a man, by His death Christ hath delivered all humanity from corruption. He Who shone forth in miracles giveth a wellspring of healings to the Samaritan woman who asked for water, in that He alone is immortal.

Glory…, Now & ever…: Sessional of the Midfeast, in the same melody —

O Master and Bestower of wisdom, Thou didst stand forth during the feast of the Law, and, sitting down in the Temple, didst teach, saying thus unto all: "Come, ye who thirst, and drink the water which I will give you, whereby, all ye men, ye shall enjoy life and sustenance from God."

ODE IV

Canon of Pascha

Irmos: Let the divinely eloquent Habbakuk stand with us on godly watch and show us the radiant angel, who clearly saith: "Today hath salvation come to the world, for Christ is risen, in that He is almighty!"

Christ appeared as of the male sex when He opened the womb of the Virgin, and though a man He was called the Lamb. Our Pascha is without blemish, for He partook not of corruption, and as true God He was called perfect.

Like a yearling lamb was Christ, our blessed crown, the purifying Pascha, slain of His own will for all; and from the tomb hath He shone forth upon us again as the beauteous Sun of righteousness.

David, the ancestor of God, leapt, dancing before the foreshadowing ark. O ye holy people of God, beholding the fulfillment of the images, let us be divinely glad, for Christ hath risen as One omnipotent.

Canon of the Theotokos

He Who fashioned Adam, thy forefather, O pure one, is made of thee. And today He hath demolished the dwelling-place of death by His own death, and hath illumined all with the divine rays of the resurrection.

Today thou didst behold Christ to Whom thou gavest birth, and Who most beautifully shone forth from the dead unto the salvation of all, O pure one who art goodly, blameless among women, and comely. Rejoicing, glorify Him with the apostles.

Canon of the Midfeast

Irmos: With noetic eyes the Prophet Habbakuk foresaw Thy coming, O Lord; wherefore he cried aloud: "God shall come out of Thæman!" Glory to Thy power! Glory to Thy condescension!

If the Messiah must needs come, and Christ is the Messiah, why, then, O ye iniquitous ones, do ye not believe in Him? Behold, He is come and beareth witness to the things He hath done: He hath turned water into wine and restored the paralytic by His word.

Failing to understand the Scriptures, all of you iniquitous Jews are deceived; for the Christ hath truly come: He hath enlightened all, and shown you many signs and wonders. In vain do ye deny the true Life!

"One thing have I shown you, and still ye all marvel?" Christ cried to the Jews. "Ye will circumcise a man on the Sabbath," He said, "Why will ye yet slander Me, Who by a word have raised up a paralytic?"

Theotokion: O pure Virgin Mother, who didst uncircumscribably contain God in thy womb, cease not to pray for us, that through thee we may be delivered from evil circumstances, for we ever flee unto thee.

Canon of the Samaritan Woman

Irmos: I heard report of Thee, O God, and I was afraid; I understood Thy works, O Lord, and I was filled with awe, for the earth is full of Thy praise.

Let the heavens be glad, and let all creation celebrate! The Lord hath risen and appeared to all His all-wise apostles!

Thy power was swallowed up, O death, when Christ died, and by His arising the dead issued forth from the graves as from chambers.

"Why do ye lament, O women? Why seek ye the Immortal One with myrrh? He is risen, as He said!" the angel said to the myrrh-bearing women.

Unto the Samaritan woman who asked didst Thou give water, the knowledge of Thy dominion, O Lord; wherefore, hymning Thee, she will never thirst again.

Triadicon: O transcendent Trinity — Father, Word and divine Spirit — one in power, equally without beginning! Save us all, who hymn Thee with faith.

Theotokion: Of old, the law-giver beheld thee as a bush unburnt; and Daniel envisioned thee as a holy mountain, O only Virgin Mother and Mistress.

ODE V

Canon of Pascha

Irmos: Let us rise very early in the morning and offer hymnody to the Master instead of myrrh; and let us behold Christ, the Sun of righteousness, Who shineth forth life upon all.

Beholding Thy boundless compassion, O Christ, those held fast by the bonds of hades walked toward the light with gladsome steps, praising the eternal Pascha.

O ye light-bearers, let us approach Christ Who issueth forth from the tomb like a bridegroom, and together with the ranks who love the feasts of the Church let us celebrate the saving Pascha of God.

Canon of the Theotokos

The assembly of the pious is filled with joy and enlightened by the divine and light-bearing rays of the resurrection of thy Son, O all-pure Mother of God.

Thou didst not break the doors of the Virgin at Thine incarnation, O King of creation, nor didst thou break the seals of Thy tomb; wherefore, beholding Thee risen, Thy Mother rejoiced.

Canon of the Midfeast

Irmos: Grant us peace, O Lord our God. O Lord our God, take us for Thy possession. O Lord, we know none other than Thee; we call upon Thy name.

Thou didst adorn Thine apostles with miracles, and didst magnify the disciples with wonders, and hast glorified them throughout the world, O our Savior, giving them Thy kingdom.

The disciples enlightened all the ends of the earth with miracles and teachings, preaching the word of Thy kingdom, O Christ our Savior, in divers ways.

We send up praise to Thy kingdom, and we offer hymnody unto Thee, O Word, Who for our sake didst appear on the earth, hast enlightened the world, and restored Adam.

Theotokion: Thy womb became a holy table holding the Bread of heaven, of which when any man eateth It, he doth not die, as He, the Nourisher of all, hath said, O Theotokos.

Canon of the Samaritan Woman

Irmos: Shine forth upon me the light of Thy precepts, O Lord, for my spirit riseth early unto Thee and hymneth Thee: for Thou art our God, and I flee to Thee, O King of peace.

Having risen early and reached Thy holy sepulcher, the myrrh-bearers beheld a radiant youth and were filled with awe, learning of Thine arising, O Christ.

Death hath been slain, hades been made captive, and those in bonds set free by the resurrection of Christ. Let us rejoice and clap our hands, celebrating with splendor.

O ye apostles, leap up! Ye angels, join chorus! All ye people, rejoice! The Lord is risen; corruption hath been overthrown; grief hath ceased; and Adam danceth!

O Lord, Who art the Source of life, of old Thou gavest the water of remission and understanding unto the Samaritan woman who asked it; wherefore, we hymn Thine ineffable compassions.

Triadicon: We worship the Creator, Lord and Master of all, the Unity in three Hypostases, the consubstantial Trinity — the Father, Word, and Holy Spirit — the one God indivisible in nature.

Theotokion: O pure one, we call thee the impassable gate, the uncultivated field, the ark and jar containing the Manna, the candlestand, and the censer of the immaterial Coal.

ODE VI

Canon of Pascha

Irmos: Thou didst descend into the nethermost depths of the earth, and didst shatter the everlasting bars which held those who were bound, O Christ, and like Jonah from the sea monster Thou didst rise from the tomb on the third day.

Thou didst arise from the tomb, maintaining the seals intact, O Christ Who in Thy birth didst not break the seal of the Virgin; and thou hast opened unto us the gates of paradise.

O my Savior, Thou living and unsacrificed Victim, Who of Thine own will didst as God bring Thyself to the Father, with Thyself Thou didst resurrect Adam, the father of our whole race, when Thou didst arise from the tomb.

Canon of the Theotokos

That which of old was held fast by death and corruption hath been led up to life incorruptible and everlasting by Him Who became incarnate of thine all-pure womb, O Virgin Theotokos.

He Who descended into thy pure womb, and dwelt therein, becoming incarnate in manner past understanding, O pure one, descended into the uttermost depths of the earth and raised up Adam with Himself, arising from the tomb.

Canon of the Midfeast

Irmos: Like the waters of the sea am I tossed about by the waves of life, O Thou Who lovest mankind. Wherefore, like Jonah I cry to Thee: Lead up my life from corruption, O compassionate Lord!

O Jesus, Who sustainest all the ends of the earth, Thou didst go up and teach the word of truth to the people in the Temple at the mid-point of the feast, as John crieth out.

Thou didst do the work of the Father, and didst lend credence to Thy words by Thy deeds, working healings and signs, O Savior: restoring the paralytic, cleansing lepers, and raising up the dead.

The beginningless Son received a beginning, assuming our humanity when He became man; and at the mid-feast He taught, saying: "Haste ye to the ever-flowing fountain, and draw forth life!"

Theotokion: We hymn thee as Virgin after giving birth, and we glorify thee as the only Virgin and Mother, O Maiden Bride of God; for from thee was God truly incarnate, renewing us.

Canon of the Samaritan Woman

Irmos: Let not the watery tempest drown me, nor the abyss destroy me; for I have been cast into the depths of the heart of the sea. Wherefore, like Jonah I cry aloud: Let my life ascend to Thee out of the corruption of evils, O God!

The iniquitous ones nailed Thee to the Cross and pierced Thee with a spear, O Christ; and the noble Joseph buried Thee in a new sepulcher, arising from whence with glory, O Savior, Thou didst resurrect all creation, which hymneth Thy dominion.

With might Thou didst break down the bars and gates of hades, and as God Thou didst arise. And meeting the women, Thou didst say to them "Rejoice!" and didst send them to tell the disciples: Life hath risen, and He is seen Who enlighteneth the ends of the earth!

"Why weep ye? Why bear ye myrrh as to one dead, O women? Christ is risen, leaving the grave-clothes empty!" the exceedingly radiant youth who appeared to them of old cried out; "Tell ye His friends of His arising!"

As an abundant stream of life and an abyss of mercy, O Good One, while Thou wast traveling Thou didst sit by the well of the oath, and didst cry out to the Samaritan woman: "Give Me water to drink, that thou mayest receive the water of remission!"

Triadicon: With the incorporeal hosts I hymn with faith the unoriginate Father, the Son Who is equally enthroned, and the consubstantial Spirit — the one Essence, Nature and Glory, the One Kingship, the God and Creator of all, the Fashioner of all.

Theotokion: O pure one, we hymn thee as the only virgin who hath given birth and kept her womb undefiled — the throne of the Lord, the gate and mountain, the noetic candlestand, the most splendid chamber of God, the tabernacle of glory, the ark, the jar and the table.

Kontakion of the Samaritan woman, in Tone VIII: Spec. Mel.: *As the firstfruits…* —

The Samaritan woman who came to the well with faith beheld Thee, the Water of wisdom; and having drunk thereof abundantly, she, the renowned one, hath forever inherited the kingdom on high.

Ikos: Let us listen to the pure mysteries which took place in Samaria, as John teacheth us: how a woman conversed with the Lord, asking water of Him Who gathered the waters into their form, and Who is equally enthroned with the Father and the Spirit; for He came, seeking His image, as One Who is eternally ever glorious.

SYNAXARION

On this day, the fifth Sunday of the Paschal period, we celebrate the feast of the Samaritan woman.

Stichoi: O woman who camest to take corruptible water,
thou drawest forth incorruptible, whereby thou washest away defilement of soul.

We celebrate the Samaritan woman because it was to her that Christ openly declared Himself to be the Messiah, which is the Anointed One; for *mesa* is the Hebrew word for oil. It is for this reason, I think, that this feast was assigned to the week of the Midfeast of Pentecost. For during the week preceding this He performed the miracle at the pool, and this week at the Well of Jacob, which Jacob dug himself and gave to his son Joseph. This was a beautiful area, and it was precisely here, near Mount Somor, that the Samaritans established many cities. Christ arrived in Sychar where, when Jacob dwelt there (in ancient times) with Dinah, his daughter, and his children, Shechem, son of Hamor the Hittite, lusted after Dinah and, having ravished her, lived with her. In that place, the brethren of Dinah, defending their sister's honor, suddenly invaded the city and slew both Shechem himself and Hamor, his father. This is where Jacob took up residence and dug this well. However, Samaritans did not dwell in this city before, but Israelites who, having offended God during the reign of Pekah, after the first and second invasion of the Assyrians, were made tributaries. But not long afterwards, during the reign of Hoshea, when they entered into an alliance with Ethiopians, the King of Assyria, on learning of this, carried them off to Babylon and ordered that that place be resettled by people of divers heathen tribes; but God sent lions against the aliens. The King of Assyria, when he received word of this, sent to them a priest of the Jews (for there were there corrupted Jews), so that they might accept the laws of God. And, casting aside their idols, they accepted only the books of Moses, but rejected the prophets and the rest of the Scriptures. These are those who were called Samaritans, after Mount Somor, and who were at enmity with the Jews who returned after the Captivity, because they [the Samaritans] were only half-Jews, and the Jews, considering them unclean, would not share food with them. For this reason the Jews often accused Christ of being a Samaritan, because He abrogated some of the law, as they had. And so He arrived in Sychar at about the sixth hour of the day and, tired from his travels, sat down, while His disciples went on to purchase food. A certain woman came from the city to draw water; and Jesus asked water of her. But recognizing Him by his speech and dress, she remarked that there could be no communication of any sort. But He began a conversation with her concerning the spiritual water which, as He explained, is the most abundant and pure. He constantly compared the Spirit to water and fire. The

woman stood firmly in her opinion and added that He did not possess any water, for He had not brought with Him a vessel wherewith to draw it forth, and the well was deep. Then she turned the conversation to the Patriarch Jacob, noting that he had dug the well and drunk of it himself, and watered his cattle therewith, thus showing the abundance, pleasantness and freshness of the spring. Although He did not place Himself higher than Jacob, so as not to offend the woman, Christ began again to speak about water, describing the superiority of His water, in that he who drank of His water would never again thirst. The woman asked to be given this water, but He told her to summon her husband, since the discussion required greater acuity of mind; but she said that she had no husband. The Omniscient One said: "Well hast thou said: 'I have no husband'; for thou hast had five, as the Law commandeth, but the sixth, with whom thou now livest in unlawful cohabitation, is not thy husband." There are those who understand the five husbands to represent the five books of Moses, which the Samaritans accepted, and the sixth they understand to represent the words of Christ, which she had never accepted; for grace had not yet been poured forth. Others consider the five to represent the five covenants laid down by God: the first in paradise, the second after the expulsion, the third in Noah's time, the fourth under Abraham, and the fifth under Moses, while the sixth is the Gospel, which she did not yet possess. Yet others believe the five husbands represent the five senses. Answering Him, the woman called Him a prophet. She then asked Him on which mountain worship should be made — in Samaria, or in Jerusalem; for the Samaritans, as imperfect Jews, had no comprehension of the omnipresence of God, but imagined that He lived only where they worshipped Him, that is, on Mount Gerizim; for from all lands they assembled there for their feasts. Although Christ replied that the salvation of the world is from the Jews, He added, however, that God is immaterial, and those who are accounted worthy to worship Him would do better not to worship Him with sacrifices, but in spirit and in truth; or that it were better for them to know God not as One, but with the Holy Spirit and the Son; for He is Truth. The woman again said: "From the Scriptures we know that the Messiah will come, that is, the Anointed One." Jesus, perceiving the good direction of the woman's thoughts, said: "I am He." The Samaritans knew of the Messiah from the books of Moses, but primarily from the following passage: "The Lord God hath raised up for us a Prophet…," and many others. At the end of their conversation, the disciples arrived and were amazed at the extreme condescension He displayed in conversing with the woman. Moreover, they asked Him to eat, in part because He was tired, but also because it was noontide; but He spake to them of everlasting food, that is, the salvation of men, and that they were to reap the labors of the prophets. But when the woman went to the city and described what had happened with her, all arose and went to Christ, convinced that the woman would not have said aught against herself if she had not learned something of import. They meekly requested that He remain with them for two days; and staying there, He performed so many miracles that the Evangelists could not record the multitude of them. This Samaritan woman, renamed Photini by Christ, is the same woman who, during the reign of Nero, received the crown of martyrdom with her two sons and five sisters, after enduring countless tortures: all manner of mockery, the flaying of her body, the excision of her breasts, the fracture of her arms, the insertion of sharp needles under her nails, the pouring of molten lead down her throat. It should be known that the covering of this well, as well as the stone whereon Christ sat while conversing with the Samaritan woman, were reverently moved by the Emperor Justinian and placed in the Chapel of the Word of God, in the Great Church of the Holy Wisdom. There they long lay, to the left of the entrance into the church, on the eastern side, in front of the narthex of the catechumens; and they healed all manner of sicknesses, of whatever sort: principally, their healing properties were availed of to cure fevers and the effects of malaria. Through the supplications of Thy martyr Photini, O Christ God, have mercy upon us! Amen.

ODE VII

Canon of Pascha

Irmos: He Who delivered the children from the furnace, having become man suffereth as a mortal, and by suffering clotheth mortal splendor in incorruption. He alone is the blessed and most glorious God of our fathers!

With myrrh the godly-minded women hastened after Thee, Whom they sought with tears as one dead; and they worshipped Thee, rejoicing, as the living God; and announced the mystic Pascha unto Thy disciples, O Christ.

We celebrate the slaying of death, the destruction of hades, the beginning of a new and everlasting life; and, leaping up, we hymn the Cause thereof, the only blessed and most glorious God of our Fathers.

Truly sacred, most festive and radiant is this saving night, the herald of the luminous day of the resurrection, whereon the timeless Light hath in the flesh shone forth upon all from the tomb.

Canon of the Theotokos

Slaying death, thy Son, O most immaculate one, hath today granted abiding life unto all the dead forever — He Who is the only blessed and all-glorious God of our fathers.

He Who is King over all creation, becoming man, dwelt in thy womb, O thou who art full of the grace of God; and having endured crucifixion and death, He hath arisen as God, raising us up with Himself, in that He is omnipotent.

Canon of the Midfeast

Irmos: The Chaldæan furnace, burning with fire, was bedewed by the Spirit through the presence of God; and the children chanted: Blessed art Thou, O God of our fathers!

Thou didst labor in the flesh, O Rest of all; and of Thine own will Thou didst thirst, O Wellspring of miracles; and Thou didst ask for water, O Jesus Who dost announce the water of life.

Thou didst converse with the Samaritan woman, O Lord, reproaching the mindlessness of the iniquitous Jews; and she believed Thee to be the Son of God, Whom they have denied.

Let us, who eat the bread of the Flesh of the Lord, who receive the Blood from the side of the Master, conduct ourselves in newness of spirit, living by grace.

Theotokion: In thy womb thou didst contain the uncontainable Word; with thy breasts thou didst give suck to Him Who nourisheth the world; and in thine embrace thou didst bear Him Who upholdeth us, O pure Theotokos.

Canon of the Samaritan Woman

Irmos: Deliver us not up utterly, for Thy holy name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, O Lord God of our fathers, Who art supremely hymned forever.

Of Thine own will Thou wast reckoned with iniquitous men during Thy divine suffering, O Christ; and seeing this, the earth quaked, the stones fell at Thine all-accomplishing gesture, O Unapproachable One, and the dead of ages past arose.

Having descended in soul to the nether regions of hades, Thou didst bravely lead up all those who were bound, whom death, the bitter tyrant, had received from ages past; and they cried out to Thee: O Christ God, glory to Thine awesome dispensation!

"Why seek among the dead Him Who liveth forever? He hath risen, as He said. Behold, ye can see His grave-clothes and tomb empty," said the youth who appeared to the myrrh-bearing women; "Go, tell the apostles!"

"Thou art the Water of life!" the Samaritan woman cried out to Christ; "Wherefore, O Word, ever give me, who thirst, to drink of Thy divine grace, that I may no longer be held in the burning heat of ignorance, O Lord Jesus, but may proclaim Thy mighty works."

Triadicon: We hymn the Father, the Son and the divine Spirit, the Trinity indivisible in essence, distinguished as to Persons, one Being, conjoined, unoriginate, the Creator and God of all, Whom all the ranks of heaven hymn.

Theotokion: After thine awesome birthgiving thou wast preserved a pure virgin, O holy Theotokos; wherefore, all the angelic choirs and all the generations of men with unceasing voices hymn thee, the pure receptacle of the Uncontainable One.

ODE VIII

Canon of Pascha

Irmos: This is the appointed and holy day, the one king and lord of Sabbaths, the feast of feasts and solemnity of solemnities, whereon we bless Christ forever.

On this auspicious day, come, let us partake of the new fruit of the vine of divine gladness, and of the kingdom of Christ, praising Him as God forever.

Cast thine eyes about thee, O Sion, and behold: for, lo! from the west and from the north, from the sea and from the east, have thy children come unto thee like divinely radiant luminaries, blessing Christ in thee forever.

Triadicon: O Father Almighty, and Word, and Spirit, Essence united in three Hypostases, transcending existence and all-divine! In Thee have we been baptized, and Thee do we bless for all ages!

Canon of the Theotokos

Through thee did the Lord come into the world, O Virgin Theotokos; and breaking open the belly of hades, He hath given resurrection to us mortals; wherefore, He is blessed forever.

Having cast down all the dominion of death by His resurrection, thy Son, O Virgin, hath, as mighty God, raised us up with Himself and deified us; wherefore, we praise Him forever.

Canon of the Midfeast

Irmos: O ye angels and heavens, bless, hymn and exalt supremely Him Who sitteth upon the throne of glory and as God is glorified unceasingly forever!

Come, ye people, and behold Him Who is hymned on the throne of glory, but is blasphemed by iniquitous men; and seeing, hymn the Messiah Who was foretold by the prophets.

Thou art truly the Christ, Who art come into the world, from Whom cometh salvation and the remission of our fathers' offenses. Thou art truly Life for those who believe in Thee.

The Wisdom of God stood forth and taught in the Temple at the midpoint of the feast, as is written; He is truly Christ the Messiah, through Whom cometh salvation.

Theotokion: Tell us how didst thou give birth to Him Who shone forth timelessly from the Father and is hymned with the Holy Spirit? As He Who deigned to be born of thee alone knoweth, O Theotokos.

Canon of the Samaritan Woman

Irmos: O Master Who hast created all things in Thy wisdom, Thou hast established the earth as a weight upon the deep, planting its foundation upon the boundless waters. Wherefore, we all cry out, chanting: Bless the Lord unceasingly, O ye works of the Lord!

Of Thine own will Thou didst endure death, O only Immortal One. Thou didst make hades captive, didst break down the gates of brass, O King of heaven, and didst remove the prisoners held there from ages past, who unceasingly hymn the dominion of Thy goodness.

Of Thine own will Thou wast lifted up upon the Cross, O Long-suffering One. Then the stones fell, the sun was extinguished, the veil of the Temple was rent in twain, the earth quaked; hades, utterly mocked, trembled and released all its prisoners.

O Lord, as the never-waning Light and Life of all Thou didst appear to those sitting in darkness; wherefore, as the assembly of the righteous beheld Thee, O Word, they leapt up and cried: "Thou hast come to free from bonds all who hymn Thy dominion!"

At the sixth hour, O Savior, Thou didst sit by the well, and didst give the Samaritan woman living water and the water of understanding, in Thy great compassion. With her do we all cry out, chanting: Bless the Lord unceasingly, O ye works of the Lord!

We bless the Father, the Son, and the Holy Spirit: the Lord.

Triadicon: We hymn the unoriginate Father, the Son Who is equally without beginning, and the Holy Spirit — the one God in Three: unconfused, indivisible, the Creator of all, the one mighty Dominion and single Authority; and we cry out: Bless the Lord unceasingly, O ye works of the Lord!

Theotokion: Isaiah was purified by a burning coal, proclaiming beforehand the noetic Coal Who was incarnate of thee, O Virgin, in manner past understanding, Who consumeth all the tinder of the sins of men, and in His loving-kindness doth deify our nature, O most immaculate one.

We praise, we bless, ...; and the katavasia. We do not chant the Magnificat.

ODE IX

Canon of Pascha

Irmos: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

O Thy divine and beloved voice most sweet! For Thou didst truly promise to be with us until the end of the world, O Christ. Having this as the confirmation of our hope, let us rejoice, O ye faithful.

O Christ, Thou great and most sacred Pascha! O Wisdom, Word and Power of God! Grant that we may more truly partake of Thee in the never-waning day of Thy kingdom.

Canon of the Theotokos

Together we, the faithful, bless thee, O Virgin: Rejoice, O portal of the Lord! Rejoice, O animate city! Rejoice, thou for whose sake the Light hath now shone forth on us from the resurrection of the dead of Him Who was born of thee.

Be glad and rejoice, O divine portal of the Light, for Jesus Who descended into the tomb hath shone forth, shining forth more brightly than the sun, and illumining all the faithful, O divinely joyous Mistress.

Canon of the Midfeast

Irmos: Foreign to mothers is virginity, and strange is childbirth to virgins; yet both were accomplished in thee, O Theotokos. Wherefore, all of us, the peoples of the world, magnify thee unceasingly.

At the midpoint of the Jewish feast, Thou didst go up to Thy Temple, O my Savior, and teach all; and all the Jews marveled and said: "Whence doth He know the Scriptures, not having studied them?"

Pouring forth gifts of healing, O my Deliverer, Thou didst work wonders and signs, dispelling sicknesses and curing the infirm. But the Jews were enraged by the multitude of His miracles.

The Jew, being carnal, understandeth in a fleshly way and, pondering the Scriptures, he stumbleth over the letter, and again falleth against the spirit of the Truth; but we, rejecting this, contemplate spiritual things.

Theotokion: O Virgin Mother, thou didst contain in thy womb Christ the Bestower of life, One of the Trinity, Whom all creation hymneth, and before Whom the heavenly thrones tremble. Him do thou beseech, O most blessed one, that He save our souls.

Canon of the Samaritan Woman

Irmos: The God of Israel hath wrought might with His arm; for He hath cast down the mighty from their thrones and exalted those of low degree, wherein the Dayspring from on high hath visited us, and guided us to the way of peace.

Behold, Christ, the Life of all, was seen lifted up upon the Tree of His own will; and seeing these things, the earth quaked, and many of the bodies of the holy departed manifestly arose, and the prison of hades was shaken.

Thou didst issue forth from the tomb like a comely bridegroom from his chamber, O Christ Who didst abolish the tyranny of death, Who with divine power didst break the bars of hades, and hast enlightened the world with the noetic light of Thine arising.

Let us all now form spiritual choirs, that we may cry: The Lord is risen! Let the earth rejoice and heaven be glad! Let the clouds drop showers of righteousness upon us who celebrate with splendor, hymning Christ!

The Lord, the Life of the living and Wellspring of good things, Who richly poureth forth the water of doctrines, cried out to the woman: "Give Me water to drink, that I may give thee the water which drieth up the springs of thy sins."

Triadicon: One is Light indivisibly — the three-Sunned Unity, the unoriginate Father, Son and Spirit, the one Godhead, the Life and Creator of all. O ye faithful, with the incorporeal beings let us sing unto Him, uttering sacred words in thrice-holy hymns.

Theotokion: As thou wast the abode of Light, O pure one, enlighten the eyes of my soul, which have been darkened by the many machinations of the enemy; and vouchsafe that with a pure heart I may clearly see the Light Who shone forth from thee in manner past understanding.

Exapostilarion of Pascha —

Having fallen asleep in the flesh, as one mortal, O King and Lord, Thou didst rise on the third day, raising up Adam from corruption and abolishing death. O Pascha of incorruption! O salvation of the world! Once

Glory...: Exapostilarion of the Samaritan woman: Spec. Mel.: *Hearken, ye women...* —

Thou camest to Samaria, O mine omnipotent Savior, and conversing with the woman didst ask for water to drink, O Thou Who didst pour forth water from an unquarried rock for the Hebrews. Thou didst bring her to faith, and she now enjoyeth life in the heavens forever.

Now & ever...: Exapostilarion of the Midfeast

At the mid-point of the feast, O Thou Who lovest mankind, Thou didst go to the Temple, and didst say: "Ye who are filled with thirst, come unto Me, and draw forth the living water which nourisheth, and whereby ye will all enjoy sustenance, grace and immortal life.

On the Praises, 6 stichera of the resurrection, in Tone IV —

O Almighty Lord, Who didst endure the Cross and death, and didst rise from the dead, we glorify Thy resurrection!

By Thy Cross, O Christ, Thou hast freed us from the ancient curse; by Thy death hast Thou set at naught the devil who tormenteth our nature; and by Thine arising hast Thou filled all with joy. Wherefore, we cry aloud to Thee: O Lord Who hast risen from the dead, glory be to Thee!

By Thy Cross, O Christ our Savior, guide us to Thy truth, and deliver us from the snares of the enemy. O Thou Who hast risen from the dead, through the supplications of Thy saints do Thou raise us up who have fallen through sin, stretching forth Thy hand to us, O Lord Who lovest mankind.

Without separating Thyself from the bosom of the Father, O only-begotten Son of God, Thou didst come to earth in Thy love for mankind, becoming a man immutable; and Thou didst endure death in the flesh, O Thou Who in Thy divinity art a stranger to suffering. And having risen from the dead, Thou hast given immortality to the human race, in that Thou alone art Almighty.

Thou didst accept death in the flesh, mediating immortality for us, O Savior, and didst make Thine abode in the tomb, that Thou mightest free us from hades, raising us up with Thyself. Therefore, Thou didst suffer as a man, but didst rise as God, for which cause we cry out: Glory to Thee, O Lord, Bestower of life, Who alone lovest mankind!

The stones fell, O Savior, when Thy Cross was planted on Golgotha; and the gatekeepers of hades were struck with fear when Thou wast laid in the tomb as one dead. For Thou, O Savior Who hast set at naught the might of death, hast by Thy resurrection granted incorruption unto all the dead. O Lord, Bestower of life, glory be to Thee!

And 2 stichera of the Samaritan woman —

In Tone III: Stichos: Bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Let heaven and earth rejoice with splendor today, for Christ hath revealed Himself incarnate as a man, that He might release Adam from the universal curse; and coming to Samaria, He made Himself wondrous through miracles: He Who investeth the clouds with waters stood before a woman, asking for water. Wherefore, all ye faithful, let us worship Him Who of His own will impoverished Himself for our sake in His compassionate counsel.

In Tone VI: Stichos: Thou hast loved righteousness and hated iniquity.

Thus saith the Lord to the Samaritan woman: "If thou hadst known the gift of God, and Who it is Who saith to thee: 'Give Me water to drink,' thou wouldst have asked Him, and He would have given thee drink, that thou mightest never thirst."

Glory..., of the Samaritan woman, in the same tone —

Jesus our Savior, the Wellspring of the principle of life, coming to the well of the Patriarch Jacob, asked water to drink from a woman of Samaria. When she said that this was not acceptable to the Jews, the wise Creator led her by His sweet words rather to ask for everlasting water, which receiving, she proclaimed to all, saying: "Come and see God, the Seer of hidden things, Who is come in the flesh to save man!"

Now & ever...: Theotokion, in Tone II —

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory to Thee!

Great Doxology, & the resurrectional troparion —

Rising from the tomb, Thou didst break the bonds of hades; and Thou didst lift the condemnation of death, O Lord, delivering all from the snares of the enemy. And having shown Thyself to Thine apostles, Thou didst send them forth to preach, and through them hast given Thy peace unto the whole world, O Thou Who alone art greatly merciful.

Litanies, and dismissal. Procession to the narthex; and *Glory..., Now & ever...:* The Evangelical sticheron, in Tone VII —

Lo! it is dark and very early in the morning. Why standest thou by the tomb, O Mary, harboring much darkness in thy mind, wherein thou askest: Where hath Jesus been laid? But behold the disciples who have come running together, and how they have discovered the resurrection by the grave-clothes and the winding sheet, and remembered the Scriptures concerning them! And we, believing with them and through them, hymn Thee, Christ the Bestower of life.

Reading from the Catechesis of St. Theodore the Studite, and final dismissal. First Hour.

AT LITURGY

On the Beatitudes, 12 troparia: 4 of the resurrection, in Tone IV —

By the tree was Adam forced to depart from paradise; and by the tree of the Cross was the thief made to dwell in paradise. For the one in tasting broke the commandment of the Creator; while the other, crucified with Him, confessed the hidden God, crying out: Remember me in Thy kingdom!

O only immortal one, Who wast crucified and didst arise from the tomb on the third day as one mighty, Thou didst resurrect Adam the first-created. Vouchsafe also, O Lord, that I may turn unto repentance with all my heart, and with fervent faith may ever cry out to Thee: Remember me, O Savior, in Thy kingdom.

Truly, Christ hath risen! And the sepulcher beareth witness to you, O violators of the Law; for leaving His grave-clothes behind, He rose on the third day, though the stone was sealed and a watch stood before the tomb. Hades hath been made captive; death hath been slain! Christ hath not been stolen! Believe with us in the resurrection!

O ye faithful, let us entreat Him Who hath risen from the dead, hath made captive the dominion of hades, and was seen by the myrrh-bearing women and said to them: "Rejoice!" that He deliver from corruption the souls of us who ever cry out to Him with the voice of the noble thief: Remember us also in Thy kingdom!

And 4 troparia from Ode III of the canon of the Samaritan woman; and 4 troparia from Ode VI of Canon II of the Midfeast.

After the entrance, the troparia of the resurrection and of the Midfeast; *Glory...,* kontakion of the Samaritan woman; *Now & ever...,* kontakion of the Midfeast.

Prokimenon, in Tone III —

O chant unto our God, chant ye; chant unto our King, chant ye!

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

READING FROM THE ACTS OF THE APOSTLES, §28 [11:19-26, 28-30]

In those days, the apostles who were scattered abroad upon the persecution that arose about Stephen traveled as far as Phœnicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene who, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. And he, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Spirit and of faith: and many people were added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught many people. And the disciples were called Christians first in Antioch. Then the disciples, every man according to his ability, determined to send relief unto the brethren who dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Alleluia, in Tone IV —

Stichos: Bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Stichos: Thou hast loved righteousness and hated iniquity.

GOSPEL ACCORDING TO JOHN, §12 [4:5-42]

At that time, Jesus came to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour. There came a woman of Samaria to draw water: Jesus said unto her: "Give Me to drink." (For His disciples were gone away unto the city to buy meat.) Then said the woman of Samaria unto Him: "How is it that Thou, being a Jew, askest drink of me, who am a woman of Samaria? for the Jews have no dealings with the Samaritans." Jesus answered and said unto her: "If thou knewest the gift of God, and Who it is Who saith to thee: 'Give Me to drink'; thou wouldst have asked of Him, and He would have given thee living water." The woman said unto Him: "Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?"

Jesus answered and said unto her: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman said unto Him: "Sir, give me this water, that I thirst not, neither come hither to draw." Jesus said unto her: "Go, call thy husband, and come hither." The woman answered and said: "I have no husband." Jesus said unto her: "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." The woman said unto him: "Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus said unto her: "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and those who worship Him must worship Him in spirit and in truth." The woman said unto Him: "I know that the Messiah cometh, Who is called Christ: when He is come, He will tell us all things." Jesus said unto her: "I Who speak unto thee am He." And upon this came His disciples, and marveled that He talked with the woman: yet no man said, "What seekest Thou?" or, "Why talkest Thou with her?" The woman then left her waterpot, and went her way into the city, and said to the men: "Come, see a Man Who told me all things that ever I did: is not this the Christ?" Then they went out of the city, and came unto Him. In the meanwhile His disciples prayed Him, saying: "Master, eat." But He said unto them: "I have meat to eat that ye know not of." Therefore said the disciples one to another: "Hath any man brought Him ought to eat?" Jesus saith unto them: "My meat is to do the will of Him Who sent Me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he who reapeth receiveth wages, and gathereth fruit unto life eternal: that both he who soweth and he who reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." And many of the Samaritans of that city believed on Him for the saying of the woman, who testified, He told me all that ever I did. So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days. And many more believed because of His own word; and said unto the woman: "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world."

Instead of *It is truly meet...,* we chant *The angel cried out...* and the irmos *Shine, O shine...*

Communion verses —

Receive ye the Body of Christ; taste ye of the Fountain of immortality.

Praise the Lord from the heavens; praise Him in the highest.

The service for the saint from the Menaion is chanted at Compline.

N.B.: Be in known that the service of the Samaritan woman is chanted for four days: on Sunday, Thursday, Friday and Saturday. The service of the Midfeast is chanted on Monday and Tuesday, and Wednesday is its leave-taking, which we chant as we did the feast itself, save that there is no entrance or paremias.

SUNDAY EVENING, AT VESPERS

On *Lord, I have cried...,* 6 stichera: 3 of the Midfeast, in Tone V: Spec, Mel.: *Rejoice...* —

The most holy, luminous and beauteous midfeast of the resurrection of Christ is manifest today like the radiant noon, enlightening the world with the divine graces of the rising of Christ, emitting miracles of incorruption; and it shineth forth signs and pointeth to the ascension on high, revealing the most loving advent of the Spirit, the most splendid solemnity of the most honored Pentecost. Wherefore, it giveth our souls peace and great mercy.

It being the mid-point of the feast, the Lord, giving streams of compassion unto all like a river of divine glory, crieth out: "Let him who thirsteth come to Me and drink with fervor." For, as a well-spring of compassion and an abyss of mercy, He poureth forth remission upon the world, washeth transgressions away, and cleanseth infirmities; He saveth those who celebrate His resurrection, and He covereth with love those who honor His ascension with glory, and He granteth our souls peace and great mercy.

Standing in the midst of the Temple, the uncircumscribable God and Lord (for He was God by nature, even though for our sake He became a man circumscribed by a body) poured forth vivifying words upon all, saying unto all: "Cleanse your souls, and cool the burning heat of the passions, O men, lest ye be deprived of drink; for I shall bestow the grace divine to share with Me, the Creator, the immortal, best and highest kingdom, and to be glorified."

And 3 stichera from the Menaion.

Glory..., Now & ever..., in Tone VIII —

Before Thy sufferings and Thy glorious resurrection, at the mid-point of the feast, O good Lord, Thou wast teaching the disobedient Jews — the Pharisees and the Scribes — in the Temple, and didst cry out to them: "Let him who thirsteth come to Me and drink; he who believeth in Me, rivers of the water of life of the divine Spirit will flow from within him." O the ineffable wisdom of Thy praise! O our God Who fillest all things, glory to Thee!

Aposticha stichera, in Tone IV —

Of the resurrection: Bowing down unceasingly before Thy life-creating Cross, O Christ God, we glorify Thy resurrection on the third day; for thereby Thou hast restored corrupted human nature, O Almighty, and hast renewed for us the ascent of the heavens, in that Thou alone art good and lovest mankind.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of compunction: I desired to erase the record of my transgressions with tears, and to please Thee well by repentance for the rest of my life; but the enemy deceiveth me and wageth war on my soul. Before I perish utterly, O Lord, save me!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: O Christ God, Who art glorified in the memorials of Thy saints, be Thou entreated by them, and send down upon us great mercy.

Glory..., Now & ever..., in Tone VI —

As the midpoint is reached between Thy resurrection and the divine coming of Thy Holy Spirit, O Christ, having assembled we hymn the mysteries of Thy wonders. Therefore send down upon us great mercy.

Then, *Now lettest Thou Thy servant depart...,"* the troparion of the Midfeast, and the dismissal.

MONDAY OF THE WEEK OF THE SAMARITAN WOMAN
AT MATINS

At *God is the Lord...*, the troparion of the Midfeast.

After the first chanting of the Psalter, these sessional hymns, in Tone IV —

Gazing upon the entrance to the tomb, and unable to endure the angel of flame, the myrrh-bearing women marveled, trembling, and said: "Hath He been stolen away Who hath opened paradise to the thief? Or hath He risen Who even before His suffering proclaimed His resurrection? Truly, Christ hath risen, granting life and resurrection unto those in hades!"

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

O Lord, visit Thou my lowly soul, which hath squandered all its whole life in sins; accept me as Thou didst the harlot, and save me.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Today the armies of heaven have come for the memorial of the passion-bearers, to enlighten the minds of the faithful and to illumine the whole world with grace. Entreated by them, O God, grant us great mercy.

Glory..., Now & ever...: Theotokion —

Thou art an invincible rampart for us Christians, O Virgin Theotokos; for, fleeing unto thee, we remain unharmed, and though we sin again, we have thee as an advocate. Wherefore, we cry out to thee in thanksgiving: Rejoice, O thou who art full of grace! The Lord is with thee!

After the second chanting of the Psalter, this sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom...* —

The Wisdom and Word of the Father, Who also gave the apostles the task of preaching to the ends of the world the divine word of His coming to earth, was insulted savagely by the deceiving Hebrews, debased with threats as one possessed by devils and a deceiver; but in innocence He cried out to them: "Judge Me not by appearances, O ye iniquitous ones!" Wherefore, let us cry out to Him: O Christ God, Who lovest mankind, send down the remission of transgressions upon those who with faith hymn Thine incomparable glory! Twice

Then, *Having beheld the resurrection of Christ...*, and Psalm 50.

Canon I of the Midfeast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the Midfeast.

On the Praises, 4 stichera, in Tone IV —

Of the resurrection: O Almighty Lord, Who didst endure the Cross and death, and didst rise from the dead, we glorify Thy resurrection! Twice

Of compunction: I am a sheep of Thy reason-endowed flock, and I flee to Thee, the good Shepherd. Seek me out who am lost, O God, and have mercy on me.

Martyricon: Who is not filled with awe, beholding the good contest wherein ye struggled, O holy martyrs? How have ye, who are fleshly beings, vanquished the incorporeal foe, confessing Christ and having armed yourselves with His Cross? Wherefore, as is meet, ye have been shown to be expellers of the demons and opponents of the barbarians, unceasingly praying that our souls be saved.

Glory..., Now & ever..., in Tone VIII —

When the mid-feast of Passover came, Thou didst enter the sanctuary of the Temple, O our Savior; and standing in the midst of the people, Thou didst teach them with boldness, and didst say: "I am the Light of the world; and he who followeth Me will not walk in darkness, but will have the light of immortal life."

Aposticha stichera of the Midfeast, in Tone II: Spec. Mel.: *O house of Ephratha...* —

Bowing down the heavens, Thou didst descend, O my Savior, and didst receive flesh

of the Virgin without changing, pouring forth remission upon me.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

Thou art wholly in God, O Word; and desiring to rescue me, who am perishing, from transgressions, Thou unitest Thyself with me, O Thou Who lovest mankind.

Stichos: Remember Thy congregation which Thou hast purchased from the beginning.

Thou didst come, O King, Thou great Wisdom, by Whom, with the Holy Spirit, the Father all-wisely created the world.

Glory..., Now & ever..., in Tone VIII —

Let us purify the treasuries of our thoughts and emit radiant splendors of soul, and let us gaze upon Christ our Life, Who in the excess of His goodness went to the Temple to defeat the enemy and save our race by His suffering on the Cross and His resurrection. Unto Him let us cry out: O unapproachable Lord, glory to Thee!

MONDAY EVENING, AT VESPERS

On *Lord, I have cried...*, 6 stichera: 3 of the Midfeast, in Tone I: Spec. Mel.: *Joy of the ranks of heaven...* —

The Creator of all and Bestower of life, the Word Who is co-eternal with the divine Father, He Who of His own will took flesh of the Virgin and became man, hath in His ineffable wisdom poured forth teachings upon all, in that He is good.

At the mid-point of the feast of the Jews, O Christ, Thou didst stand forth in the Temple, teaching the Law with authority, O Master, reproaching the Scribes, as it is written, and inspiring awe with the wisdom of Thy words and by showing forth miracles.

The Bestower of wisdom, Who poureth forth good things, Who poureth forth divine streams from an ever-flowing fountain, crieth: "Come unto Me, ye who thirst, and draw forth the water of life, and rivers of divine gifts will flow forth from within you," He saith.

And 3 stichera from the Menaion.

Glory..., Now & ever..., in Tone II —

When Thou, O Christ God, didst go to the Temple at the mid-point of the feast, Thou didst teach the people, crying out: "He who believeth in Me, even if he die, yet shall he live!" But the Jews — the Pharisees, Sadducees and Scribes — murmured, saying: "Who is this Man who speaketh blasphemies?" not comprehending that Thou art He Who existeth from before all time and art glorified with the Father and the Spirit. O our God, glory to Thee!

Aposticha stichera, in Tone IV —

Of the resurrection: Thou hast loosed the penalty for the disobedience committed through the tree, O Savior, having been nailed of Thine own will to the tree of the Cross; and having descended into hades, O Mighty One, as God Thou didst break asunder the bonds of death. Wherefore, we worship Thy resurrection from the dead, crying out with joy: O Lord Almighty, glory be to Thee!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of compunction: Who is tempest-tossed, yet fleeth to Thy haven, O Lord, and is not saved? Who is sick and, falling down before Thy healing power, is not cured? O Lord, Creator of all and Physician of the infirm: Before I perish utterly, save me!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

MONDAY OF THE WEEK OF THE SAMARITAN WOMAN

Martyricon: O Thou Who lovest mankind, and Who hast accepted the patience of the holy martyrs, through their supplications grant us great mercy.

Glory…, Now & ever…, in Tone III —

At the mid-point of the feast, let us glorify Him Who hath wrought salvation in the midst of the earth. For Life hung suspended upon the Tree between two thieves, and He was silent when the one blasphemed Him, but cried out to the one who believed: "Today thou shalt be with Me in paradise!" He descended into the grave, made hades captive, and arose on the third day, saving our souls.

Then, *Now lettest Thou Thy servant depart…;* and after the Trisagion, the troparion of the saint, if there be one; and that of the feast. Litany, and dismissal.

TUESDAY OF THE WEEK OF THE SAMARITAN WOMAN, AT MATINS

At *God is the Lord…,* the troparion of the feast, thrice.

After the first chanting of the Psalter, these sessional hymns in Tone IV: Spec. Mel.: *Joseph marveled…* —

In Thy voluntary counsel Thou didst endure the Cross, O Savior, and in a new tomb mortal men laid Thee Who by Thy word didst create the ends of the earth. Wherefore, the alien one was bound, death taken grievously captive; and all those in hades cried out to Thy life-bearing resurrection: Christ hath risen, remaining the Bestower of life forever!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Think, O my soul: How wilt thou stand before the Judge? The dread thrones will be set up, and the deeds of each will be laid bare. Then will the Judge be implacable; there will fire cruelly stand forth, holding and covering the ends of the earth like a raging sea. Behold all these things, O my soul, and groan before the end.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Adorned with the blood of Thy martyrs throughout all the world, as with purple and fine linen, Thy Church crieth out to Thee through them, O Christ God: Send down Thy compassions upon Thy people, and grant peace to Thy commonwealth and great mercy to our souls!

Glory…, Now & ever…: Theotokion —

O awesome mystery and all-glorious wonder! How did the Virgin bring Thee forth, the Creator of all, yet even after giving birth remain wholly virgin? He Who was born of her hath established the Faith, hath subdued the nations, and brought peace to the world, in that He loveth mankind.

After the second chanting of the Psalter, this sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom…* —

Pouring forth the water of wisdom and life upon the world, O Savior of all, Thou callest all to draw forth the waters of salvation; for, receiving Thy divine law, man quencheth within himself the burning coal of delusion: for this cause, he no longer thirsteth, nor doth he cease to be filled with Thee, O Master, King of all the heavens. Wherefore, we glorify Thy dominion, O Christ God, asking that Thou send down remission of transgressions in abundance upon Thy servants. Twice

Then, *Having beheld the resurrection of Christ…,"* and Psalm 50.

Canon II of the Midfeast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion, ikos and exapostilarion of the Midfeast.

TUESDAY OF THE WEEK OF THE SAMARITAN WOMAN

On the Praises, 4 stichera, in Tone IV —

Of the Cross: By Thy Cross, O Christ, hast Thou freed us from the ancient curse; by Thy death hast Thou set at naught the devil who tormenteth our nature; and by Thine arising hast Thou filled all with joy. Wherefore, we cry aloud to Thee: O Lord Who hast risen from the dead, glory be to Thee! Twice

Of compunction: Wash me with my tears, O Savior, for I have defiled myself with many sins; wherefore, I fall down before Thee, crying: I have sinned, O God! Have mercy on me!

Martyricon: Ye have become companions of the angels, O holy martyrs who manfully preached Christ at the tribunal; for ye forsook all the beautiful things of this world as though they did not exist, and clung to the Faith as your steadfast hope. Wherefore, having driven deception away, ye pour forth gifts of healing upon the faithful, unceasingly praying that our souls be saved.

Glory…, Now & ever…, in Tone IV —

O Lord, before Thy precious Cross, at the mid-point of the feast, Thou didst enter the Temple, teaching the Jews with boldness the things set down by Thee through Moses in the Law; but, amazed at the ineffable mystery of Thy wisdom, O Christ, with envy they plotted against Thee, murmuring: "How doth He know the Scriptures, not having studied them?" not aware that Thou art the Savior of our souls.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

As the Beginning and the End, O my Christ, Thou didst stand forth within the Temple at the mid-point of the feast, pouring forth remission upon me.

Stichos: Remember Thy congregation which Thou hast purchased from the beginning.

Sion hath heard of the divine dominion of Thy resurrection, O Word, and she rejoiceth with her children, hymning Thee, the Compassionate One.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

Having shone forth as Light from the Father, O Word, Thou didst in latter times appear as a man, bestowing remission of transgressions upon me.

Glory…, Now & ever…, in Tone VIII —

When the mid-feast of Passover came, Thou didst enter the sanctuary of the Temple, O our Savior; and standing in the midst of the people, Thou didst teach them with boldness, and didst say: "I am the Light of the world; and he who followeth Me will not walk in darkness, but will have the light of immortal life."

WEDNESDAY OF THE WEEK OF THE SAMARITAN WOMAN
THE LEAVE-TAKING OF MID-PENTECOST

At Vespers: On *Lord, I have cried…,* 6 stichera of the Midfeast, just as on the feast; *Glory…, Now & ever…: As the midpoint is reached….* No entrance or readings. Aposticha stichera, and the rest, as on the feast.

At Matins: Troparion of the feast, sessional hymns, *Having beheld the resurrection of Christ…,* and two canons of the feast with kontakion & ikos, as on the feast. The synaxarion of the feast is not read. Exapostilarion, Praises, and the rest as on the feast.

At Liturgy:
On the Beatitudes, 8 troparia: 4 from Ode IX of Canon I, and 4 from Ode IX of Canon II.

After the entrance, the troparion of the feast; *Glory…, Now & ever…,* the kontakion of the feast.

Prokimenon & Alleluia of the Midfeast.

Epistle & Gospel of the day.

Communion verse of the feast.

And thus is leave taken of the Midfeast. The service from the Menaion is chanted at Compline.

WEDNESDAY OF THE WEEK OF THE SAMARITAN WOMAN

WEDNESDAY EVENING, AT VESPERS

On *Lord, I have cried...,* 6 stichera: 3 of the Samaritan woman, in Tone IV: Spec. Mel.: *Called from on high...* —

Finding the Samaritan woman by the well, Christ asked her for a drink of water, thirsting for her correction and salvation, which was understood as fulfilled by her deeds; for He Himself, Who is our drink, drew her forth who drew forth water, and filled with living water her who declared to those who dwelt with her in the city: "Behold, the Christ, the Messiah, Who of old was spoken of in the Law, hath appeared as a man, revealing mine unspoken thoughts!"

Lo! Christ the Messiah appeared on earth, and the Samaritan woman said to those in the city: "He Who hath been written of hath told me the things I have done, which were hidden in the depths of my heart! All the things I have done hath He told me!" Wherefore, the city made haste to see that of which she spake, which were wholly true; and they marveled at these things and believed what they saw.

At the sixth hour, the hour at which Thou once didst walk in paradise, a daughter of our first mother again beheld Thee, our Master and God, as Thou didst sit at the sixth hour where there was a spring of water and a well had been dug. And Thou didst ask her for a drink thereof, that Thou mightest give her to drink of the water of life incorruptible, which Thou didst do; for, having drunk freely of Thy vivifying water, she proclaimed the richness thereof in the city.

And 3 from the Menaion.

Glory..., Now & ever..., in Tone I —

Thou didst arrive at the well at the sixth hour, O Wellspring of miracles, in pursuit of the fruit of Eve; for Eve at the same hour departed from paradise because of the deception of the serpent. The Samaritan woman came to draw water, and when He saw her the Savior said: "Give Me water to drink, and I will satisfy thee with living waters." And hastening to the city, the prudent one straightway told the people: "Come and see Christ the Lord, the Savior of our souls!"

Aposticha stichera, in Tone IV —

Thou didst break down the gates of hades, O Lord, and didst destroy the kingdom of death; and Thou didst free the human race from corruption, granting life, incorruption and great mercy to the world.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the apostles: Thou didst enlighten the choir of the apostles with the Holy Spirit, O Christ God. By them wash away the defilement of our sin, and have mercy on us.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Possessed of boldness before the Savior, O holy ones, pray ye unceasingly for us sinners, asking remission of our transgressions and great mercy for our souls.

Glory..., Now & ever..., in Tone II —

When the Lord came to the well, the Samaritan woman besought the Compassionate One: "Give me the water of faith, and I shall receive the waters of the font, joy and deliverance!" O Lord, glory to Thee!

Then, *Now lettest Thou Thy servant depart...,* and the troparion, in Tone IV —

Having learned the splendid tidings from the angels and cast off the ancestral curse, uttering praise the women disciples of the Lord said to the apostles: Death hath been cast down! Christ God is risen, granting the world great mercy!

THURSDAY OF THE WEEK OF THE SAMARITAN WOMAN

AT MATINS

At *God is the Lord...,* the resurrectional troparion, thrice.

After the first chanting of the Psalter, these sessional hymns, in Tone IV: Spec. Mel.: *Having been lifted up...* —

O Bestower of life, Who wast willingly crucified for our sake and reckoned among the dead, O Christ our God Who arose on the third day, and by Thine arising didst give life to all in hades, by Thy power Thou didst crush the dominion of death, and in hymnody we all honor Thine arising, O immortal Lord.

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

O Christ, Thou hast shown Thy disciples to be beacons in the ends of the earth, shining forth the knowledge of Thee upon souls in darkness; and having for their sake cast the deception of idolatry into darkness, O Master, Thou hast enlightened the world with teachings of piety. At their entreaties save Thou our souls.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Armed with Thy Cross, Thine athletes overcame the wiles of the enemy, the author of evil, O Christ our God: they shone forth like beacons, guiding men, and give healings unto those who ask with faith. Through their supplications save Thou our souls.

Glory..., Now & ever...: Stavrotheotokion —

O all-immaculate Virgin, who gavest birth to the all-good God, with the apostles unceasingly entreat Him, that before the end He grant remission of transgressions and amendment of life unto us who with faith and love hymn thee fittingly, O thou who alone art most hymned.

After the second chanting of the Psalter, this sessional hymn, in Tone VI: Spec. Mel...: *O hope of the world...* —

As Thou didst open the fountain of Thy divinity to the faithful Samaritan woman, O Lord, and didst pour out upon her divine knowledge, giving her a God-pleasing drink to consume, Thou hast now sent down the cleansing of transgression upon us all, O All-good One. Twice

Then, *Having beheld the resurrection of Christ...,* and Psalm 50.

Canon of the Samaritan Woman, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and ikos of the Samaritan woman; exapostilarion, twice.

On the Praises, 4 stichera, in Tone IV —

Of the resurrection: Without separating Thyself from the bosom of the Father, O only-begotten Son of God, Thou didst come to earth in Thy love for mankind, becoming a man immutable; and Thou didst endure death in the flesh, O Thou Who in Thy divinity art a stranger to suffering. And having risen from the dead, Thou hast given immortality to the human race, in that Thou alone art Almighty. Twice

Of the apostles: Thy Holy Spirit revealed the illiterate disciples to be tutors, O Christ God, and set at naught the deception of the pagans with their greatly eloquent harmony, in that He is almighty.

Martyricon: How can we fail to marvel at your struggles, O holy martyrs? For, clad in mortal bodies, ye vanquished incorporeal enemies. The threats of tyrants did not frighten you, neither did the infliction of tortures daunt you. Ye have truly been glorified by Christ, as is meet. Ask ye great mercy for our souls.

Glory..., Now & ever..., in Tone II —

The Son Who with the Father is equally without beginning and equally eternal, the Wellspring of healings, came to the well, and a woman of Samaria arrived to draw water. When the Savior saw her, He said: "Give Me water to drink, and go, summon

thy husband." But she, speaking as to a man, and not to God, sought to conceal, saying: "I have no husband." Then said the Teacher unto her: "Thou hast spoken the truth when thou didst say: 'I have no husband'; for thou hast had five, and him whom thou now hast is not thy husband." And marveling at his words, she hastened to the city, and cried out to the people, saying: "Come and see the Christ, Who granteth the world great mercy!"

Aposticha stichera, in Tone IV: Spec. Mel.: *As one valiant among the martyrs…* —

As the Wellspring and Abyss of goodness, the Preserver of life, O only Compassionate One, how didst Thou cry out, conversing with the Samaritan woman: "Give Me water to drink, that thou mayest receive remission"? We hymn Thy great compassion, whereby Thou savest the whole human race in Thy great goodness.

Stichos: Bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

"Come and see a Man Who, sitting at the well today, hath told me what I have done; for He is a prophet most great and true, Who knoweth things secret and revealed. But give me the living water which Thou givest to those who thirst, that I may never thirst again, O Thou Who lovest mankind."

Stichos: Thou hast loved righteousness and hated iniquity.

As the ever-flowing Wellspring, the inexhaustible stream of incorruption, O immortal Life, Thou didst sit down by the well after thy journey, sending Thy disciples for food, and didst converse with the woman drawing water, desiring to win her over and enlighten the eyes of her soul.

Glory…, Now & ever…, in Tone III —

Let heaven and earth rejoice with splendor today, for Christ hath revealed Himself incarnate as a man, that He might release Adam from the universal curse; and coming to Samaria, He made Himself wondrous through miracles: He Who investeth the clouds with waters stood before a woman, asking for water. Wherefore, all ye faithful, let us worship Him Who of His own will impoverished Himself for our sake in His compassionate counsel.

THURSDAY EVENING, AT VESPERS

On *Lord, I have cried…,* 6 stichera: 3 of the Samaritan woman, in Tone IV: Spec. Mel.: *Having ascended the Cross, O Lord…* —

"Behold ye Jesus the Messiah, of Whom Moses, in the Law, wrote beforehand that He would come. He hath appeared on earth and conversed with me as a man at the well. Truly, He is the Christ Who is come into the world!" the Samaritan woman manifestly said to those in Sychar.

Those in the city, drinking in the sweet and potable water which flowed from the sweet mouth of the woman, made all haste unto the Well Who poureth forth water in abundance, to see the ever-flowing Fountain, Who refresheth souls which are wasting away.

Beholding the Wellspring Who shared the form and appearance of men's nature, those in the city cried out to the woman: "No longer have we believed because of thy discourse, for we have truly recognized that He is the eternal deliverance and salvation of the world!"

And 3 from the Menaion

Glory…, Now & ever…, in Tone VI —

Finding a Samaritan woman by the Well of Jacob, Jesus, Who covereth the earth with clouds, asked water of her. O the wonder! He Who is upborne by the cherubim conversed with a harlot woman; He Who hath suspended the earth upon the waters asked for water; He Who poureth forth springs and lakes of water seeketh water, although He truly desired to draw to Himself her who was entrapped by the adverse foe, and to give the water of life for her to drink who was grievously consumed in unseemly deeds, for He alone is compassionate and loveth mankind.

Aposticha stichera, in Tone IV —

Of the Cross: Ever possessing Thy Cross as a help, O Christ, we easily trample the snares of the enemy underfoot.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of the resurrection: Having ascended the Cross, O Lord, Thou didst destroy the ancestral curse; and descending into hades, Thou didst free the prisoners of ages past, granting incorruption to the human race. Wherefore, chanting, we glorify Thy life-creating and saving resurrection.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: O martyrs of the Lord, ye animate sacrifices, noetic holocausts, perfect offerings to God, ye lambs who know God and are known of Him, and to whose fold the wolves have no entry: Pray ye that with you we also may be tended by the Water of peace.

Glory…, Now & ever…, in Tone VI —

Thus saith the Lord to the Samaritan woman: "If thou hadst known the gift of God, and Who it is Who saith to thee: 'Give Me water to drink', thou wouldst have asked Him, and He would have given thee drink, that thou mightest never thirst."

Then, *Now lettest Thou Thy servant depart…;* and the resurrectional troparion.

FRIDAY OF THE WEEK OF THE SAMARITAN WOMAN, AT MATINS

At *God is the Lord…,* the resurrectional troparion, twice; *Glory…, Now & ever…,* the resurrectional theotokion.

After the first chanting of the Psalter, these sessional hymns, in Tone IV: Spec. Mel.: *Go thou quickly before…* —

Of the Cross: O Savior, the Jews nailed Thee to the Cross, from whence Thou didst call us from among the nations, O Christ, our God and Savior. Of Thine own will Thou didst stretch out Thy hands upon it, O Thou Who alone lovest mankind, and in the multitude of Thy compassions didst deign to be pierced in Thy side by a spear.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tyrants and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Glory…, Now & ever…: Stavrotheotokion —

When she beheld Thee uplifted upon the Cross, O Christ, lamenting, Thine unwedded Mother maternally exclaimed such things as these: "What is this new and strange wonder, O my Son? How is it that the iniquitous assembly naileth to the Cross Thee Who bestowest life upon all, O my Light most sweet?"

After the second chanting of the Psalter, this sessional hymn, in Tone IV: Spec. Mel.: *Go thou quickly before…* —

The Samaritan woman, going as usual to draw forth water from an earthly and corruptible well, drew forth living water. Thus, where Jacob excavated his well and spring, she found the Wellspring sitting, Who giveth drink unto those in the world who by the burning heat are fed by flames. Twice

Then, *Having beheld the resurrection of Christ…;* and Psalm 50.

Canon of the Samaritan Woman, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia.

On the Praises, 4 stichera, in Tone IV —

Of the Cross: Automelon: Thou hast given a sign unto those who fear Thee, O Lord: Thy precious Cross, whereby Thou didst put to shame the princes and rulers of darkness, and didst restore us to our primal blessed state. Wherefore, we glorify Thy loving dispensation, O almighty Jesus, Savior of our souls. Twice

Of the resurrection: By Thy Cross, O Christ our Savior, guide us to Thy truth, and deliver us from the snares of the enemy. O Thou Who hast risen from the dead, through the supplications of Thy saints do Thou raise us up who have fallen through sin, stretching forth Thy hand to us, O Lord Who lovest mankind.

Martyricon: Precious is the death of Thy saints, O Lord! For broken by swords, fire and freezing cold, they poured forth their blood, placing in Thee their hope, that they would receive reward for their toils. They endured, O Savior, and have received great mercy from Thee.

Glory…, Now & ever…, in Tone VI —

Jesus our Savior, the Wellspring of the principle of life, coming to the well of the Patriarch Jacob, asked water to drink from a woman of Samaria. When she said that this was not acceptable to the Jews, the wise Creator led her by His sweet words rather to ask for everlasting water, which receiving, she proclaimed to all, saying: "Come and see God, the Seer of hidden things, Who is come in the flesh to save man!"

Aposticha stichera, in Tone IV: Spec. Mel.: *As one valiant among the martyrs…* —

Arriving at the well to draw forth water with a waterpot, but leaving the waterpot empty of water, the Samaritan woman ran alone to the city, crying out: "I have found the ever-flowing and abundant Fountain of life, from whence I have drawn forth the water of salvation, and therewith have refreshed a heart withered by the passions!"

Stichos: Bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

"Truly hast thou said," the Savior told the Samaritan woman, "that today thou hast no lawful husband; for before thou hadst five, but now him whom thou hast acquired is not thy husband, but one outside the Law." And, hastening to those in the city, she cried out: "I have seen a Man, Who hath told me all things soever I have done in secret!"

Stichos: Thou hast loved righteousness and hated iniquity.

Another stream, one flowing with life, did the Samaritan woman draw from the heavenly Wellspring, finding it flowing at the well from whence she drew forth water, earthly and corruptible, as was her wont. But this other water was shown to enter her heart like another, new spring, quenching the burning of the passions.

Glory…, Now & ever…, in Tone VIII —

When for Thine ineffable dispensation Thou didst appear in the flesh, O Christ God, the Samaritan woman, hearing the word of Thee Who lovest mankind, left her water-jar by the well, and hastened to tell those in the city: "Come and see Him Who knoweth men's hearts! Can He be the awaited Christ, Who hath great mercy?"

FRIDAY EVENING, AT VESPERS

On *Lord, I have cried…,* 6 stichera of the Samaritan Woman —

In Tone I: Thou didst arrive at the well at the sixth hour, O Wellspring of miracles, in pursuit of the fruit of Eve; for Eve at the same hour departed from paradise because of the deception of the serpent. The Samaritan woman came to draw water, and when He saw her the Savior said: "Give Me water to drink, and I will satisfy thee with flowing waters." And hastening to the city, the wise one straightway told the people: "Come and see Christ the Lord, the Savior of our souls!" Twice

In Tone II: When the Lord came to the well, the Samaritan woman besought the Compassionate One: "Give me the water of faith, and I shall receive the waters of the font, joy and deliverance!" O Lord, glory to Thee! Twice

The Son Who with the Father is equally without beginning and equally eternal, the Wellspring of healings, came to the well, and a woman of Samaria arrived to draw water. When the Savior saw her, He said: "Give Me water to drink, and go, summon thy husband." But she, speaking as to a man, and not to God, sought to conceal, saying: "I have no husband." Then said the Teacher unto her: "Thou hast spoken the truth when thou didst say: 'I have no husband'; for thou hast had five, and him whom thou now hast is not thy husband." And marveling at His words, she hastened to the city, and cried out to the people, saying: "Come and see the Christ, Who granteth the world great mercy!" Twice

Glory…, in Tone VI —

Finding a Samaritan woman by the Well of Jacob, Jesus, Who covereth the earth with clouds, asked water of her. O the wonder! He Who is upborne by the cherubim conversed with a harlot woman; He Who hath suspended the earth upon the waters asked for water; He Who poureth forth springs and lakes of water seeketh water, although He truly desired to draw to Himself her who was entrapped by the adverse foe, and to give the water of life for her to drink who was grievously consumed in unseemly deeds, for He alone is compassionate and loveth mankind.

Now & ever…: Dogmatic theotokion, in Tone IV —

The Prophet David, the forefather of God, for thy sake gave voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: The Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the Mediatress of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Aposticha stichera, in Tone IV —

Of the resurrection: Bowing down unceasingly before Thy life-creating Cross, O Christ God, we glorify Thy resurrection on the third day; for thereby Thou hast restored corrupted human nature, O Almighty, and hast renewed for us the ascent of the heavens, in that Thou alone art good and lovest mankind.

Stichos: The Lord is King, He is clothed with majesty.

Thou hast loosed the penalty for the disobedience committed through the tree, O Savior, having been nailed of Thine own will to the tree of the Cross; and having descended into hades, O Mighty One, as God Thou didst break asunder the bonds of death. Wherefore, we worship Thy resurrection from the dead, crying out with joy: O Lord Almighty, glory be to Thee!

Stichos: For He established the world, which shall not be moved.

Thou didst break down the gates of hades, O Lord, and didst destroy the kingdom of death; and Thou didst free the human race from corruption, granting life, incorruption and great mercy to the world.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Having ascended the Cross, O Lord, Thou didst destroy the ancestral curse; and descending into hades, Thou didst free the prisoners of ages past, granting incorruption to the human race. Wherefore, chanting, we glorify Thy life-creating and saving resurrection.

Glory…, Now & ever…, in Tone VIII —

When for Thine ineffable dispensation Thou didst appear in the flesh, O Christ God, The Samaritan woman, hearing the words of Thee Who lovest mankind, left her water-jar by the well, and hastened to tell those in the city: "Come and see Him Who knoweth men's hearts! Can He be the awaited Christ, Who hath great mercy?"

AT MATINS

At *God is the Lord…,* the resurrectional troparion, twice; *Glory…, Now & ever…,* the resurrectional theotokion.

After the first chanting of the Psalter, these sessional hymns, in Tone IV —

Gazing upon the entrance to the tomb, and unable to endure the angel of flame, the myrrh-bearing women marveled, trembling, and said: "Hath He been stolen away Who hath opened paradise to the thief? Or hath He risen Who even before His suffering proclaimed His resurrection? Truly, Christ hath risen, granting life and resurrection unto those in hades!" Twice

Glory…, Now & ever…: Theotokion —

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in an unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the second chanting of the Psalter, this sessional hymn, in Tone IV: Spec. Mel.: *Having been lifted up…* —

Let heaven rejoice and let those on earth join chorus, for, having appeared from the Virgin as a man, by His death Christ hath delivered all humanity from corruption. He Who shone forth in miracles giveth a wellspring of healings to the Samaritan woman who asked for water, in that He alone is immortal. Twice

Then, *Having beheld the resurrection of Christ…;* and Psalm 50.

Canon of the Samaritan Woman, with 6 troparia, including the irmos; that of the saint of the temple, with 4 troparia; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the Samaritan woman.

On the Praises, 4 stichera of the resurrection, in Tone IV —

O Almighty Lord, Who didst endure the Cross and death, and didst rise from the dead, we glorify Thy resurrection!

By Thy Cross, O Christ, hast Thou freed us from the ancient curse; by Thy death hast Thou set at naught the devil who tormenteth our nature; and by Thine arising hast Thou filled all with joy. Wherefore, we cry aloud to Thee: O Lord Who hast risen from the dead, glory be to Thee!

By Thy Cross, O Christ our Savior, guide us to Thy truth, and deliver us from the snares of the enemy. O Thou Who hast risen from the dead, through the supplications of Thy saints do Thou raise us up who have fallen through sin,

stretching forth Thy hand to us, O Lord Who lovest mankind.

Without separating Thyself from the bosom of the Father, O only-begotten Son of God, Thou didst come to earth in Thy love for mankind, becoming a man immutable; and Thou didst endure death in the flesh, O Thou Who in Thy divinity art a stranger to suffering. And having risen from the dead, Thou hast given immortality to the human race, in that Thou alone art Almighty.

Glory…, Now & ever…, in Tone VI —

Jesus our Savior, the Wellspring of the principle of life, coming to the well of the Patriarch Jacob, asked water to drink from a woman of Samaria. When she said that this was not acceptable to the Jews, the wise Creator led her by His sweet words rather to ask for everlasting water, which receiving, she proclaimed to all, saying: "Come and see God, the Seer of hidden things, Who is come in the flesh to save man!"

Aposticha stichera, in Tone IV: Spec. Mel.: *As one valiant among the martyrs…* —

Seeing the ever-flowing Wellspring sitting at the well, the woman who endured the burning heat of many passions asked to receive the healing water of life which floweth from Him like a torrent; and having freely received from the Word, she no longer hastened to an earthly and corruptible well.

Stichos: Bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

When the woman mentioned the customs of the Jews and added that she did not share them, Christ, the wise Creator, partaking of her water, addressing her sweetly, moved her to ask for this divine water which floweth with life; and when she had drunk of it, she went to the city, declaring the things that had taken place.

Stichos: Thou hast loved righteousness and hated iniquity.

"Thou hast no waterpot, and the well is deep. Whence, therefore, shalt Thou give me water which is incorruptible?" the Samaritan woman cried out to Thee, O Christ, taking Thee to be a man, and not God, and marveling at Thy words. But having given her most sweet words to drink, Thou didst cause her to confess Thee to be the God of all creatures.

Glory…, Now & ever…, in Tone VI —

Thus saith the Lord to the Samaritan woman: "If thou hadst known the gift of God, and Who it is Who saith to thee: 'Give Me water to drink', thou wouldst have asked Him, and He would have given thee drink, that thou mightest never thirst."

AT LITURGY

On the Beatitudes, 6 troparia from Ode IX of the Canon of the Samaritan Woman.

Prokimenon, in Tone III—

O chant unto our God, chant ye; chant unto our King, chant ye!

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

READING FROM THE ACTS OF THE APOSTLES, §37
[15:35-41]

In those days, Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. And some days after, Paul said unto Barnabas: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." And

SATURDAY OF THE WEEK OF THE SAMARITAN WOMAN

Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

Alleluia, in Tone IV—

Stichos: Bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Stichos: Thou hast loved righteousness and hated iniquity.

GOSPEL ACCORDING TO JOHN, §38 [10:27-38]

The Lord said to the Jews who came to Him: "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, Who gave them to Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one." Then the Jews took up stones again to stone Him. Jesus answered them: "Many good works have I showed you from My Father. For which of those works do ye stone Me?" The Jews answered Him, saying: "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest thyself God." Jesus answered them: "Is it not written in your law: 'I said, Ye are gods'? If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say ye of Him Whom the Father hath sanctified and sent into the world: Thou blasphemest; because I said: I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him."

Communion verse—

Receive ye the Body of Christ; taste ye of the Fountain of immortality.

THE SIXTH SUNDAY OF PASCHA
THAT OF THE BLIND MAN
AT LITTLE VESPERS

On *Lord, I have cried…*, 4 stichera of the resurrection, in Tone V —

By Thy precious Cross didst Thou put the devil to shame, O Christ, and by Thy resurrection didst Thou break the sting of sin, and hast saved us from the gates of death. We glorify Thee, O Only-begotten One!

He was led like a lamb to the slaughter, bestowing resurrection upon the human race; and the princes of hades were afraid of Him, and the gates of weeping were seized, for Christ, the King of glory, entered in, saying to those in bonds: "Come forth!" and to those in darkness: "Show yourselves!"

Great is the wonder! The immortal Creator of the invisible hosts, suffering in the flesh in His love for mankind, hath risen! Come, ye kindreds of the nations, let us worship Him! For, having been delivered from deception by His compassions, we have learned to hymn the one God in three Hypostases!

We offer evening worship at the culmination of the ages unto Thee, the never-waning Light, Who in the flesh shone forth upon the world as in a mirror, Who descended even unto hades and destroyed the darkness there, and showed the nations the light of the resurrection. O Lord, Bestower of light, glory be to Thee!

Glory…, in Tone V —

Walking past on the way, O Lord, Thou didst come upon a man blind from birth, and the disciples, amazed, asked Thee, saying: "O Teacher, who sinned: this man, or his parents, that he was born blind?" And Thou, O my Savior, didst cry out to them: "Neither did this man sin, nor did his parents, but this happened that the works of God might be revealed in him. I must needs do the works of Him Who sent me, which no one else can do." And having thus said, Thou didst spit upon the ground, and making clay, didst anoint his eyes therewith, saying to him: "Go and wash in the Pool of Siloam." And when he had washed, he became whole, and cried out to Thee: "I believe, O Lord, and I worship Thee!" Wherefore, we also cry out: Have mercy on us!

Now & ever…: Dogmatic theotokion, in the same tone —

Let us honor the godly and precious Maiden who is honored by the cherubim; for the Creator of all, desiring to become man, ineffably made His abode within her. O strange things and mysteries most glorious! Who doth not marvel on hearing that God became man, yet underwent no change within Himself? He passed through the gate of the Virgin, yet he suffered no diminution therein. As the prophet said: Then shall no man pass through it, save the Lord God of Israel, Who hath great mercy.

Aposticha stichera, in Tone V —

With sounds of hymnody do we magnify Thee, Christ the Savior, Who hast not been separated from the heavens; for Thou didst accept the Cross and death for our race, as the Lord Who loveth mankind, Who hath overthrown the gates of hades, and hath risen on the third day, saving our souls.

And these stichera of the Theotokos, in the same tone: Spec. Mel.: *Rejoice…* —

Stichos: I shall commemorate thy name in every generation and generation.

Rejoice, O seal of the prophets, preaching of the divinely eloquent apostles! For Thou didst truly give birth unto He Who Is, Who became incarnate for us in manner past understanding and description; and as we have regained our ancient nobility and received the sweetness of paradise through Him, with hymns we honor thee, the cause of such radiance; we are enriched by thee, the right acceptable advocate, O most holy one, by eternally receiving the life of thy Son, Who richly bestoweth great mercy upon us.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Rejoice, O heaven of the Word, wherein God, becoming incarnate, made His dwelling, O jar of Manna divine, lamp-stand of the Sun, mountain of God overshadowed, chamber which held God, life-bestowing table, golden candlestick, radiant paradise, bush unconsumed, ark of holiness, heavenly ladder, animate staff sprung forth from the womb of Jesse! O Virgin, entreat Christ, that our souls be granted great mercy.

Stichos: The rich among the people shall entreat thy countenance.

Rejoice, O most immaculate one, who didst ineffably conceive the Son of God and gavest birth to Him, Who from thy blood truly received flesh like ours, Who hath an intelligent and independent soul, and in His ineffable mercy and goodness freely clothed Himself in Adam! Wherefore, He is declared unto us to be the Christ: in two natures, showing forth in Himself the activity of both. Him do thou entreat, that He grant great mercy unto those who hymn thee.

Glory..., in Tone VIII —

O Christ God, Thou Sun of righteousness, Who by Thine all-pure touch didst bring light to both eyes of him Who from the womb had been deprived of light, and hast illumined the eyes of our souls, show us to be children of the day, that we may cry out to Thee with faith: Great and ineffable is Thy compassion for us! Glory to Thee Who lovest mankind!

Now & ever..., in Tone V —

Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned in His image by His own hand. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

And the rest as usual.

AT GREAT VESPERS

After the Introductory Psalm, we chant *Blessed is the man...*, the first antiphon.

On *Lord, I have cried...*, 10 stichera: 7 of the resurrection, in Tone V —

By Thy precious Cross Thou didst put the devil to shame, O Christ, and by Thy resurrection didst Thou break the sting of sin, and hast saved us from the gates of death. We glorify Thee, O Only-begotten One!

He was led like a lamb to the slaughter, bestowing resurrection upon the human race; and the princes of hades were afraid of Him, and the gates of weeping were seized, for Christ, the King of glory, entered in, saying to those in bonds: "Come forth!" and to those in darkness: "Show yourselves!"

Great is the wonder! The immortal Creator of the invisible hosts, suffering in the flesh in His love for mankind, hath risen! Come, ye kindreds of the nations, let us worship Him! For, having been delivered from deception by His compassions, we have learned to hymn the one God in three Hypostases!

We offer evening worship at the culmination of the ages unto Thee, the never-waning Light, Who in the flesh shone forth upon the world as in a mirror, Who descended even unto hades and destroyed the darkness there, and showed the nations the light of the resurrection. O Lord, Bestower of light, glory be to Thee!

Let us glorify Christ, the Author of our salvation; for when He rose from the dead, the world was saved from deception, the choir of the angels rejoiced, the beguilement of the demons was banished, fallen Adam arose, and the devil was set at naught.

The guardsmen were instructed by the iniquitous: "Keep secret the rising of Christ; take the pieces of silver, and say that while we slept the dead man was stolen from the tomb." Who hath ever seen or heard of a corpse, and moreover one embalmed and naked, stolen, and the grave clothes left behind in the tomb? Be ye not deceived, O Jews! Learn the sayings of the prophets, and know that He is truly almighty, the Deliverer of the world!

O Lord our Savior, Who madest hades captive, trampled down death, and hast enlightened the world by Thy Cross: Have mercy upon us!

And 3 stichera of the Blind Man: Idiomela, in Tone II —

In his mind the man born blind said: "Can I have been born blind because of the sins of my parents? Or have I been born blind as a reproach to the unbelief of the gentiles? I cannot tell when I should ask: Is it day, is it night? I can no longer bear to stumble over stones, for I have not beheld the sun shining, nor Him Who created me in His image. Yet do I beseech Thee, O Christ God: Look down upon me and have mercy on me!" Twice

Walking past from the Temple, Jesus came upon a man blind from birth, and taking pity, applied clay to his eyes, and said to him: "Go and wash in Siloam." And when he had washed, he gained his sight, rendering glory unto God. And his neighbors said unto him: "Who hath opened thine eyes, which none of the sighted hath been able to heal?" And he, crying out, said: "A man named Jesus said to me: 'Wash thou in Siloam,' and I was given sight. He is truly the One of Whom Moses spake in the Law: the Messiah and the Christ. He is the Savior of our souls!"

Glory..., in Tone V —

Walking past on the way, O Lord, Thou didst come upon a man blind from birth, and the disciples, amazed, asked Thee, saying: "O Teacher, who sinned: this man, or his parents, that he was born blind?" And Thou, O my Savior, didst cry out to them: "Neither did this man sin, nor did his parents, but this happened that the works of God might be revealed in him. I must needs do the works of Him Who sent me, which no one else can do." And having thus said, Thou didst spit upon the ground, and making clay, didst anoint his eyes therewith, saying to him: "Go and wash in the Pool of Siloam." And when he had washed, he became whole, and cried out to Thee: "I believe, O Lord, and I worship Thee!" Wherefore, we also cry out: Have mercy upon us!

Now & ever...: Dogmaticon, in Tone V —

Once, the image of the Bride who knoweth not wedlock was inscribed in the Red Sea. There Moses was the parter of the waters; and here Gabriel is the minister of a miracle. There Israel traversed the deep dryshod; and now the Virgin giveth birth unto Christ without seed. The sea remained impassable after Israel had crossed; and the immaculate one remaineth incorrupt after the birth of Emmanuel. O God Who hast appeared as a man, Who existeth and hast existed from the beginning: Have mercy upon us!

Entrance. Prokimenon of the day.

At Litia, the sticheron of the temple; and, *Glory...*, in Tone IV —

Considering his whole life to be night, the blind man cried out to Thee, O Lord: "Open mine eyes, O our Savior, Son of David, that I also, with everyone else, may hymn Thy power!"

Now & ever...: Theotokion, in the same tone —

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us who call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of those who cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

Aposticha sticheron of the resurrection, in Tone V —

With sounds of hymnody do we magnify Thee, Christ the Savior, Who hast not been separated from the heavens; for Thou didst accept the Cross and death for our race, as the Lord Who loveth mankind, Who hath overthrown the gates of hades, and hath risen on the third day, saving our souls.

Then, the Paschal stichera, with their refrains, in Tone V —

Stichos: Let God arise, and let His enemies be scattered.

Today hath a sacred Pascha been shown unto us: a new and holy Pascha, a mystical Pascha, a Pascha all-venerable, Pascha — Christ the Redeemer, an unblemished Pascha, a great Pascha, a Pascha of the faithful, a Pascha which openeth unto us the gates of paradise, a Pascha which sanctifieth all the faithful!

Stichos: As smoke vanisheth, so let them vanish.

O ye women proclaimers of good tidings, come ye from the sight of Christ and say ye unto Sion: "Receive from us good tidings of the joy of the resurrection of Christ! Delight thyself, dance and rejoice, O Jerusalem, having beheld Christ the King issuing forth like a bridegroom from the tomb!"

Stichos: So let sinners perish at the presence of God, and let the righteous be glad.

At late dawn, the myrrh-bearing women stood before the tomb of the Giver of life and found an angel seated upon the stone; and he, addressing them, spake thus: "Why seek ye the Living among the dead? Why lament ye the Incorrupt as amid corruption? Go forth and proclaim this to His disciples!"

Stichos: This is the day that the Lord hath made; let us rejoice and be glad therein.

A delightful Pascha! Pascha, the Lord's Pascha, an all-venerable Pascha hath shone forth on us. It is Pascha: let us embrace one another with joy! O Pascha, ransom from sorrow! For Christ, having shone forth today from the tomb, as from a bridal-chamber, filled the women with joy, saying: "Proclaim this to the apostles!"

Glory..., in Tone VIII —

O Christ God, Thou Sun of righteousness, Who by Thine all-pure touch didst bring light to both eyes of him who from the womb had been deprived of light, and hast illumined the eyes of our souls, show us to be children of the day, that we may cry out to Thee with faith: Great and ineffable is Thy compassion for us! Glory to Thee Who lovest mankind!

Now & ever..., in Tone V —

It is the day of the resurrection! Let us adorn ourselves with the splendor of the festival and embrace one another! And let us say, O brethren, even unto those who hate us: "Let us forgive all things at the resurrection, and thus let us cry out: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

Then, *Christ is risen...*, once. And, *Now lettest Thou Thy servant depart....*

Resurrectional troparion, in Tone V —

O ye faithful, let us hymn and worship the Word, Who with the Father and the Spirit is equally without beginning, and Who was born of the Virgin for our salvation; for He was well pleased to ascend the Cross in the flesh, to endure death, and to raise up the dead by His glorious resurrection.

Theotokion: Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou who knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

If Vigil is not served, at Nocturns we chant the Canon of the Trinity from the Octoechos, in Tone V. Then, *It is truly meet...*, and the rest as usual. Dismissal

AT MATINS

At *God is the Lord...*, the resurrectional troparion, in Tone V, twice; *Glory..., Now & ever...:* the resurrectional theotokion, in the same tone.

After the first chanting of the Psalter, these sessional hymns of the resurrection, in Tone V —

We praise the Cross of the Lord, we honor His holy burial with hymns, and we greatly glorify His resurrection, for as God with Himself He raised the dead up from the graves, having captured the dominion of death and the might of the devil; and He shone light upon those in hades.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Declared to be dead, O Lord Who didst slay death, Thou wast laid in a tomb, O Thou Who didst empty the graves. Above, soldiers kept guard over Thy sepulcher, while below Thou didst raise up the dead from ages past. O almighty and unapproachable Lord, glory be to Thee!

Glory..., Now & ever...: Theotokion —

Rejoice, O holy mountain trodden by God! Rejoice, animate bush which was not consumed! Rejoice, bridge to God for the world, who alone beareth mortals to everlasting life! Rejoice, incorrupt Maiden who without knowing man gavest birth unto the Salvation of our souls.

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone V —

O Lord, the iniquitous nailed Thee in the midst of condemned criminals, and pierced Thy side with a spear, O Merciful One! Thou didst accept burial, Who didst break down the gates of hades, and didst rise again on the third day. The women hastened to behold Thee, and announced Thine arising to the apostles. O supremely exalted Savior, Whom the angels hymn, O blessed Lord, glory be to Thee!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

O my Savior, Thy strange mystery became salvation to the world; for rising as God from the tomb, as God Thou didst raise up with Thyself those who were corrupted. O Lord, Thou Life of all, glory to Thee!

Glory..., Now & ever...: Theotokion —

O Theotokos, unwedded Bride, who hast transformed the grief of Eve into joy, we, the faithful, hymn and bow down before thee, for thou hast led us out of the ancient curse. And now, pray thou unceasingly, O most hymned and all-holy one, that we be saved.

Reading from the interpretation of the Gospel of St. John by St. John Chrysostom, homilies 56-58.

After *Blessed is the blameless...*, the troparia, *The assembly of the angels...*, and the rest as usual.

And straightway, the hypacoï, in Tone V —

Troubled in mind by the appearance of the angel, yet enlightened in soul by the divine resurrection, the myrrh-bearing women announced to the apostles: "Tell among the nations the resurrection of the Lord Who worketh miracles and granteth us great mercy!"

Songs of ascent, in Tone V, the verses being repeated —

Antiphon I

When I am filled with sorrow, I sing unto Thee like David, O my Savior: Deliver my soul from a lying tongue.

Blessed is the life of those in the wilderness, who soar aloft on wings of love divine.

Glory...: By the Holy Spirit are sustained all things, visible and invisible; for, Himself possessed of dominion, He is truly One of the Trinity.

Now & ever...: The foregoing is repeated.

Antiphon II

Let us ascend to the mountains, O my soul, and go thither, from whence cometh our help.

Let Thy right hand, which toucheth me, O Christ, preserve me from all deception.

Glory…: Theologizing concerning the Holy Spirit, let us say: Thou art God, life, love, light and understanding! Thou art goodness, and Thou reignest forever!

Now & ever…: The foregoing is repeated.

Antiphon III

Full of great joy, I send up supplications for those who have said to me: Let us enter into the courts of the Lord.

Awesome things are wrought in the house of David; for there is found the fire which burneth up every shameful thought.

Glory…: To the Holy Spirit, by Whom every living thing is made animate, is due the dignity of the Bestower of life, as to the Father and the Word.

Now & ever…: The foregoing is repeated.

Prokimenon, in Tone V —

Arise, O Lord my God, let Thy hand be lifted high;
for Thou shalt be King forever.

Stichos: I will confess Thee, O Lord, with my whole heart. I will tell of all Thy wonders.

Let every breath praise the Lord.

Gospel according to John, §64 [20:11-18]

At that time, Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, and saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her: "Woman, why weepest thou?" She saith unto them: "Because they have taken away my Lord, and I know not where they have laid Him." And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus said unto her: "Woman, why weepest thou? Whom seekest thou?" She, supposing Him to be the gardener, said unto Him: "Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away." Jesus said unto her: "Mary." She turned herself, and said unto Him: "Rabboni"; which is to say, Master. Jesus said unto her: "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them: I ascend unto My Father, and your Father; and to My God, and your God." Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her.

Then, *Having beheld the resurrection of Christ…*, thrice. Psalm 50, and the rest.

Canon of Pascha, with 8 troparia, including the irmos and theotokion; and that of the Blind Man, with 6 troparia.

Ode I

Canon of Pascha

Irmos: It is the day of Resurrection! Let us shine with splendor, O ye peoples! Pascha, the Pascha of the Lord! For from death to life and from earth to heaven hath Christ God led us over who sing a hymn of victory.

Let us purify our senses, and with the unapproachable light of the resurrection we shall behold Christ, shining forth with brilliance; and singing a hymn of victory, we shall clearly hear Him saying: "Rejoice."

Let the heavens be glad as is meet, and let the earth rejoice; and let the whole world, both visible and invisible, keep festival, for Christ, our eternal Gladness, hath risen.

Canon of the Theotokos

Thou didst shatter the bounds of mortality, O most immaculate one who gavest birth to eternal Life — Christ Who hath shone forth today from the tomb and enlightened the world.

Having beheld thy Son and God risen, rejoice with the apostles, O pure one, full of the grace

of God; for as the cause of joy for all thou wast first to receive the salutation "Rejoice!" O most immaculate Mother of God.

Canon of the Blind Man, in Tone V —

Irmos: The land whereon the sun had never shone, and which it had never beheld, and the sea-bed which the expanse of heaven had never seen laid bare, did Israel cross dryshod, O Lord; and Thou didst lead them to the mountain of Thy holiness, as they gave praise and chanted a hymn of victory.

Accepting voluntary crucifixion in the flesh, O Savior, Thou didst pour forth blessing and life upon the world, O only most blessed Master and Creator of all; wherefore, we bless, hymn and glorify Thee, chanting and singing a hymn of victory.

In an underground pit did the noble Joseph lay Thee, Who wast dead, O Christ, and he rolled a stone over the entry of the tomb, O Long-suffering One; but Thou didst arise, O Glorious One, and with Thyself didst raise the world, which chanteth and singeth a hymn of victory.

"Why bring ye myrrh with tears?" said the angel who appeared to the honored women; "Christ hath risen! Make haste and tell the God-seeing disciples, who are lamenting and weeping, that they may leap up and dance with splendor."

Working all-glorious wonders, the Deliverer healed even a man blind from birth, anointing him with clay, and saying: "Go and wash in Siloam, that Thou mightest recognize Me as God walking the earth, wearing flesh in the loving-kindness of My compassions."

Triadicon: Worshipping the one Nature in three Hypostases, O ye faithful, let us glorify the Father, the Son and the upright Spirit: the Creator, Lord and Deliverer of all, the only uncreated God; and let us cry out with the incorporeal beings: Holy, Holy, Holy art Thou, O King!

Theotokion: In the loving-kindness of His compassions the Lord made His dwelling in thy womb which knew not wedlock, O pure one, desiring to save corrupted man from the wiles of the enemy. Wherefore, entreat Him, that He save this city from all captivity and enemy invasion.

Katavasia of Ascension: To God the Savior alone, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant, for He is glorious.

Ode III

Canon of Pascha

Irmos: Come, let us drink a new drink, not one miraculously sprung from a barren rock; but the Fount of incorruption – Christ Who poured forth from the tomb, in Whom we are established.

Now have all things been filled with light – heaven and earth, and the nether regions. Let all creation, therefore, celebrate the rising of Christ, wherein it hath been established.

Yesterday I was buried with Thee, O Christ; today I rise with Thee Who art risen. Yesterday I was crucified with Thee. Do Thou Thyself glorify me with Thee, O Savior, in Thy kingdom.

Canon of the Theotokos

I am come today unto life incorruptible, O pure one, through the goodness of Him Who was born of thee and hath shone forth light upon all the ends of the earth.

Having beheld God to Whom thou gavest birth in the flesh risen from the dead, as He said, O pure one, dance thou, and magnify Him as God, O all-pure one.

Canon of the Blind Man

Irmos: O Lord, make steadfast my heart, which is buffeted by the waves of life, guiding it into calm harbor, in that Thou art God.

By Thy crucifixion Thou didst endure in the flesh, O Long-suffering One Who didst cause the whole earth to shake, Thou hast made steadfast the hearts of those who are shaken.

The noble Joseph placed Thee in a new sepulcher, O Compassionate One, and Thou didst rise from the dead on the third day, O Thou Who hast made us new.

"Why seek ye the Lord as one dead? He hath risen, as He said," the angel, whose divine countenance shone with radiance, announced to the women.

Thou once didst heal the man blind from birth, who approached Thee, O most Compassionate One, and who glorifieth Thy dispensation and wonders.

Triadicon: We worship God the Father all-unoriginate, and the Son, and the divine Spirit: the threefold, uncreated Being, the one God of all, in three Hypostases.

Theotokion: From thy virgin womb thou gavest birth to the incarnate God, O most holy Mistress. Him do thou entreat, that He have pity on us.

Katavasia: By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving ascension.

Kontakion of Pascha, in Tone VIII —

Though Thou didst descend even into the tomb, O Immortal One, yet didst Thou destroy the power of hades, and didst rise as victor, O Christ God, proclaiming to the myrrh-bearing women: "Rejoice!" bestowing peace upon Thine apostles, and granting resurrection to the fallen.

Ikos: The myrrh-bearing maidens forestalled the dawn, seeking, like the day, the Sun Who existed before the sun and once set in the tomb; and they cried one to another: "Come, O friends, and with fragrant spices let us anoint the buried body of the Bearer of Life Who hath raised up the flesh of fallen Adam which lieth in the tomb. Come, let us make haste like the Magi: let us offer worship and bring myrrh as a gift, not to One wrapped in swaddling clothes, but wound in a shroud; and let us lament and cry aloud: Arise, O Master, Who givest resurrection to the fallen!"

Sessional hymn of the Blind Man, in Tone VIII: Spec. Mel.: *Of the Wisdom…* —

Passing by, the Master and Creator of all came upon a blind man sitting by the way, who wept and said: "I have never in my life beheld the sun shining or the light of the radiant moon. Wherefore, I cry unto Thee: O Thou Who wast born of the Virgin and enlightenest all things, enlighten me, in that Thou art compassionate, that, falling down before Thee, O Master Christ my God, I may cry out: Grant me remission of transgressions in the multitude of Thy mercy toward us, O Thou Who lovest mankind."

Glory…, Now & ever…: The foregoing is repeated. Reading.

ODE IV

Canon of Pascha

Irmos: Let the divinely eloquent Habbakuk stand with us on godly watch and show us the radiant angel, who clearly saith: "Today hath salvation come to the world, for Christ is risen, in that He is almighty!"

Christ appeared as of the male sex when He opened the womb of the Virgin, and though a man He was called the Lamb. Our Pascha is without blemish, for He partook not of corruption, and as true God He was called perfect.

Like a yearling lamb was Christ, our blessed crown, the purifying Pascha, slain of His own will for all; and from the tomb hath He shone forth upon us again as the beauteous Sun of righteousness.

David, the ancestor of God, leapt, dancing before the foreshadowing ark. O ye holy people of God, beholding the fulfillment of the images, let us be divinely glad, for Christ hath risen as One omnipotent.

Canon of the Theotokos

He Who fashioned Adam, thy forefather, O pure one, is made of thee. And today He hath demolished the dwelling-place of death by His own death, and hath illumined all with the divine rays of the resurrection.

Today thou didst behold Christ to Whom thou gavest birth, and Who most beautifully shone forth from the dead unto the salvation of all, O pure one who art goodly, blameless among women, and comely. Rejoicing, glorify Him with the apostles.

Canon of the Blind Man

Irmos: I heard report of Thee, O Lord, and was afraid; I understood Thy dispensation, and glorified Thee, Who alone lovest mankind.

Having been slain, O my Savior, as Life Thou didst in Thy great mercy impart life unto me who suffered death because of the tree; wherefore, I glorify Thee, O Word.

Abiding all-gloriously with the disciples, O Lord, Thou didst say to them: "Go and preach My resurrection everywhere!"

Assuring those who love Thee of Thine arising from the tomb, O Christ, Thou didst abide with them for many days, granting them joy.

Thou didst give eyes to the man born blind from his mother's womb, O Lord, saying: "Go, wash, and gain sight, glorifying My divinity!"

Triadicon: O Trinity equal in worship and without beginning, indivisible in essence and distinguished as to Hypostasis: save all who faithfully glorify Thee with fear.

Theotokion: We glorify thy birthgiving, which transcendeth nature, O pure one, blessing thee with faith as the one who bore the God of all, O all-immaculate one.

Katavasia: I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, O Lord!

ODE V

Canon of Pascha

Irmos: Let us rise very early in the morning and offer hymnody to the Master instead of myrrh; and let us behold Christ, the Sun of righteousness, Who shineth forth life upon all.

Beholding Thy boundless compassion, O Christ, those held fast by the bonds of hades walked toward the light with gladsome steps, praising the eternal Pascha.

O ye light-bearers, let us approach Christ Who issueth forth from the tomb like a bridegroom, and together with the ranks who love the feasts of the Church let us celebrate the saving Pascha of God.

Canon of the Theotokos

The assembly of the pious is filled with joy and enlightened by the divine and light-bearing rays of the resurrection of thy Son, O all-pure Mother of God.

Thou didst not break the doors of the Virgin at Thine incarnation, O King of creation, nor didst thou break the seals of Thy tomb; wherefore, beholding Thee risen, Thy Mother rejoiced.

Canon of the Blind Man

Irmos: Anticipating my need, take pity on my wretched soul, which doth battle at night with the darkness of the passions, and shine forth in me the noetic sun of the day-star, that I may distinguish night from light.

Thou didst ascend the Tree, O Compassionate One, and with Thee didst raise up all men. Thou didst slay the adverse serpent, and give life to the creation of Thy hands, in that Thou art the one God of all.

Of Thine own will wast Thou laid in a tomb, O immortal King, and Thou didst empty all the kingdoms of hades, raising up the dead by Thy resurrection.

Iniquitous men slew Thee, Who didst work many wonders on earth, O Word; but as the only Almighty One, O Lord, Thou didst rise from the dead as Thou didst foretell, O Christ.

Thou didst open the eyes of Him Who had never seen perceptible light, didst enlighten the eyes of his soul, and didst cause him to glorify Thee, recognizing Thee as the Creator Who in His compassion made Himself manifest as man.

Triadicon: O ye faithful, let us all glorify the Trinity in Unity and the Unity in Trinity — the Father, the Son, and the upright Spirit: Who is truly the one God and Creator of all.

Theotokion: How didst thou give birth, O pure Virgin Mother, full of the grace of God, without having experienced a man? How dost Thou feed Him Who sustaineth all creation? He alone knoweth, the Creator and God of all.

Katavasia: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

ODE VI

Canon of Pascha

Irmos: Thou didst descend into the nethermost depths of the earth, and didst shatter the everlasting bars which held those who were bound, O Christ, and like Jonah from the sea monster Thou didst rise from the tomb on the third day.

Thou didst arise from the tomb, maintaining the seals intact, O Christ Who in Thy birth didst not break the seal of the Virgin; and thou hast opened unto us the gates of paradise.

O my Savior, Thou living and unsacrificed Victim, Who of Thine own will didst as God bring Thyself to the Father, with Thyself Thou didst resurrect Adam, the father of our whole race, when Thou didst arise from the tomb.

Canon of the Theotokos

That which of old was held fast by death and corruption hath been led up to life incorruptible and everlasting by Him Who became incarnate of thine all-pure womb, O Virgin Theotokos.

He Who descended into thy pure womb, and dwelt therein, becoming incarnate in manner past understanding, O pure one, descended into the uttermost depths of the earth and raised up Adam with Himself, arising from the tomb.

Canon of the Blind Man

Irmos: As Thou didst deliver the prophet from the beast, O Lord, so lead me up from the abyss of unrestrained pleasures, that I may dare to lift up mine eyes upon Thy holy temple.

O Master Who wast crucified with thieves, O Lord Who lovest mankind, from the soul-corrupting passions, those evil thieves, Thou hast delivered all who together hymn Thy crucifixion and arising.

In a tomb they placed Thee dead, devoid of breath, O Christ Who dost breathe life into all the dead; and Thou didst arise, O Lord, Who hast emptied all the graves by Thy divine power, O Word.

After Thine arising, O Christ, Thou didst say to Thy friends: "Remain in Jerusalem, until ye are invested with invincible power and sure hope from on high."

Making clay, Thou didst anoint the eyes of the man blind from birth, and didst grant sight unto him, who hymneth Thine ineffable power, whereby Thou hast saved the world, O Word.

Triadicon: O Unity in three Hypostases — O unbegotten Father, begotten Son, and proceeding Spirit — thrice-holy Lord, one essence and power: save all Thy people.

Theotokion: Who can describe thy mighty acts, O pure one? For in supernatural manner thou gavest birth in the flesh unto God Who through thee delivereth the world from all sin, O most immaculate Virgin.

Katavasia: The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

Kontakion of the Blind Man, in Tone IV: Spec. Mel.: *Thou didst appear today...*, —

Blind in the eyes of my soul, I come to Thee, O Christ, like the man blind from birth, and cry out to Thee with repentance: Thou art the all-radiant Light of those in darkness!

Ikos: Grant me a stream of ineffable wisdom and higher understanding, O Christ, Thou Light of those in darkness and Guide of the deceived, that, wretch that I am, I may be able to declare Thy wonders which the divine book of the Gospel hath taught the world: that is, the miracle of the blind man. For, blind from birth, he received material eyes as well as spiritual eyes, crying out with faith: Thou art the all-radiant Light of those in darkness!

SYNAXARION

On this day, the sixth Sunday of Pascha, that of the man born blind, we celebrate the miracle of our Lord, God and Savior Jesus Christ, which was likewise worked by water, like that of the Samaritan woman and the paralytic.

Stichoi: O Bestower of light, Who art Light from Light,
O Word, Thou givest eyes unto him who was blind from birth.

It happened in this way: When Christ, conversing with the Jews, revealed Himself to be equal with the Father, and said: "Before Abraham was, I am," they cast stones at Him; but, withdrawing from thence, He came upon a blind man stumbling along. He had been born thus, and had only empty eye-sockets, his eyeballs having sunk in. In such a condition was he when the Savior encountered him. The disciples (who had heard during the healing of the paralytic, "Lo, thy sins are forgiven; sin no more," and also that the sin of parents falleth upon the children) asked Him: "Rabbi, who sinned — he, or his parents — that he was born blind?" In other words, there had spread (even among the Jews) the Epicurean teaching of the pre-existence of souls, and that it is because of sin that they come to dwell, though immaterial, in bodies. Dismissing all such concepts, Christ said: "It is not for such a reason, but that the works of God (that is, of Me) might be wrought in him," for it was not the Father Who was being spoken of. For the words "but that" do not stand in a probative sense, but indicate the ultimate reason. And having said this, Christ spat upon the ground, made clay of the spittle, and anointed the blind man's eye sockets; and then commanded him to go to Siloam and wash, that He might thereby show that He is the One Who in the beginning took dust from the ground and fashioned man. And as the eyeball is of all the bodily members the most excellent, He fashioned it out of nothing, showing thereby that He giveth movement to the power of the soul. He did not anoint the blind man with water, but with spittle, that it might be understood that all the power of grace dependeth on the spittle of the mouth, and because He wanted to send him to Siloam. And He commanded him to wash so that he would not ascribe curative power to the dirt and clay of that place. He sent him to Siloam so that there would be many witnesses to his healing; for, walking about with clay smeared on his eyes, he would encounter many. There are those who say that he did not wash off the clay made with spittle, but that the clay itself, with the addition of water, reformed his eyeballs. Siloam, by interpretation, means "sent"; for this pool was located outside the walls of Jerusalem. In the time of Hezekiah, when enemies were laying siege to the city and had taken Siloam, water ceased to flow there. Before the besieged dug wells and cisterns, it was thus: if anyone was sent on the orders of Isaiah, the water suddenly rose up and became accessible; but if anyone came on his own, or on orders from the enemy, the stream was not accessible. For this reason, Christ, wanting to show that He is God, sent thither the blind man, and he immediately received sight there. There are those who think that Siloam means "sent" because this blind man was sent by Christ. And thus, the blind man who washed received eyes and sight through some ineffable might, though the sufferer himself did not understand the mystery. His neighbors and acquaintances, seeing him supernaturally provided with sight, were astonished; but the blind man assured them that he was the very one who had long been blind. And when they asked him the cause of his sightedness, he declared Christ to be the healer of his affliction. As soon as the Pharisees heard of the extraordinary miracle, they again began to accuse the Savior of blasphemy for failing to keep the Sabbath; for the miracle worked upon the blind man was performed, as usual, on the Sabbath. And so a division arose among them, so that some said that Jesus, judging from His working of wonders, was from God, while others maintained that He was not from God, since He did not observe the Sabbath. Then those who held Him in repute asked the blind man: "What sayest thou of Him?" He declared

Him to be a prophet, which was among them a great honor. But again they expressed doubt that Christ had given healing to one who was completely blind. Then, as they did not believe the neighbors, they summoned the blind man's parents; yet the more they tried to cast suspicion over the event, the more light they shone upon it, for the parents confirmed all the circumstances, although, fearing lest they would be cast out of the synagogue, they cited the fact that the blind man was of age to speak for himself. Then the Pharisees again turned to the blind man, saying: "Give glory to God, because this healing was not worked by Christ; for He is a sinner, since He violates the Sabbath." But desiring to show that He is God indeed, he said: "This I know not; I do know one thing: that I was completely blind, but now, through Him, I enjoy sight." Again they asked him how He had opened his eyes. But, vexed, he maintained not lightly, but sincerely, that if He were not of God, He would not have been able to work such a miracle. Then they began to reproach him for supposedly considering himself His disciple, and for saying that no one had ever opened the eyes of one born blind, for although others had restored sight to blind people, no one had ever done so to one who had been born blind. And so they mocked him and drove him from the synagogue. Afterward, Jesus came upon him and said to him: "Dost thou believe in the Son of God?" When he learned that it was the Son of God Who was speaking with him and Whom he saw (since before he had not seen Him, since he was blind), he worshipped him and became His disciple, proclaiming His benefactions. One may explain this in another sense, namely: that the blind man signifieth the gentile peoples whom Christ found, passing by, that is, living on earth, and not in heaven. In other words, Christ came down for the Hebrew people, but as He passed by He also came upon the gentiles. And spitting upon the ground, and making clay, He anointed — that is, He taught them from the beginning, because He came down to earth like a drop of rain, and became incarnate of the holy Virgin, and afterward preached divine baptism, which Siloam signifieth. Thus, the Christian people from the gentiles boldly preacheth Christ before everyone, endureth persecution and torture, but afterwards He is not accepted and glorified by His own people. In Thine infinite mercy, O Christ our God, Bestower of light, have mercy and save us. Amen.

Ode VII

Canon of Pascha

Irmos: He Who delivered the children from the furnace, having become man suffereth as a mortal, and by suffering clotheth mortal splendor in incorruption. He alone is the blessed and most glorious God of our fathers!

With myrrh the godly-minded women hastened after Thee, Whom they sought with tears as one dead; and they worshipped Thee, rejoicing, as the living God; and announced the mystic Pascha unto Thy disciples, O Christ.

We celebrate the slaying of death, the destruction of hades, the beginning of a new and everlasting life; and, leaping up, we hymn the Cause thereof, the only blessed and most glorious God of our Fathers.

Truly sacred, most festive and radiant is this saving night, the herald of the luminous day of the resurrection, whereon the timeless Light hath in the flesh shone forth upon all from the tomb.

Canon of the Theotokos

Slaying death, thy Son, O most immaculate one, hath today granted abiding life unto all the dead forever — He Who is the only blessed and all-glorious God of our fathers.

He Who is King over all creation, becoming man, dwelt in thy womb, O thou who art full of the grace of God; and having endured crucifixion and death, He hath arisen as God, raising us up with Himself, in that He is omnipotent.

Canon of the Blind Man

Irmos: The prayer of the children quenched the fire; and the dew-bearing furnace was the herald of a miracle, for it neither consumed nor burned those who hymned the God of our fathers.

When Thou wast lifted up upon the Tree, O Savior, the sun went out, the earth was troubled, all creation shook, and the dead arose from the graves.

When Thou didst arise from the dead, O King, Thou didst raise with Thyself the souls who slept there, who glorify Thy power, wherewith the bonds of death were loosed.

Early did the choir of women come to anoint Thee, O Lord; but when they learned that Thou hadst arisen, they rejoiced with the sacred disciples. By them grant us cleansing of evils.

With clay didst Thou anoint the eyes of the blind man, and Thou didst command him to go to Siloam; and having washed, he was given sight, glorifying Thee, O Christ, King of the ages.

Triadicon: Let us hymn the unoriginate Father, the Son Who is equally without beginning, and the all-holy Spirit: Holy, Holy, Holy art Thou, O God, King of all!

Theotokion: In giving birth thou wast shown to be a pure Virgin, for thou gavest birth unto God Who hath restored nature by His power, O all-pure one. Him do thou beseech, that we all be saved.

Katavasia: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace

Ode VIII

Canon of Pascha

Irmos: This is the appointed and holy day, the one king and lord of Sabbaths, the feast of feasts and solemnity of solemnities, whereon we bless Christ forever.

On this auspicious day, come, let us partake of the new fruit of the vine of divine gladness, and of the kingdom of Christ, praising Him as God forever.

Cast thine eyes about thee, O Sion, and behold: for, lo! from the west and from the north, from the sea and from the east, have thy children come unto thee like divinely radiant luminaries, blessing Christ in thee forever.

Triadicon: O Father Almighty, and Word, and Spirit, Essence united in three Hypostases, transcending existence and all-divine! In Thee have we been baptized, and Thee do we bless for all ages!

Canon of the Theotokos

Through thee did the Lord come into the world, O Virgin Theotokos; and breaking open the belly of hades, He hath given resurrection to us mortals; wherefore, He is blessed forever.

Having cast down all the dominion of death by His resurrection, thy Son, O Virgin, hath, as mighty God, raised us up with Himself and deified us; wherefore, we praise Him forever.

Canon of the Blind Man

Irmos: Ye assembly of angels and council of men, ye priests, hymn the King and Creator of all! Ye Levites, bless Him! Ye people, exalt Him supremely for all ages!

Beholding Thee suspended upon the Cross, O Christ King of all, Who dost cause all creation to change by fear, the ranks of angels were filled with awe, hymning Thy love for mankind.

When hades beheld Thee below, it groaned and quickly surrendered the dead whom it had kept there from ages past, O Christ, and who hymn Thy love for mankind.

O Christ Who didst work excellent miracles, of Thine own will Thou wast uplifted upon the Cross, and Thou didst join the dead, O Thou Who didst slay hades, and with valor didst release all the imprisoned.

Thou gavest eyes unto the blind man who approached Thee, O Christ, and didst command him to go to the Pool of Siloam, to wash and receive sight, that he might proclaim Thee to be God, Who was made manifest in the flesh for the salvation of the world.

We bless the Father, the Son, and the Holy Spirit: the Lord.

Triadicon: O indivisible Trinity, unconfused Unity, O God of all things and Creator of all: from all temptations save those who hymn and worship Thy dominion with faith.

Theotokion: O all-pure Virgin full of the grace of God, ever entreat thy Son, that He not put me to shame on the day of sentencing, but number me among His chosen lambs.

We praise, we bless...; and the katavasia. We do not chant the Magnificat.

Katavasia: God the Son, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, O ye priests! Ye people, exalt Him supremely for all ages!

ODE IX

Canon of Pascha

Irmos: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

O Thy divine and beloved voice most sweet! For Thou didst truly promise to be with us until the end of the world, O Christ. Having this as the confirmation of our hope, let us rejoice, O ye faithful.

O Christ, Thou great and most sacred Pascha! O Wisdom, Word and Power of God! Grant that we may more truly partake of Thee in the never-waning day of Thy kingdom.

Canon of the Theotokos

Together we, the faithful, bless thee, O Virgin: Rejoice, O portal of the Lord! Rejoice, O animate city! Rejoice, thou for whose sake the Light hath now shone forth on us from the resurrection of the dead of Him Who was born of thee.

Be glad and rejoice, O divine portal of the Light, for Jesus Who descended into the tomb hath shone forth, shining forth more brightly than the sun, and illumining all the faithful, O divinely joyous Mistress.

Canon of the Blind Man

Irmos: In that the Mighty One hath done great things to thee, revealing thee to be a pure virgin even after giving birth, as thou gavest birth to thine own Creator without seed, we therefore magnify thee, O Theotokos.

Thou wast nailed to the tree of the Cross, O Christ God, didst vanquish all the adverse princes of the enemy, and didst annul the primal curse, O Savior; wherefore, we magnify Thee as is meet.

When hades beheld Thee below with Thy soul, O Word, it groaned and in fear released all the dead who acknowledged the dominion of Thine authority; wherefore, we magnify Thee as is meet.

Seeing Thee working signs and awesome wonders, in envy the assembly of the Jews slew Thee, Who madest hades captive by Thy resurrection, and dost raise all up, as One mighty.

Thou didst arise from the dead, as Thou didst say, O Bestower of life, and didst appear to the holy disciples after Thine arising, O Thou Who workest wonders and gavest eyes to the blind. With them do we magnify Thee forever.

Triadicon: I honor the light of the Father, I glorify the light of the Son, and I hymn the light of the upright Spirit — the one, indivisible Light Who is known in three Hypostases, God, the King of all creation.

Theotokion: Shown to be more spacious than the heavens, O pure Virgin, thou didst contain God Who was circumscribed in the flesh, and gavest birth to the deliverance of all who hymn thee with undoubting faith.

Katavasia: With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

Exapostilarion of Pascha —

Having fallen asleep in the flesh, as one mortal, O King and Lord, Thou didst rise on the third day, raising up Adam from corruption and abolishing death. O Pascha of incorruption! O salvation of the world!

Glory..., Exapostilarion of the Blind Man, in the same melody —

Enlighten, O Lord, my noetic eyes which have been blinded by dark sin, instilling humility,

O Compassionate One; and wash me with tears of repentance.

Now & ever...: Another of the Blind Man: Spec. Mel.: *Hearken, ye women...* —

As He passed by, our Savior came upon a blind man bereft of eyes, and having spat upon the ground and made clay, He anointed him and sent him to Siloam to wash. And when he had washed, he came, seeing Thy light, O my Christ.

On the Praises, 8 stichera: 7 of the resurrection, in Tone V —

O Lord, when the tomb had been sealed by the iniquitous, Thou didst issue forth from the grave, as Thou hadst been born of the Theotokos. Thine incorporeal angels did not understand how Thou hadst become incarnate, and the soldiers who guarded Thee did not sense when Thou didst arise. For both things were sealed for those who would examine them; but the wonders were revealed to those who worshipped the mystery with faith. Grant Thou joy and great mercy unto us who hymn it!

O Lord, Who didst break asunder the everlasting chains and rend apart the bonds of hades, Thou didst rise from the tomb, leaving Thy grave-clothes behind as a witness to Thy true resurrection on the third day; and Thou didst go before Thy disciples into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

The women, O Lord, hastened to the tomb to see Thee, O Christ, Who suffered for our sake; and when they were come, they found an angel seated upon the stone, which had rolled away in fear; and he cried out to them, saying: "The Lord is risen! Tell ye the disciples that He hath risen from the dead, saving your souls!"

O Lord, as Thou didst come forth from the sealed tomb, so didst Thou enter in to Thy disciples while the doors were fast shut, showing them the bodily sufferings which Thou didst undertake, O long-suffering Savior. Thou didst endure wounding as One from the seed of David, and didst free the world as the Son of God. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

O Lord, King of the ages and Creator of all, Who for our sake didst accept crucifixion and burial in the flesh, that Thou mightest free us all from hades: Thou art our God, and we know none other than Thee.

O Lord, who can describe Thine all-radiant wonders? Or who can declare Thy dread mysteries? For, having become man for our sake, as Thou Thyself didst desire, Thou didst reveal the might of Thy power; for by Thy Cross Thou didst open paradise to the thief, and by Thy burial Thou didst break the chains of hades, and by Thy resurrection Thou hast enriched all things. O compassionate Lord, glory be to Thee!

Arriving at Thy tomb very early in the morning, the myrrh-bearing women sought to anoint God the immortal Word with myrrh; but, informed by the words of the angel, they returned with joy and declared openly to the apostles that Thou hadst risen, O Life of all, and granted the world cleansing and great mercy.

And one sticheron of the Blind Man: Idiomelon, in Tone VIII —

Stichos: Look upon me and have mercy on me.

O Christ God, Who in the loving-kindness of Thy compassions becamest incarnate, by dust Thou didst vouchsafe divine radiance unto him who was deprived of light from his mother's womb, O Thou Who didst touch him with thy creative fingers. And now, O Bestower of light, do Thou Thyself enlighten the eyes of our souls, in that Thou alone art the Bestower of abundant gifts.

Glory..., in Tone VIII —

Who can tell of Thy powers, O Christ? Or who can reckon the multitudes of Thy wonders? For in Thy goodness Thou wast revealed on earth to be both God and man; and didst grant twofold healing unto the infirm. For Thou didst not merely

open the bodily eyes of him who was blind from his mother's womb, but the eyes of his soul as well. Wherefore, he confessed Thee to be the hidden God, Who grantest great mercy unto all.

Now & ever...: Theotokion, in Tone II —

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory to Thee!

Great Doxology, and the resurrectional troparion —

Today hath salvation come to the world! Let us chant unto Him Who hath risen from the tomb, the Author of our life; for having destroyed death by death, He hath granted us victory and great mercy.

And the dismissal.

Glory..., Now & ever...: Evangelical sticheron, in Tone VIII —

The tears of Mary were not shed in vain; for, behold! she was counted worthy to have angels instruct her and Jesus Himself to appear to her. But as a weak woman, she thought earthly thoughts. Wherefore, she was turned away and commanded not to touch Christ. Yet was she sent as a herald to Thy disciples, bearing glad tidings to them and announcing Thine ascension to the portion of the Father. With her count us worthy, O Lord and Master, of Thine appearance.

AT LITURGY

On the Beatitudes, 8 troparia: 4 for the resurrection, in Tone V —

Believing Thee to be God, O Christ, the thief on the cross confessed Thee in a pure manner, crying out from the depths of his heart: Remember me in Thy kingdom, O Lord!

Together let us hymn as Savior and Creator Him Who on the tree of the Cross budded forth life for our race and caused the curse which originated from the tree to wither up.

When Thou wast crucified between two condemned thieves, O Christ, one of them blasphemed Thee and was justly damned, while the other confessed Thee and dwelleth now in paradise.

When they had come to the choir of the apostles, the honorable women cried out: Christ is risen! Let us worship Him as Master and Creator!

And 4 from Ode VI of the Canon of the Blind Man.

After the entrance, the troparion of the resurrection; *Glory...*, the kontakion of the Blind Man; *Now & ever...*, the kontakion of Pascha.

Prokimenon, in Tone VIII —

Make your vows and pay them to the Lord our God.

Stichos: In Judæa is God known; His name is great in Israel.

READING FROM THE ACTS OF THE APOSTLES, §38 [16:16-34]

In those days, as the apostles were going to prayer, a certain damsel possessed with a spirit of divination met them, who brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying: "These men are the servants of the Most High God, who show unto us the way of salvation." And this did she many days. But Paul, being grieved, turned and said to the spirit: "I command thee in the name of Jesus Christ to come out of her." And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying: "These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being

Romans." And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's bands were loosed. And the keeper of the prison, awaking out of his sleep and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying: "Do thyself no harm: for we are all here." Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said: "Sirs, what must I do to be saved?" And they said: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And they spake unto him the word of the Lord, and to all who were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Alleluia, in Tone VIII —

Stichos: Look upon me and have mercy on me.

Stichos: My steps do Thou direct according to Thy saying.

GOSPEL ACCORDING TO JOHN, §34 [9: 1-38]

At that time, as Jesus passed by, He saw a man who was blind from his birth. And His disciples asked Him, saying: "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of Him Who sent Me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him: "Go, wash in the pool of Siloam" (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. The neighbors therefore, and those who before had seen him who was blind, said: "Is not this he who sat and begged?" Some said: "This is he": others said: "He is like him": but he said: "I am he." Therefore said they unto him: "How were thine eyes opened?" He answered and said: "A man who is called Jesus made clay, and anointed mine eyes, and said unto me: 'Go to the pool of Siloam, and wash;' and I went and washed, and I received sight." Then said they unto him: "Where is he?" He said: "I know not." They brought to the Pharisees him who aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them: "He put clay upon mine eyes, and I washed, and do see." Therefore said some of the Pharisees: "This man is not of God, because He keepeth not the Sabbath day." Others said: "How can a man who is a sinner do such miracles?" And there was a division among them. They said unto the blind man again: "What sayest thou of Him, that He hath opened thine eyes?" He said: "He is a prophet." But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him who had received his sight. And they asked them, saying: "Is this your son, who ye say was born blind? How then doth he now see?" His parents answered them and said: "We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself." These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did

confess that He was Christ, he should be put out of the synagogue. Therefore said his parents: "He is of age; ask him." Then again called they the man who was blind, and said unto him: "Give God the praise: we know that this man is a sinner." He answered and said: "Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." Then said they to him again: "What did He to thee? How opened He thine eyes?" He answered them: "I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be His disciples?" Then they reviled him, and said: "Thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence He is." The man answered and said unto them: "Why herein is a marvelous thing, that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one who was born blind? If this man were not of God, He could do nothing." They answered and said unto him: "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said unto him: "Dost thou believe on the Son of God?" He answered and said: "Who is He, Lord, that I might believe on Him?" And Jesus said unto him: "Thou hast both seen Him, and it is He Who talketh with thee." And he said: "Lord, I believe." And he worshipped Him.

Communion verses —

Receive ye the Body of Christ; taste ye of the fountain of immortality.

Praise the Lord from the heavens; praise Him in the highest.

The service of the saint which falleth on this Sunday is chanted at Compline.

SUNDAY EVENING, AT VESPERS

On *Lord, I have cried...*, 6 stichera: 3 of the Blind Man, in Tone V: Spec. Mel.: *Rejoice...* —

O God and Word, Who art the Light of all human nature and the Eye of the body of this world, Who art known as the Creator and Fashioner of all eyes: with Thy fingers, which created clay and sight, Thou didst then ineffably fashion eyes for the blind man out of a mixture of clay and spittle; and when he, who was known among men as never having seen the sun, received them, he beheld Thee, the sweet Sun, perceiving Thee Who in Thine ineffable compassion didst take form for our sake.

Afflicted with the absence of the organs of sight and with the inability to use the useful parts of man's flesh, he who before issued forth, blind, from his mother's womb thought that he lacked eyes because they had not been created, so that he injured his feet and many parts of his body by stumbling over stones. But having through Thee also gained this rich sightedness, he beheld the light of the world, and proclaimed Thee, Who arrangest the lights, to be God and Master, the Fashioner of the universe.

With mouth, soul and mind he who before was blind confessed the Governor of the whole world and Author of creation, Who in His loving-kindness had become man, a mere creature, and Who in an act of creation gave him orbs of sight made of dust and spittle; and he proclaimed Him to be the God Almighty, upon Whom the Scribes in their zeal, being greatly blinded, could in nowise bear to look when He conversed with them, and with abuse they drove from the synagogue Him Who had given sight of soul and body to the blind man.

And 3 stichera from the Menaion.

Glory..., Now & ever..., in Tone II —

In his mind the man born blind said: "Can I have been born blind because of the sins of my

parents? Or have I been born blind as a reproach to the unbelief of the gentiles? I cannot tell when I should ask, Is it day, is it night? I can no longer bear to stumble over stones, for I have not beheld the sun shining, nor Him Who created me in His image. Yet do I beseech Thee, O Christ God: Look down upon me and have mercy on me!"

Aposticha stichera, in Tone V —

Of the resurrection: By Thy precious Cross didst Thou put the devil to shame, O Christ, and by Thy resurrection didst Thou break the sting of sin, and hast saved us from the gates of death. We glorify Thee, O Only-begotten One!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of compunction: I cease not to commit sins, O Lord, and I heed not that I have been vouchsafed Thy love for mankind. Overcome my perplexity, O only Good One, and have mercy upon me.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Not caring for all the things of earth, and manfully braving tortures, ye were not disappointed in your goodly hopes, but became inheritors of the kingdom of heaven, O all-lauded martyrs. Having boldness before God Who loveth mankind, ask peace for the world and great mercy for our souls.

Glory..., Now & ever..., in Tone VIII —

Walking past from the Temple, Jesus came upon a man blind from birth, and taking pity, applied clay to his eyes, and said to him: "Go and wash in Siloam." And when he had washed, he gained his sight, rendering glory unto God. And his neighbors said unto him: "Who hath opened thine eyes, which none of the sighted hath been able to heal?" And he, crying out, said: "A man named Jesus said to me: 'Wash thou in Siloam', and I was given sight. He is truly the One of Whom Moses spake in the Law: the Messiah and the Christ. He is the Savior of our souls!"

AT MATINS

At *God is the Lord...*, the resurrectional troparion, twice; *Glory..., Now & ever...*, the resurrectional theotokion.

After the first chanting of the Psalter, these sessional hymns, in Tone V: Spec. Mel.: *O Word Who with the Father and the Spirit art equally without beginning...*

We praise the Cross of the Lord, we honor His holy burial with hymns, and we greatly glorify His resurrection, for as God with Himself He raised the dead up from the graves, having captured the dominion of death and the might of the devil; and He shone light upon those in hades.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Let us all keep vigil and greet Christ with ample oil and radiant lamps, that we may be vouchsafed to enter the bridal-chamber; for he who findeth himself outside the gates crieth unto God in vain: Have mercy on me!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Zealous for the cup of Thy sufferings, O Lord, the passion-bearers forsook the beauties of life and became companions of the angels. Through their entreaties, O Christ, grant peace and great mercy to our souls.

Glory..., Now & ever...: Theotokion —

The angels of heaven, and with them we men on earth, cry out to thee with a voice of rejoicing, O Theotokos: Rejoice, most spacious portal of the heavens! Rejoice, only salvation of

mortals! Rejoice, O pure and joyous one who gavest birth to God incarnate!

After the second chanting of the Psalter, this sessional hymn, in Tone V: Spec. Mel.: *O Word Who with the Father and the Spirit art equally without beginning…* —

Before Thy Cross and arising, O Compassionate One, while Thou wast walking, a man blind from birth cried out with fervor: "Have mercy, O Son of David, and give light to mine eyes, that I also may behold Thee!" And having anointed his eyes with clay mixed with spittle, O Word, Thou didst radiantly bestow light upon him.

Glory…, Now & ever…: The foregoing is repeated.

Then, *Having beheld the resurrection of Christ…;* and Psalm 50.

Canon of the Blind Man, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the Blind Man.

On the Praises, 4 stichera, in Tone V —

Of the resurrection: O Lord, when the sepulcher had been sealed by the iniquitous, Thou didst issue forth from the tomb, as Thou hadst been born of the Theotokos. Thine incorporeal angels did not understand how Thou hadst become incarnate, and the soldiers who guarded Thee did not sense when Thou didst arise. For both things were sealed for those who would examine them; but the wonders were revealed to those who worshipped the mystery with faith. Grant Thou joy and great mercy unto us who hymn it! Twice

Of compunction: Woe is me! To whom have I likened myself? To the barren fig-tree! And I fear lest I be cursed and cut down. But do Thou, O Christ God, heavenly Husbandman, show my hardened soul to be fruitful, accept me as Thou didst the prodigal son, and have mercy on me.

Martyricon: Blessed is the army of the King of heaven, for though the passion-bearers were mortals, yet did they strive to attain the dignity of the angels; and they spurned the pangs of their bodies, and by their sufferings were vouchsafed the honor of the incorporeal ones. Wherefore, by their supplications, O Lord, send down upon us great mercy.

Glory…, Now & ever…, in Tone II —

Considering his whole life to be night, the blind man cried out to Thee: "O Lord our Savior, Son of David, open Thou mine eyes, that with all others I also may hymn Thy power!"

Aposticha stichera of the Blind Man, in Tone V: Spec. Mel.: *O venerable father…* —

The blind man was to the sighted as blindness itself, darkening the reason, soul and mind of those who saw his new sightedness as untimely; and, summoning him, they asked him sternly: "How is it that thou seest as one of those who behold the light, since thou hast been blind from birth and hast sat by the waysides, begging?" Wherefore, he pointed to Him Who bestoweth the light and created the luminaries in the heavens, whereby the all-beginningless Son of God is proclaimed, Who in His loving-kindness hath appeared as man from the Virgin, through the divine Spirit.

Stichos: Look upon me and have mercy on me.

Walking in the midst of the world, the blind man was seen as a burden and an imposition, bruising his feet in the streets while availing himself of a staff instead of sight. Wherefore, he hastened to the Bestower of light, from Whom he received the ability to see the light and with his own eyes to behold the Creator, Who of old fashioned human nature out of the earth, according to His own likeness and image, hath now enlightened his eyes with dust and spittle, and in His love for mankind hath enabled him to see the sun.

Stichos: My steps do Thou direct according to Thy saying

Seeing the light, the blind man beheld the Word of the Father Who had taken on human

form, through Whom he saw the radiant sun, the fount of the day, as do other men; and he rejoiced at the most novel sight wherewith he who walked aright was adorned, so that he easily trod the paths. And he acknowledged the enlightening Son of God, Who in His extreme compassion became man, yet still remained God, Who, becoming man, took upon Himself that which He was not, and preserved the union thereof without commingling.

Glory…, Now & ever…, in Tone V —

Walking past on the way, O Lord, Thou didst come upon a man blind from birth, and the disciples, amazed, asked Thee, saying: "O Teacher, who sinned: this man, or his parents, that he was born blind?" And Thou, O my Savior, didst cry out to them: "Neither did this man sin, nor did his parents, but this happened that the works of God might be revealed in him. I must needs do the works of Him Who sent me, which no one else can do." And having thus said, Thou didst spit upon the ground, and making clay, didst anoint his eyes therewith, saying to him: "Go and wash in the Pool of Siloam." And when he had washed, he became whole, and cried out to Thee: "I believe, O Lord, and I worship Thee!" Wherefore, we also cry out: Have mercy on us!

MONDAY EVENING, AT VESPERS

On *Lord, I have cried…,* 6 stichera: 3 of the Blind Man, in Tone V: Spec. Mel.: *Rejoice…* —

With mouth, soul and mind he who before was blind confessed the Governor of the whole world and Author of creation, Who in His loving-kindness had become man, a mere creature, and Who in an act of creation gave him orbs of sight made of dust and spittle; and he proclaimed Him to be the God Almighty, upon Whom the scribes in their zeal, being greatly blinded, could in nowise bear to look when He conversed with them, and with abuse they drove from the synagogue Him Who had given sight of soul and body to the blind man.

The blind man won a complete victory of valor over the sighted; for, though blind, he beheld his Fashioner and the Creator of all, seeing sight wrought for him from spittle; and by this alone did he recognize the Son of God, the Master of the whole world, as his Enlightener. But seeing Him, those blinded by the malice of envy utterly refused to see, though they had many times seen Him perform such all-glorious and miraculous acts wrought by His words alone.

To the doubting, blind Scribes, the blind man, who was given eyes as one who had never seen, was merely pretending that he had been granted sight by the Savior. They wished to be blinded by the dark letters of the Law, wherein the truly sweet Sun shineth, Who reneweth the work of the Sabbath, which He created for me, Who bringeth light into the shadow thereof, Who taketh away the veil therefrom, and Who thereon enlightened him who before was blind and who, now seeing, proclaimeth the Bestower of light to the world.

And 3 from the Menaion.

Glory…, Now & ever…, in Tone VIII —

O Christ God, Thou Sun of righteousness, Who by Thine all-pure touch didst bring light to both eyes of him Who from the womb had been deprived of light, and hast illumined the eyes of our souls: Show us to be children of the day, that we may cry out to Thee with faith: Great and ineffable is Thy compassion for us! Glory to Thee Who lovest mankind!

Aposticha stichera, in Tone V —

Of the resurrection: He was led like a lamb to the slaughter, bestowing resurrection upon the human race; and the princes of hades were afraid of Him, and the gates of weeping were seized, for Christ, the King of glory, entered in, saying to those in bonds: "Come forth!" and to those in darkness: "Show yourselves!"

MONDAY OF THE WEEK OF THE BLIND MAN

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Of compunction: I fear the fear of Thee, O Lord, yet I cease not to do evil. Who will not be afraid before the tribunal of the Judge, and who desireth healing yet driveth the physician away, as do I? O long-suffering Lord, take pity on my weakness, and have mercy on me.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Having put on the breastplate of faith and armed themselves with the image of the Cross, Thy saints, O Lord, manfully gave themselves over to torments and cast down the pride and deception of the devil. As God almighty, send down peace upon the world through their entreaties, and great mercy upon our souls.

Glory..., Now & ever..., in Tone VIII —

O Christ God, Who in the loving-kindness of Thy compassions becamest incarnate, by dust Thou didst vouchsafe divine radiance unto him who was deprived of light from his mother's womb, O Thou Who didst touch him with Thy creative fingers. And now, O Bestower of light, do Thou Thyself enlighten the eyes of our souls, in that Thou alone art the Bestower of abundant gifts.

TUESDAY OF THE WEEK OF THE BLIND MAN, AT MATINS

At *God is the Lord...,* the resurrectional troparion, twice; *Glory..., Now & ever...,* the resurrectional theotokion.

After the first chanting of the Psalter, these sessional hymns, in Tone V: Spec. Mel.: *O ye faithful, let us hymn and worship the Word...*

Declared to be dead, O Lord Who slewest death, Thou wast laid in a tomb, O Thou Who didst empty the graves. Above, soldiers kept guard over Thy sepulcher, while below Thou didst raise up the dead from ages past. O almighty and unapproachable Lord, glory be to Thee!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

When the Judge taketh His seat and the angels stand before Him, when the trumpet soundeth and the flame is kindled, what shalt thou do, O my soul, when thou art brought to judgment? For then thine evils will confront thee, and thy secret sins will be laid bare. Wherefore, before the end cry out to the Judge: Cleanse me, O God, and save me!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: The memory of the passion-bearers shineth forth today, for it possesseth radiance from the heavens. The choir of angels keepeth festival, and the human race celebrateth with them. Wherefore, they entreat the Lord, that our souls find mercy.

Glory..., Now & ever...: Theotokion —

O all-holy Mother of God, bulwark of Christians, as is thy wont deliver thy people, who cry out to thee with fervor: Stand thou against our enemies and our rebellious thoughts, that we may cry out to thee: Rejoice, O thou who art full of grace!

After the second chanting of the Psalter, this sessional hymn, in Tone V: Spec. Mel.: *O Word Who with the Father and the Spirit art equally without beginning...*

The blind man, who could not see the great sun from the time of his birth, is made to see by the spittle of Him Who of old wrought the composition of man; wherefore, beholding the form of Him Who created him according to His image and likeness, he sent thanksgiving unto God from the depths of his soul.

Glory..., Now & ever...: The foregoing is repeated.

TUESDAY OF THE WEEK OF THE BLIND MAN

Then, *Having beheld the resurrection of Christ...;* and Psalm 50.

Canon of the Blind Man, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the Blind Man.

On the Praises, 4 stichera, in Tone V —

Of the resurrection: O Lord, Who didst break asunder the everlasting chains and rend apart the bonds of hades, Thou didst rise from the tomb, leaving Thy grave-clothes behind as a witness to Thy true resurrection on the third day; and Thou didst go before Thy disciples into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O unapproachable Savior! Have mercy and save us! Twice

Of compunction: Overlook the multitude of my transgressions, O Lord Who wast born of the Virgin; and cleanse me of all my sins, granting me the thought of converting, in that Thou alone lovest mankind. And have mercy on me, I pray Thee.

Martyricon: Thy passion-bearers, O Lord, imitators of the angelic ranks, endured tortures as though incorporeal, in oneness of mind possessed of the hope that they would enjoy the good things promised them. By their supplications, O Christ God, grant peace to Thy world and great mercy to our souls.

Glory..., Now & ever..., in Tone VIII —

Who can tell of Thy powers, O Christ? Or who can reckon the multitudes of Thy wonders? For in Thy goodness Thou wast revealed on earth to be both God and man, and didst grant twofold healing unto the infirm. For Thou didst not merely open the bodily eyes of him who was blind from his mother's womb, but the eyes of his soul as well. Wherefore, he confessed Thee to be the hidden God, Who grantest great mercy unto all.

Aposticha stichera, in Tone V: Spec. Mel.: *O venerable father...* —

Seeing the shadow, yet failing to perceive the pall which covereth the laws, they who troubled over the laws of Moses, beholding the radiant Effulgence which all-manifestly illumined the splendid blind man on the Sabbath, were morally blind, and could not see the Bestower of light Who created the Sabbath by His word, and Who gave eyes to the blind man through washing and by a new making of clay with spittle. Joining with him, let us gaze upon Him as God, reproaching the blindness of the Pharisees with sight granted from on high.

Stichos: Look upon me and have mercy on me.

At the divine command the light of his eyes dawned like the day upon the greatly afflicted blind man, who languished in the darkness of the nighttime of ignorance, when he washed in the streams of the Pool of Siloam. Wherefore, he is seen as a new light-bearer rebuking the Scribes of the Law, who gave rise to the gloom of the darkness, and with radiant effulgences he enlighteneth their dark blindness, whereby the blindness of the Scriptures, which before were enshrouded in shadows, was made clearly perceptible to us by the bright radiance imparted by the Word.

Stichos: My steps do Thou direct according to Thy saying

Illumined by the light of the knowledge of God, the blind man mounted the heights of splendid ascent; for, enduring darkness of body and mind, blinded at first in body, he was wholly illumined by the new effulgences poured out by the Word; and he acknowledgeth the Bestower of light, the Creator of light Who would shine forth from the tomb on the third day and illumine the earth by His resurrection, from Whom, by His loving-kindness and great mercy, the light of our refashioning hath shone forth upon men held fast in darkness.

Glory..., Now & ever..., in Tone VIII —

O Christ God, Thou Sun of righteousness, Who by Thine all-pure touch didst bring light to

both eyes of him Who from the womb had been deprived of light, and hast illumined the eyes of our souls: Show us to be children of the day, that we may cry out to Thee with faith: Great and ineffable is Thy compassion for us! Glory to Thee Who lovest mankind!

TUESDAY EVENING, AT VESPERS

After the Ninth Hour, the Priest beginneth, holding censer and candle, the royal doors being open, and chanteth: *Christ is risen...,* with the stichoi. Thereafter, the reader reciteth Psalm 103: *Bless the Lord, O my soul...* Great litany, and the usual kathisma.

On *Lord, I have cried...,* 6 stichera of the Blind Man —

In Tone II: In his mind the man born blind said: "Can I have been born blind because of the sins of my parents? Or have I been born blind as a reproach to the unbelief of the gentiles? I cannot tell when I should ask, Is it day, is it night? I can no longer bear to stumble over stones, for I have not beheld the sun shining, nor Him Who created me in His image. Yet do I beseech Thee, O Christ God: Look down upon me and have mercy on me!"

Walking past from the Temple, Jesus came upon a man blind from birth, and taking pity, applied clay to his eyes, and said to him: "Go and wash in Siloam." And when he had washed, he gained his sight, rendering glory unto God. And his neighbors said unto him: "Who hath opened thine eyes, which none of the sighted hath been able to heal?" And he, crying out, said: "A man named Jesus said to me: 'Wash thou in Siloam,' and I was given sight. He is truly the One of Whom Moses spake in the Law: the Messiah and the Christ. He is the Savior of our souls!"

In Tone IV: Considering his whole life to be night, the blind man cried out to Thee, O Lord: "Open mine eyes, O our Savior, Son of David, that I also, with everyone else, may hymn Thy power!"

In Tone V: Walking past on the way, O Lord, Thou didst come upon a man blind from birth, and the disciples, amazed, asked Thee, saying: "O Teacher, who sinned: this man, or his parents, that he was born blind?" And Thou, O my Savior, didst cry out to them: "Neither did this man sin, nor did his parents, but this happened that the works of God might be revealed in him. I must needs do the works of Him Who sent me, which no one else can do." And having thus said, Thou didst spit upon the ground, and making clay, didst anoint his eyes therewith, saying to him: "Go and wash in the Pool of Siloam." And when he had washed, he became whole, and cried out to Thee: "I believe, O Lord, and I worship Thee!" Wherefore, we also cry out: Have mercy on us!

In Tone VIII: O Christ God, Thou Sun of righteousness, Who by Thine all-pure touch didst bring light to both eyes of him Who from the womb had been deprived of light, and hast illumined the eyes of our souls, show us to be children of the day, that we may cry out to Thee with faith: Great and ineffable is Thy compassion for us! Glory to Thee Who lovest mankind!

O Christ God, Who in the loving-kindness of Thy compassions becamest incarnate, by dust Thou didst vouchsafe divine radiance unto him who was deprived of light from his mother's womb, O Thou Who didst touch him with thy creative fingers. And now, O Bestower of light, do Thou Thyself enlighten the eyes of our souls, in that Thou alone art the Bestower of abundant gifts.

Glory..., Now & ever..., in the same tone —

Who can tell of Thy powers, O Christ? Or who can reckon the multitudes of Thy wonders? For in Thy goodness Thou wast revealed on earth to be both God and man, and didst grant twofold healing unto the infirm. For Thou didst not merely open the bodily eyes of him who was blind from his mother's womb, but the eyes of his soul as well. Wherefore, he confessed Thee to be the hidden God, Who grantest great mercy unto all.

Prokimenon of the day.

Aposticha sticheron, in Tone V —

With sounds of hymnody do we magnify Thee, Christ the Savior, Who hast not been separated from the heavens; for Thou didst accept the Cross and death for our race, as the Lord Who loveth mankind, Who hath overthrown the gates of hades, and hath risen on the third day, saving our souls.

Then, the Paschal stichera, with their refrains, in the same tone —

Stichos: Let God arise, and let His enemies be scattered.

Today hath a sacred Pascha been shown unto us: a new and holy Pascha, a mystical Pascha, a Pascha all-venerable, Pascha — Christ the Redeemer, an unblemished Pascha, a great Pascha, a Pascha of the faithful, a Pascha which openeth unto us the gates of paradise, a Pascha which sanctifieth all the faithful!

Stichos: As smoke vanisheth, so let them vanish.

O ye women proclaimers of good tidings, come ye from the sight of Christ and say ye unto Sion: "Receive from us good tidings of the joy of the resurrection of Christ! Delight thyself, dance and rejoice, O Jerusalem, having beheld Christ the King issuing forth like a bridegroom from the tomb!"

Stichos: So let sinners perish at the presence of God, and let the righteous be glad.

At late dawn, the myrrh-bearing women stood before the tomb of the Giver of life and found an angel seated upon the stone; and he, addressing them, spake thus: "Why seek ye the Living among the dead? Why lament ye the Incorrupt as amid corruption? Go forth and proclaim this to His disciples!"

Stichos: This is the day that the Lord hath made; let us rejoice and be glad therein.

A delightful Pascha! Pascha, the Lord's Pascha, an all-venerable Pascha hath shone forth on us. It is Pascha: let us embrace one another with joy! O Pascha, ransom from sorrow! For Christ, having shone forth today from the tomb, as from a bridal-chamber, filled the women with joy, saying: "Proclaim this to the apostles!"

Glory..., Now & ever..., in the same tone —

It is the day of the resurrection! Let us adorn ourselves with the splendor of the festival and embrace one another! And let us say, O brethren, even unto those who hate us: "Let us forgive all things at the resurrection, and thus let us cry out: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

Then, *Christ is risen...,* once. And, *Now lettest Thou Thy servant depart....* Trisagion through *Our Father.* Troparion of the resurrection; *Glory..., Now & ever...,* Theotokion of the resurrection. Litany: *Have mercy on us, O God...* And without holding the Cross, the priest intoneth the usual dismissal: *Christ our true God, Who hath risen from the dead...,* therein also commemorating the saint of the day. Polychronion.

At Compline, after *It is truly meet...* and the Trisagion prayers, the kontakion of the Blind Man; *Glory..., Now & ever...:* the kontakion of Pascha... *Though Thou didst descend into the tomb...*

We chant Nocturns with the usual kathisma. After the first set of Trisagion prayers, instead of *Behold, the Bridegroom cometh...,* we say the troparion of the resurrection; *Glory..., Now & ever...,* its theotokion. After the second set of Trisagion prayers, instead of *Remember, O Lord, in that Thou art good...,* we say the kontakion of Pascha. Then, Lord, have mercy!, twelve times, and the dismissal. The prayers *Remember, O Lord...* are not said.

WEDNESDAY OF THE WEEK OF THE BLIND MAN

AT MATINS

Holding the censer, the priest beginneth, saying: *Glory to the holy, consubstantial...*, as usual; then, *Christ is risen...*, with the stichoi, as indicated for Vespers, after which the superior or the reader reciteth the Six Psalms, as usual.

At *God is the Lord...*, the resurrectional troparion, in Tone V: *O ye faithful, let us hymn and worship the Word...*, twice; *Glory..., Now & ever...*, its theotokion.

After the first chanting of the Psalter, the resurrectional sessional hymns, in Tone V —

We praise the Cross of the Lord, we honor His holy burial with hymns, and we greatly glorify His resurrection, for as God with Himself He raised the dead up from the graves, having captured the dominion of death and the might of the devil; and He shone light upon those in hades.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Declared to be dead, O Lord Who didst slay death, Thou wast laid in a tomb, O Thou Who didst empty the graves. Above, soldiers kept guard over Thy sepulcher, while below Thou didst raise up the dead from ages past. O almighty and unapproachable Lord, glory be to Thee!

Glory..., Now & ever...: Theotokion —

Rejoice, O holy mountain trodden by God! Rejoice, animate bush which was not consumed! Rejoice, bridge to God for the world, who alone beareth mortals to everlasting life! Rejoice, incorrupt Maiden who without knowing man gavest birth unto the Salvation of our souls.

Reading from the interpretation of the Gospel of John by St. John Chrysostom.

After the second chanting of the Psalter, this sessional hymn, in Tone V —

He Who with the Father and the Spirit is equally without beginning, Who doth clothe Himself in light as with a garment, in His love for mankind clad Himself in our nature; and, dispelling men's infirmities as God, He also enlightened the eyes of one deprived of light from his mother's womb. Twice

Then, *Having beheld the resurrection of Christ...;* and Psalm 50.

Three canons: that of Pascha, with 6 troparia, including the irmos; that of the Blind Man, with 4 troparia; and that of the Forefeast of the Ascension, with 4 troparia.

Ode I

Canon of Pascha

Irmos: It is the day of Resurrection! Let us shine with splendor, O ye peoples! Pascha, the Pascha of the Lord! For from death to life and from earth to heaven hath Christ God led us over who sing a hymn of victory.

Let us purify our senses, and with the unapproachable light of the resurrection we shall behold Christ, shining forth with brilliance; and singing a hymn of victory, we shall clearly hear Him saying: "Rejoice."

Let the heavens be glad as is meet, and let the earth rejoice; and let the whole world, both visible and invisible, keep festival, for Christ, our eternal Gladness, hath risen.

Canon of the Blind Man, in Tone V —

Irmos: The land whereon the sun had never shone, and which it had never beheld, and the sea-bed which the expanse of heaven had never seen laid bare, did Israel cross dryshod, O Lord; and Thou didst lead them to the mountain of Thy holiness, as they gave praise and chanted a hymn of victory.

Accepting voluntary crucifixion in the flesh, O Savior, Thou didst pour forth blessing and life upon the world, O only most blessed Master and Creator of all; wherefore, we bless, hymn and glorify Thee, chanting and singing a hymn of victory.

In an underground pit did the noble Joseph lay Thee, Who wast dead, O Christ, and he rolled

a stone over the entry of the tomb, O Long-suffering One; but Thou didst arise, O Glorious One, and with Thyself didst raise the world, which chanteth and singeth a hymn of victory.

Working all-glorious wonders, the Deliverer healed even a man blind from birth, anointing him with clay, and saying: "Go and wash in Siloam, that Thou mightest recognize Me as God walking the earth, wearing flesh in the loving-kindness of My compassions."

Theotokion: In the loving-kindness of His compassions the Lord made His dwelling in thy womb which knew not wedlock, O pure one, desiring to save corrupted man from the wiles of the enemy. Wherefore, entreat Him, that He save this city from all captivity and enemy invasion.

Canon of the Forefeast

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Christ ascendeth to the Father on high, bearing the flesh which He received from us. Let us praise Him in laudation today, chanting a song of victory.

Glory...: The books of the divine Scriptures and the preaching of the all-wise and divinely eloquent have manifestly received their fulfillment today, for after His arising the Master ascendeth into the heavens with glory.

Now & ever...: The earth mystically joineth chorus, and the heavens are filled with gladness at the ascension of Christ, Who by grace uniteth those things which of old were sundered, and hath broken down the middle wall of Eve.

Katavasia of Ascension: To God the Savior alone, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant, for He is glorious.

Ode III

Canon of Pascha

Irmos: Come, let us drink a new drink, not one miraculously sprung from a barren rock; but the Fount of incorruption – Christ Who poured forth from the tomb, in Whom we are established.

Now have all things been filled with light – heaven and earth, and the nether regions. Let all creation, therefore, celebrate the rising of Christ, wherein it hath been established.

Yesterday I was buried with Thee, O Christ; today I rise with Thee Who art risen. Yesterday I was crucified with Thee. Do Thou Thyself glorify me with Thee, O Savior, in Thy kingdom.

Canon of the Blind Man

Irmos: O Lord, make steadfast my heart, which is buffeted by the waves of life, guiding it into calm harbor, in that Thou art God.

The noble Joseph placed Thee in a new sepulcher, O Compassionate One, and Thou didst rise from the dead on the third day, O Thou Who hast made us new.

By Thy crucifixion Thou didst endure in the flesh, O Long-suffering One Who didst cause the whole earth to shake, Thou hast made steadfast the hearts of those who are shaken.

Thou once didst heal the man blind from birth, who approached Thee, O most Compassionate One, and who glorifieth Thy dispensation and wonders.

Theotokion: From thy virgin womb thou gavest birth to the incarnate God, O most holy Mistress. Him do thou entreat, that He have pity on us.

Canon of the Forefeast

Irmos: O Christ Who by Thy command didst fix the earth upon naught and suspend its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Having bound death by Thine own death, O Word, Thou didst manifestly rise from the dead on the third day, and hast ascended to the heavens with glory, O Savior, as the incorporeal ones hymn Thine ineffable dispensation.

Glory...: Thou didst come to those on earth without a body, O Christ, and, having clothed Thyself in flesh, didst endure the Cross; and

having risen from the dead, Thou didst ascend with glory to Thy Father, the Source of light, bestowing peace upon all.

Now & ever…: Having sought the lost sheep on earth, O Christ, Thou didst reckon it with those that were not lost, O Word; and having ascended to the heavens, Thou didst sit in glory at the right hand of Thy Father. Glory to Thy great compassion!

Katavasia: By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving ascension.

Kontakion of the Blind Man, in Tone IV: Spec. Mel.: *Thou didst appear today…* —

Blind in the eyes of my soul, I come to Thee, O Christ, like the man blind from birth, and cry out to Thee with repentance: Thou art the all-radiant Light of those in darkness!

Ikos: Grant me a stream of ineffable wisdom and higher understanding, O Christ, Thou Light of those in darkness and Guide of the deceived, that, wretch that I am, I may be able to declare Thy wonders which the divine book of the Gospel hath taught the world: that is, the miracle of the blind man. For, blind from birth, he received material eyes as well as spiritual eyes, crying out with faith: Thou art the all-radiant Light of those in darkness!

Sessional hymn of the Blind Man, in Tone I: Spec. Mel.: *Thy tomb, O Savior…* —

Thou gavest eyes unto him who was born without eyes from the womb, O Christ my Savior, showing the Jews Thine ineffable glory, and that Thou art the Light of all. Yet they who were blinded in mind by envy, plotting against Thee, sought to slay the Bestower of life.

Glory…, Now & ever…, in the same melody —

As Thou didst desire, Thou wast born, O my Savior; and again as Thou didst desire, Thou didst appear and suffer as a man; and as God Thou didst arise, didst ascend into the heavens with glory, didst raise up human nature, and adorn it with glory.

ODE IV

Canon of Pascha

Irmos: Let the divinely eloquent Habbakuk stand with us on godly watch and show us the radiant angel, who clearly saith: "Today hath salvation come to the world, for Christ is risen, in that He is almighty!"

Christ appeared as of the male sex when He opened the womb of the Virgin, and though a man He was called the Lamb. Our Pascha is without blemish, for He partook not of corruption, and as true God He was called perfect.

Like a yearling lamb was Christ, our blessed crown, the purifying Pascha, slain of His own will for all; and from the tomb hath He shone forth upon us again as the beauteous Sun of righteousness.

David, the ancestor of God, leapt, dancing before the foreshadowing ark. O ye holy people of God, beholding the fulfillment of the images, let us be divinely glad, for Christ hath risen as One omnipotent.

Canon of the Blind Man

Irmos: I heard report of Thee, O Lord, and was afraid; I understood Thy dispensation, and glorified Thee, Who alone lovest mankind.

Abiding all-gloriously with the disciples, O Lord, Thou didst say to them: "Go and preach My resurrection everywhere!"

Having been slain, O my Savior, as Life Thou didst in Thy great mercy impart life unto me who suffered death because of the tree; wherefore, I glorify Thee, O Word.

Thou didst give eyes to the man born blind from his mother's womb, O Lord, saying: "Go, wash, and gain sight, glorifying My divinity!"

Theotokion: We glorify thy birthgiving, which transcendeth nature, O pure one, blessing thee with faith as the one who bore the God of all, O all-immaculate one.

Canon of the Forefeast

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Taking pity by assuming our nature, which before was condemned by sin, O King of all, with fear it now hymneth Thine arising and divine ascension.

The ranks of incorporeal beings marvel, seeing Thee clad in an earthly body, O Christ, and, mounting a cloud, ascending to the heavens.

Glory…: Beholding Thine empurpled robes at Thine ascent, O Christ, King of all, the angelic hosts were filled with awe and bowed down before Thee with joy.

Now & ever…: Let us clap our hands, for the Lord, having risen from the dead, hath gone up to heaven, the angels submitting to Him as our Creator and God.

Katavasia: I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, O Lord.

ODE V

Canon of Pascha

Irmos: Let us rise very early in the morning and offer hymnody to the Master instead of myrrh; and let us behold Christ, the Sun of righteousness, Who shineth forth life upon all.

Beholding Thy boundless compassion, O Christ, those held fast by the bonds of hades walked toward the light with gladsome steps, praising the eternal Pascha.

O ye light-bearers, let us approach Christ Who issueth forth from the tomb like a bridegroom, and together with the ranks who love the feasts of the Church let us celebrate the saving Pascha of God.

Canon of the Blind Man

Irmos: Anticipating my need, take pity on my wretched soul, which doth battle at night with the darkness of the passions, and shine forth in me the noetic sun of the day-star, that I may distinguish night from light.

Of Thine own will wast Thou laid in a tomb, O immortal King, and Thou didst empty all the kingdoms of hades, raising up the dead by Thy resurrection.

Thou didst ascend the Tree, O Compassionate One, and with Thee didst raise up all men. Thou didst slay the adverse serpent, and give life to the creation of Thy hands, in that Thou art the one God of all.

Thou didst open the eyes of Him Who had never seen perceptible light, didst enlighten the eyes of his soul, and didst cause him to glorify Thee, recognizing Thee as the Creator Who in His compassion made Himself manifest as man.

Theotokion: How didst thou give birth, O pure Virgin Mother, full of the grace of God, without having experienced a man? How dost Thou feed Him Who sustaineth all creation? He alone knoweth, the Creator and God of all.

Canon of the Forefeast

Irmos: O Thou Who art clothed in light as with a garment, I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Lifting the condemnation of mankind, Christ arose and ascended into the heavens; and He honoreth those whom He hath loved by setting their nature with the Father. Twice

Glory…: O Christ Who didst make Thy disciples joyous after the resurrection, Thou didst ascend on high to Thy Father, from Whom Thou hadst never been parted, even though Thou didst converse with men.

Now & ever…: Fulfilling the foreshadowing of the Law and the preaching of the divinely eloquent prophets, O Christ, Thou didst ascend, upborne upon a cloud, to the heavens, O Savior.

Katavasia: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

ODE VI

Canon of Pascha

Irmos: Thou didst descend into the nethermost depths of the earth, and didst shatter the everlasting bars which held those who were bound, O Christ, and like Jonah from the sea monster Thou didst rise from the tomb on the third day.

Thou didst arise from the tomb, maintaining the seals intact, O Christ Who in Thy birth didst not break the seal of the Virgin; and thou hast opened unto us the gates of paradise.

O my Savior, Thou living and unsacrificed Victim, Who of Thine own will didst as God bring Thyself to the Father, with Thyself Thou didst resurrect Adam, the father of our whole race, when Thou didst arise from the tomb.

Canon of the Blind Man

Irmos: As Thou didst deliver the prophet from the beast, O Lord, so lead me up from the abyss of unrestrained pleasures, that I may dare to lift up mine eyes upon Thy holy temple.

O Master Who wast crucified with thieves, O Lord Who lovest mankind, from the soul-corrupting passions, those evil thieves, Thou hast delivered all who together hymn Thy crucifixion and arising.

In a tomb they placed Thee dead, devoid of breath, O Christ Who dost breathe life into all the dead; and Thou didst arise, O Lord, Who hast emptied all the graves by Thy divine power, O Word.

Making clay, Thou didst anoint the eyes of the man blind from birth, and didst grant sight unto him, who hymneth Thine ineffable power, whereby Thou hast saved the world, O Word.

Theotokion: Who can describe thy mighty acts, O pure one? For in supernatural manner thou gavest birth in the flesh unto God Who through thee delivereth the world from all sin, O most immaculate Virgin

Canon of the Forefeast

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Wearing human form, Thou didst show Thyself to be a sight strange for the angels at Thy strange ascent, O Thou Who lovest mankind; wherefore, we hymn Thee with fear. Twice

Glory...: The Lord of all ascendeth with glory and splendor to His unoriginate Father; and all creation now celebrateth, joining chorus.

Now & ever...: Every tongue crieth out today: With a shout, with the divine sound of the trumpet hath Christ gone up into the heavens which He had never left.

Katavasia: The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

Kontakion of Pascha, in Tone VIII —

Though Thou didst descend even into the tomb, O Immortal One, yet didst Thou destroy the power of hades, and didst rise as victor, O Christ God, proclaiming to the myrrh-bearing women: "Rejoice!" bestowing peace upon Thine apostles, and granting resurrection to the fallen.

Ikos: The myrrh-bearing maidens forestalled the dawn, seeking, like the day, the Sun Who existed before the sun and once set in the tomb; and they cried one to another: "Come, O friends, and with fragrant spices let us anoint the buried body of the Bearer of Life Who hath raised up the flesh of fallen Adam which lieth in the tomb. Come, let us make haste like the Magi: let us offer worship and bring myrrh as a gift, not to One wrapped in swaddling clothes, but wound in a shroud; and let us lament and cry aloud: Arise, O Master, Who givest resurrection to the fallen!"

Synaxaria of the Menaion.

ODE VII

Canon of Pascha

Irmos: He Who delivered the children from the furnace, having become man suffereth as a mortal, and by suffering clotheth mortal splendor in incorruption. He alone is the blessed and most glorious God of our fathers!

With myrrh the godly-minded women hastened after Thee, Whom they sought with tears as one dead; and they worshipped Thee, rejoicing, as the living God; and announced the mystic Pascha unto Thy disciples, O Christ.

We celebrate the slaying of death, the destruction of hades, the beginning of a new and everlasting life; and, leaping up, we hymn the Cause thereof, the only blessed and most glorious God of our Fathers.

Truly sacred, most festive and radiant is this saving night, the herald of the luminous day of the resurrection, whereon the timeless Light hath in the flesh shone forth upon all from the tomb.

Canon of the Blind Man

Irmos: The prayer of the children quenched the fire; and the dew-bearing furnace was the herald of a miracle, for it neither consumed nor burned those who hymned the God of our fathers.

When Thou didst arise from the dead, O King, Thou didst raise with Thyself the souls who slept there, who glorify Thy power, wherewith the bonds of death were loosed.

When Thou wast lifted up upon the Tree, O Savior, the sun went out, the earth was troubled, all creation shook, and the dead arose from the graves.

With clay didst Thou anoint the eyes of the blind man, and Thou didst command him to go to Siloam; and having washed, he was given sight, glorifying Thee, O Christ, King of the ages.

Theotokion: In giving birth thou wast shown to be a pure Virgin, for thou gavest birth unto God Who hath restored nature by His power, O all-pure one. Him do thou beseech, that we all be saved.

Canon of the Forefeast

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

Having demolished the middle wall of enmity by Thy Cross and suffering, O Lord, upborne by a cloud Thou didst ascend with glory to the unoriginate Father.

Trembling, the hosts cried out: Lift up your gates! Christ is come, bearing an earthly body, having slain Belial by His divine suffering.

Glory...: "Why are Thy robes red, O Thou Who lovest mankind?" the divine hosts asked. "I have now trampled down out the vintage!" Christ cried out, ascending.

Now & ever...: Together we glorify Thy crucifixion and arising with hymns, O Christ, splendidly celebrating Thine honored ascension forever.

Katavasia: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

ODE VIII

Canon of Pascha

Irmos: This is the appointed and holy day, the one king and lord of Sabbaths, the feast of feasts and solemnity of solemnities, whereon we bless Christ forever.

On this auspicious day, come, let us partake of the new fruit of the vine of divine gladness, and of the kingdom of Christ, praising Him as God forever.

Cast thine eyes about thee, O Sion, and behold: for, lo! from the west and from the north, from the sea and from the east, have thy children come unto thee like divinely radiant luminaries, blessing Christ in thee forever.

Triadicon: O Father Almighty, and Word, and Spirit, Essence united in three Hypostases, transcending existence and all-divine! In Thee have we been baptized, and Thee do we bless for all ages!

Canon of the Blind Man

Irmos: Ye assembly of angels and council of men, ye priests, hymn the King and Creator of all! Ye Levites, bless Him! Ye people, exalt Him supremely for all ages!

Beholding Thee suspended upon the Cross, O Christ King of all, Who dost cause all creation to change by fear, the ranks of angels were filled with awe, hymning Thy love for mankind.

O Christ Who didst work excellent miracles, of Thine own will Thou wast uplifted upon the Cross, and Thou didst join the dead, O Thou Who didst slay hades, and with valor didst release all the imprisoned.

Thou gavest eyes unto the blind man who approached Thee, O Christ, and didst command him to go to the Pool of Siloam, to wash and receive sight, that he might proclaim Thee to be God, Who was made manifest in the flesh for the salvation of the world.

Theotokion: O all-pure Virgin full of the grace of God, ever entreat thy Son, that He not put me to shame on the day of sentencing, but number me among His chosen lambs.

Canon of the Forefeast

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O Thou Who art Light from Light, a cloud of light bore Thee up from the Mount of Olives as all Thy divine disciples looked on, hymning Thee for all ages.

Let us clap our hands, as say the psalms; for Christ our God hath risen and hath ascended from whence He came down to us, He Who in His love for mankind hath reconciled the things which of old were sundered.

We bless the Father, the Son, and the Holy Spirit: the Lord.

Chanting, David crieth out: "Christ hath gone up upon His cherubim and hath manifestly soared aloft on the wings of the noetic orders. Him do we exalt supremely for all ages.

Now & ever…: Having risen from the tomb, Thou didst appear to the disciples, and didst lead them up to the Mount of Olives, from whence a cloud of light, bearing Thee up, carried Thee with glory to the highest, O Christ.

Katavasia: God the Son, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, O ye priests! Ye people, exalt Him supremely for all ages!

The Magnificat is not chanted.

ODE IX

Ode IX is chanted with the Paschal refrains, as follows —

My soul doth magnify Christ the Bestower of life, Who rose from the tomb on the third day.

And the irmos: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

My soul doth magnify Him Who of His own will suffered, was buried, and rose from the tomb on the third day. And the irmos.

Christ is the new Pascha, the living Sacrifice, the Lamb of God Who taketh away the sins of the world. And the first troparion —

O Thy divine and beloved voice most sweet! For Thou didst truly promise to be with us until the end of the world, O Christ. Having this as the confirmation of our hope, let us rejoice, O ye faithful.

The angel cried out to her who is full of grace: "Rejoice, O pure Virgin! Again I say, Rejoice! Thy Son, Who hath raised up the dead, hath risen from the tomb on the third day!" Be glad, O ye people! And the troparion: *O Thy divine…*

Having fallen asleep, Thou didst arouse the dead from ages past, O Thou Who dost royally roar as the Lion of Judah. And the second troparion —

O Christ, Thou great and most sacred Pascha! O Wisdom, Word and Power of God! Grant that we may more truly partake of Thee in the never-waning day of Thy kingdom.

Mary Magdalene hastened to the tomb, and seeing Christ she questioned Him, taking Him to be the gardener. And the troparion *O Christ, Thou great and most sacred…*

Canon of the Blind Man

Irmos: In that the Mighty One hath done great things to thee, revealing thee to be a pure virgin even after giving birth, as thou gavest birth to thine own Creator without seed, we therefore magnify thee, O Theotokos.

Thou wast nailed to the tree of the Cross, O Christ God, didst vanquish all the adverse princes of the enemy, and didst annul the primal curse, O Savior; wherefore, we magnify Thee as is meet.

When hades beheld Thee below with Thy soul, O Word, it groaned and in fear released all the dead who acknowledged the dominion of Thine authority; wherefore, we magnify Thee as is meet.

Thou didst arise from the dead, as Thou didst say, O Bestower of life, and didst appear to the holy disciples after Thine arising, O Thou Who workest wonders and gavest eyes to the blind. With them do we magnify Thee forever.

Theotokion: Shown to be more spacious than the heavens, O pure Virgin, thou didst contain God Who was circumscribed in the flesh, and gavest birth to the deliverance of all who hymn thee with undoubting faith.

Canon of the Forefeast

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

O Word of God, all creation manifestly offereth sacred celebration at Thine ascension, whereby Thou hast brought to Thy Father the nature Thou hadst received from us, O Thou Who art ineffably immutable.

As God Thou didst shatter the gates and bars of hades, O Savior; and having risen from the dead Thou didst hasten to the angelic ranks of heaven, who cried out with amazement: Lift up your gates!

As the divine disciples marveled at Thy divine ascent, angels manifestly stood before them, crying out: Him Whom ye see ascending into heaven will come with glory to judge all.

Glory…: The peace which Thou gavest to the disciples as of old thou didst ascend on high, O Christ, do Thou now richly send down upon us, holding all in love, that together we may magnify Thee, the Savior.

Now & ever…: Thou wast truly the radiant chariot of the noetic Sun, O pure and undefiled one, whereby those sitting in darkness beheld the light of knowledge, glorifying thee as is meet.

Katavasia: With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

Exapostilarion of Pascha —

Having fallen asleep in the flesh, as one mortal, O King and Lord, Thou didst rise on the third day, raising up Adam from corruption and abolishing death. O Pascha of incorruption! O salvation of the world! Twice

Glory…, Now & ever…: That of the Blind Man, in the same melody —

Enlighten, O Lord, my noetic eyes which have been blinded by dark sin, instilling humility, O Compassionate One; and wash me with tears of repentance.

On the Praises, 8 stichera: 4 of the Blind Man —

In Tone II: In his mind the man born blind said: "Can I have been born blind because of the sins of my parents? Or have I been born blind as a reproach to the unbelief of the gentiles? I cannot tell when I should ask, Is it day, is it night? I can no longer bear to stumble over stones, for I have not beheld the sun shining, nor Him Who created me in His image. Yet do I beseech Thee, O Christ God: Look down upon me and have mercy on me!"

WEDNESDAY OF THE WEEK OF THE BLIND MAN

Walking past from the Temple, Jesus came upon a man blind from birth, and taking pity, applied clay to his eyes, and said to him: "Go and wash in Siloam." And when he had washed, he gained his sight, rendering glory unto God. And his neighbors said unto him: "Who hath opened thine eyes, which none of the sighted hath been able to heal?" And he, crying out, said: "A man named Jesus said to me: 'Wash thou in Siloam,' and I was given sight. He is truly the One of Whom Moses spake in the Law: the Messiah and the Christ. He is the Savior of our souls!"

In Tone IV: Considering his whole life to be night, the blind man cried out to Thee. O Lord: "Open mine eyes, O our Savior, Son of David, that I also, with everyone else, may hymn Thy power!"

In Tone V: Walking past on the way, O Lord, Thou didst come upon a man blind from birth, and the disciples, amazed, asked Thee, saying: "O Teacher, who sinned: this man, or his parents, that he was born blind?" And Thou, O my Savior, didst cry out to them: "Neither did this man sin, nor did his parents, but this happened that the works of God might be revealed in him. I must needs do the works of Him Who sent me, which no one else can do." And having thus said, Thou didst spit upon the ground, and making clay, didst anoint his eyes therewith, saying to him: "Go and wash in the Pool of Siloam." And when he had washed, he became whole, and cried out to Thee: "I believe, O Lord, and I worship Thee!" Wherefore, we also cry out: Have mercy on us!

Then, the Paschal stichera, with their refrains, in the same tone —

Stichos: Let God arise, and let His enemies be scattered.

Today hath a sacred Pascha been shown unto us: a new and holy Pascha, a mystical Pascha, a Pascha all-venerable, Pascha — Christ the Redeemer, an unblemished Pascha, a great Pascha, a Pascha of the faithful, a Pascha which openeth unto us the gates of paradise, a Pascha which sanctifieth all the faithful!

Stichos: As smoke vanisheth, so let them vanish.

O ye women proclaimers of good tidings, come ye from the sight of Christ and say ye unto Sion: "Receive from us good tidings of the joy of the resurrection of Christ! Delight thyself, dance and rejoice, O Jerusalem, having beheld Christ the King issuing forth like a bridegroom from the tomb!"

Stichos: So let sinners perish at the presence of God, and let the righteous be glad.

At late dawn, the myrrh-bearing women stood before the tomb of the Giver of life and found an angel seated upon the stone; and he, addressing them, spake thus: "Why seek ye the Living among the dead? Why lament ye the Incorrupt as amid corruption? Go forth and proclaim this to His disciples!"

Stichos: This is the day that the Lord hath made; let us rejoice and be glad therein.

A delightful Pascha! Pascha, the Lord's Pascha, an all-venerable Pascha hath shone forth on us. It is Pascha: let us embrace one another with joy! O Pascha, ransom from sorrow! For Christ, having shone forth today from the tomb, as from a bridal-chamber, filled the women with joy, saying: "Proclaim this to the apostles!"

Glory..., Now & ever..., in the same tone —

It is the day of the resurrection! Let us adorn ourselves with the splendor of the festival and embrace one another! And let us say, O brethren, even unto those who hate us: "Let us forgive all things at the resurrection, and thus let us cry out: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

Then, *Christ is risen...,* once.

Great Doxology. Troparion of the resurrection; *Glory..., Now & ever...,* its theotokion. Litanies, and dismissal, during which the priest doth not hold the Cross. The saint whose day it is we commemorate at the dismissal.

WEDNESDAY OF THE WEEK OF THE BLIND MAN

The First Hour is read in the narthex, during which the resurrectional troparion and the kontakion of the Blind Man are read. Final dismissal, as usual.

The Third and Sixth Hours are read before the Liturgy, with the same troparion and kontakion.

AT LITURGY

The Liturgy is begun as on the day of Pascha itself. But the Typical Psalms are chanted, and on the Beatitudes there are 8 troparia, from Odes III and VI. After the entrance, the troparion: *O ye faithful, let us hymn and worship the Word...; Glory...,* the kontakion of the Blind Man; *Now & ever...,* that of Pascha: *Though Thou didst descend into the tomb...*

Prokimenon of Pascha: *This is the day that the Lord hath made...*
Alleluia, of Pascha
Epistle & Gospel of the day

The rest of the service is resurrectional.

Communion verse: *Receive ye the Body of Christ...*

We also chant Psalm 33: *I will bless the Lord at all times...*

The priest then intoneth the Paschal dismissal, holding the Cross, and we chant the remainder of the Liturgy as prescribed for Pascha itself. And thus do we take our leave of the holy and life-bearing resurrection of Christ. At meals, great consolation is afforded the brethren, *i.e.,* oil, fish and wine.

The Ninth Hour, as usual. From henceforth until the feast of Pentecost each divine service will begin from *Holy God...*

WEDNESDAY EVENING, AT LITTLE VESPERS

On *Lord, I have cried...,* 4 stichera, in Tone VI —

The Lord ascended into heaven, that He might send the Comforter to the world. The heavens prepared His throne; the clouds His ascent. The angels marveled, beholding a Man exalted higher than they. The Father awaiteth the Co-eternal One Whom He hath in His bosom; and the Holy Spirit commandeth all His angels: Lift up your gates, O ye princes! All the nations clap their hands, for Christ hath gone up to where He was before.

The cherubim marveled at Thine ascension, O Lord, beholding Thee, God Who sittest upon them, ascending upon clouds; and we glorify Thee, for Thy mercy is good. Glory to Thee!

Beholding Thine ascension upon the holy mountain, O Christ, Thou Effulgence of the glory of the Father, we hymn the radiant form of Thy countenance, we worship Thy sufferings, and we honor the resurrection, glorifying the glorious ascension. Have mercy on us!

Having completed the mystery of Thy dispensation, O Lord, taking Thy disciples up the Mount of Olives, Thou didst ascend; and behold, Thou didst pass through the firmament of heaven, O Thou Who for my sake didst become poor like me; and having gone up whither Thou hadst never left, Thou didst send forth Thy most Holy Spirit, Who enlighteneth our souls.

Glory..., Now & ever..., in the same tone —

O Lord, as the apostles saw Thee upborne upon clouds, filled with sorrow and grieving with tearful lamentation, they said, O Christ Bestower of life: Leave us not Thy servants orphaned, whom Thou didst love in Thy loving-kindness, in that Thou art compassionate, O Master; and as Thou didst promise, send down upon us Thine all-holy Spirit, Who enlighteneth our souls.

Prokimenon of the day.

Aposticha stichera, in Tone I —

O Lord, Who hast ascended into the heavens from whence Thou hadst come down, leave us not orphans. That Thy Spirit may come, bearing peace unto the world, show the works of Thy power unto the children of men, O Lord Who lovest mankind.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Thou didst ascend to Thine unoriginate Father, O Christ Who wast never separated from His uncircumscribable bosom, and the powers did not accept any addition to the thrice-holy praise, but acknowledged Thee, O Lord, as the one Son, the Only-begotten of the Father, Who hadst become man in the multitude of Thy compassions. Have mercy on us!

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

Thine angels said to the apostles, O Lord: "Ye men of Galilee, why stand ye gazing at the sky? He Who is upborne from you into heaven is Christ God. He will come again, in the same manner in which ye have seen Him going to heaven. Serve Him in holiness and righteousness!"

Glory..., Now & ever...: Idiomelon, in Tone II —

Thou wast born as Thou Thyself didst desire, and didst appear as Thou Thyself didst will. Thou didst suffer in the flesh, O our God, didst rise from the dead, trampling death underfoot, didst ascend in glory, filling all things, and didst send the divine Spirit upon us, that we may hymn and glorify Thy divinity.

Then, *Now lettest Thou Thy servant depart...* Trisagion through *Our Father.*

Troparion, in Tone IV —

Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.

WEDNESDAY EVENING, AT GREAT VESPERS

After the Introductory Psalm, we do not chant *Blessed is the man...*

On *Lord, I have cried...,* 10 stichera idiomela, in Tone VI —

The Lord ascended into heaven, that He might send the Comforter to the world. The heavens prepared His throne; the clouds His ascent. The angels marveled, beholding a Man exalted higher than they. The Father awaiteth the Co-eternal One Whom He hath in His bosom; and the Holy Spirit commandeth all His angels: Lift up your gates, O ye princes! All the nations clap their hands, for Christ hath gone up to where He was before. Twice

The cherubim marveled at Thine ascension, O Lord, beholding Thee, God Who sittest upon them, ascending upon clouds; and we glorify Thee, for Thy mercy is good. Glory to Thee! Twice

Beholding Thine ascension upon the holy mountain, O Christ, Thou Effulgence of the glory of the Father, we hymn the radiant form of Thy countenance, we worship Thy sufferings, and we honor the resurrection, glorifying the glorious ascension. Have mercy on us! Twice

O Lord, as the apostles saw Thee upborne upon clouds, filled with sorrow and grieving with tearful lamentation, they said, O Christ Bestower of life: Leave not us Thy servants orphaned, whom Thou didst love in Thy loving-kindness, in that Thou art compassionate, O Master; and as Thou didst promise, send down upon us Thine all-holy Spirit, Who enlighteneth our souls. Twice

Having completed the mystery of Thy dispensation, O Lord, taking Thy disciples up the Mount of Olives, Thou didst ascend; and behold, Thou didst pass through the firmament of heaven, O Thou Who for my sake didst become poor like

me; and having gone up whither Thou hadst never left, Thou didst send forth Thy most Holy Spirit, Who enlighteneth our souls. Twice

Glory..., Now & ever..., in the same tone —

O sweetest Jesus, Who wast not separated from the bosom of the Father, and as a man didst dwell with men, Thou didst ascend in glory from the Mount of Olives; and mercifully bearing our fallen nature aloft, Thou didst set it next to the Father. Wherefore, the heavenly ranks of the incorporeal beings, marveling at the miracle, were stricken with awe and, seized with trembling, magnified Thy love for mankind. With them we who are of earth, glorifying Thy condescension toward us and Thine ascension from us, pray, saying: O Thou Who in Thine ascension didst fill with immeasurable joy the disciples and the Theotokos who bore Thee, through their supplications vouchsafe us also the joys of Thine elect, for the sake of Thy great mercy.

Entrance. Prokimenon of the day. Three readings:

READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: In the last days the mountain of the Lord shall be revealed, and the house of God shall be on the top of the mountains, and it shall be exalted above the hills; and all nations shall come to it. And many peoples shall go and say: "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will tell us His way, and we will walk therein."

READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: "Go through My gates, and make a way for My people; and cast the stones out of the way; lift up a standard for the nations." For, behold, the Lord hath proclaimed to the end of the earth: "Say ye to the daughter of Sion: Behold, thy Savior hath come to thee, having His reward and His work before His face. And one shall call them the holy people, delivered by the Lord: and thou shalt be called a city sought out, and not forsaken." Who is this that is come from Edom, with red garments from Bozrah, this one who is fair in His apparel, mighty in strength? I speak of righteousness and saving judgment. Wherefore are Thy garments red, and Thy raiment as if fresh from a trodden winepress? "I alone have trodden the vintage, and of the nations there is not a man with Me." I remembered the mercy of the Lord, the virtues of the Lord in all things wherein He doth recompense us. The Lord is a good judge to the house of Israel; He dealeth with us according to His mercy, and according to the abundance of His righteousness. And He said: "Are these not My people? The children surely will not be rebellious." And He became to them salvation out of all their tribulation. Not an ambassador, nor an angel, but the Lord Himself saved them, because He loved them, and spared them: He Himself redeemed them, and took them up, and lifted them up all the days of the age.

READING FROM THE PROPHECY OF ZECHARIAH

Thus saith the Lord: "Behold, the days of the Lord come, and His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east. And in that day living water shall come forth out of Jerusalem, half of it toward the former sea, and half of it toward the latter sea; and so shall it be in summer and spring. And the Lord shall be king over all the earth; in that day there shall be one Lord, and His name one, compassing all the earth, and the wilderness from Geba unto Rimmon, beyond the crest of Jerusalem. And He shall ascend, and shall remain in that place. And from the gate of Benjamin to the place of the first gate, to the gate of the corners, and to the tower of Hananel, as far as the king's wine-presses, they shall dwell in the city; and there shall be no more any curse, and Jerusalem shall dwell securely.

At Litia, these stichera —

In Tone I: O Lord, Who hast ascended into the heavens from whence Thou hadst come down, leave us not orphans. That Thy Spirit may come, bearing peace unto the world, show the works of

Thy power unto the children of men, O Lord Who lovest mankind.

Thou didst ascend to Thine unoriginate Father, O Christ Who wast never separated from His uncircumscribable bosom, and the powers did not accept any addition to the thrice-holy praise, but acknowledged Thee, O Lord, as the one Son, the Only-begotten of the Father, Who hadst become man in the multitude of Thy compassions. Have mercy on us!

Thine angels said to the apostles, O Lord: "Ye men of Galilee, why stand ye gazing at the sky? He Who is upborne from you into heaven is Christ God. He will come again, in the same manner in which ye have seen Him going to heaven. Serve Him in holiness and righteousness!"

In Tone IV: When Thou didst come to the Mount of Olives to do the will of the Father, O Christ, the angels of heaven were amazed, and the nether regions were filled with fear. The disciples stood before Thee, trembling with joy, as Thou didst speak with them, and a waiting cloud was made ready as a throne across from them; and heaven, opening its gates, revealed its beauty, and the earth opened its hidden chambers, that Adam might recognize Thy descent and rising again. But Thy feet were lifted up, as if by hands; Thy mouth uttered blessings aloud, that they might be heard; a cloud bore Thee aloft, and heaven took Thee in. This work, great and all-glorious, didst Thou do, O Lord, for the salvation of our souls.

O God Who in Thyself didst fashion anew the nature of Adam which had gone down into the nether regions of the earth, today Thou hast raised it higher than any principality or authority; for, loving it, Thou hast enthroned it with Thyself, and having mercy on it, Thou hast united it to Thee and glorified it with Thyself. Yet the incorporeal beings said: "Who is this beauteous Man?" Yet Thou art not only man, but God and Man, united and revealed. Wherefore, the angels, astonished, some flying, garbed in radiant garments, and others standing by the disciples, cried: "Ye men of Galilee, He Who hath departed from you is Jesus, the God-man. As God and man He will come again, judging the living and the dead, and granting to the faithful forgiveness of sins and great mercy."

When Thou didst ascend in glory, O Christ God, as the disciples watched, the clouds bore Thee up in the flesh; the gates of heaven were lifted up; the choir of the angels rejoiced with gladness; and the highest hosts cried out, saying: "Lift up your gates, ye princes, and the King of glory shall enter in!" But the disciples, marveling, said: "Part not from us, O good Shepherd, but send upon us Thine all-holy Spirit, Who guideth, confirmeth, enlighteneth and sanctifieth our souls!"

Glory..., Now & ever..., in the same tone —

Having fulfilled the mystery which was hidden from all ages and generations, O Lord, in that Thou art good, Thou didst go with Thy disciples to the Mount of Olives, bringing also her who gave birth to Thee, the Creator and Fashioner of all; for it was fitting that she who, as Thy Mother, was pained more than all others at Thy suffering, also delight with surpassing joy in the glory of Thy flesh. And we also, sharing in Thine ascension into heaven, O Master, glorify Thy great mercy toward us.

Aposticha stichera, in Tone II —

Thou wast born as Thou Thyself didst desire, and didst appear as Thou Thyself didst will. Thou didst suffer in the flesh, O our God, didst rise from the dead, trampling death underfoot, didst ascend in glory, filling all things, and didst send the divine Spirit upon us, that we may hymn and glorify Thy divinity.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

When Thou wast taken up from the Mount of Olives, O Christ, the hosts, beholding Thee, cried one to another: "Who is this?" And it was said to them: "This is He Who is mighty and powerful! This is He Who is mighty in battle! This is He

Who is truly the King of glory!" "Why are His garments red?" "He cometh from Bozrah, which is the flesh." And having as God sat at the right hand of majesty, Thou didst send us the Holy Spirit, that He might guide and save our souls.

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

Thou didst ascend in glory on the Mount of Olives, O Christ God, in the presence of Thy disciples, and didst sit at the right hand of the Father, O Thou Who fillest all things with Thy divinity; and Thou didst send them the Holy Spirit, Who enlighteneth, confirmeth and doth hallow our souls.

Glory..., Now & ever..., in Tone VI —

God hath gone up with jubilation, the Lord at the sound of the trumpet, to raise up the fallen image of Adam, and to send the Comforting Spirit to sanctify our souls.

At the blessing of the loaves, the troparion of the feast, in Tone IV —

Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.

The Great Reading from the Acts of the Holy Apostles.

If a vigil be not celebrated, after *Now lettest Thou Thy servant...,* the troparion of the feast, once.

At Compline, after *It is truly meet...,* the kontakion of the feast.

We chant Nocturns with the usual kathisma. After the first Trisagion, instead of *Behold, the Bridegroom...,* we say the troparion of the feast. After the second Trisagion, after *Remember, O Lord, in that Thou art good...,* we say the kontakion of the feast, followed by Lord, have mercy! 12 times, and the dismissal. We do not say the prayers *Remember, O Lord...*

We begin Matins as usual, the reader saying immediately *O come, let us worship...,* thrice, followed by the usual two psalms (19 & 20), and the Six Psalms.

AT MATINS

At *God is the Lord...,* the troparion of the feast, thrice.

After the first chanting of the Psalter, this sessional hymn, in Tone I: Spec. Mel.: *When the stone had been sealed by the Jews...* —

As the angels marveled at Thy strange ascent, and the disciples were filled with awe at Thy strange uplifting, Thou didst ascend with glory as God, and the gates were lifted up for Thee, O Savior; wherefore, the hosts of heaven were amazed, crying out: Glory to Thy condescension, O Savior! Glory to Thy kingdom! Glory to Thine ascension, O Thou Who alone lovest mankind! Twice

After the second chanting of the Psalter, this sessional hymn, in Tone III: Spec. Mel.: *Awed by the beauty of thy virginity...* —

God, preëternal and without beginning, having mystically deified the human nature which He had assumed, hath ascended today; and the angels, going before Him, showed Him to the apostles as He went to heaven with great glory, and bowing down to Him, they said: Glory to God Who hath ascended!" Twice

Polyeleos, and this magnification —

We magnify Thee, O Christ, Bestower of life, and we honor Thy divine ascension into heaven with Thine all-pure flesh.

Selected Psalm verses —

A Clap your hands, all ye nations; shout unto God with a voice of rejoicing. [46:1]
B For the Lord Most High is terrible, a great King over all the earth. [46:2]
A He hath subdued peoples under us, and nations under our feet. [46:3]
B God is gone up in jubilation, the Lord with the voice of the trumpet. [46:5]
A And He mounted upon cherubim and flew. [17:10]
B He flew upon the wings of the winds. [17:10]
A Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of glory shall enter in. [23:9]
B The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. [102:17]
A The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies the footstool of Thy feet. [109:1]
B Worship Him, all ye His angels. [96:8]
A God sitteth upon His holy throne. [46:8]
B And He Himself will judge the world in righteousness. [9:8]
A Thy throne, O God, is for ever and ever. [44:5]
B For Thy magnificence is lifted high above the heavens. [8:1]
A Who is like the Lord our God, Who dwelleth on high? [112:5]
B Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts. [20:13]
A O chant unto our God, chant ye; chant unto our King, chant ye. [46:6]

Glory…, Now & ever…

Alleluia, alleluia, alleluia. Glory to Thee, O God. Thrice

After the polyeleos, this sessional hymn, in Tone V: Spec. Mel.: *O ye faithful, let us hymn and worship the Word* —

O Christ, Who didst come down from heaven to those on earth, Who didst lay below in death's custody, and Who, as God, didst by Thine ascension lift Adam's form up to heaven, as Thou art merciful and lovest mankind Thou didst cause it to sit with Thee on the throne of the Father. Twice

And a reading for the feast: The panegyric homilies of Kyr Andrew, or others.

Song of ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV —

God is gone up in jubilation, the Lord with the voice of the trumpet.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Let every breath praise the Lord.

Gospel according to Mark, §71
[16:9-20]

At that time, when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told those who had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not. After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward He appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not those who had seen Him after He was risen. And He said unto them: "Go ye into all the world, and preach the Gospel to every creature. He who believeth and is baptized shall be saved; but he who believeth not shall be damned. And these signs shall follow those who believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly

thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

Then, *Having beheld the resurrection of Christ…;* and Psalm 50.

Glory…: Through the supplications of the apostles…, Now & ever…: Through the supplications of the Theotokos…, Have mercy on me, O God, according to Thy great mercy…, and this sticheron idiomelon, in Tone VI —

Today the hosts on high, beholding our nature in the heavens, and marveling at the strange manner of its ascent, were at a loss, and said one to another: "Who is this Who hath come?" And seeing their Master, they commanded that the gates of heaven be lifted up. With them let us unceasingly sing to Him Who will come from thence in the flesh, as the omnipotent God and Judge of all.

Ode I

Canon I, with 8 troparia, including the irmos; the composition of John the Monk, in Tone V —

Irmos: To God the Savior alone, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant, for He is glorious.

Let us all sing a hymn of victory, O ye people, unto Christ, Who hath been upborne on the shoulders of the cherubim, and hath set us with Himself at the right hand of the Father, for He hath been glorified.

Seeing Christ, the Mediator between God and man, in the flesh on high, the angelic choirs marveled and together sang a hymn of victory, for He hath been glorified.

Unto God, Who appeared on Mount Sinai, Who gave the Law to Moses the God-beholder, and hath ascended in the flesh from the Mount of Olives, let us all sing, for He hath been glorified.

Theotokion: O all-pure Mother of God, unceasingly entreat God, Who became incarnate of thee yet was not separated from the bosom of the Father, that He save from every evil circumstance those whom He hath created.

Canon II, with 6 troparia, the composition of Kyr Joseph, the acrostic whereof is, in Odes I through VII, the Greek alphabet, and in Odes VIII and IX is "The hymnody of Joseph", in Tone IV —

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Thou didst arise on the third day, O Thou Who art immortal in essence, and didst appear to the eleven and to all Thy disciples, O Christ; and Thou didst make haste to the Father, borne on a cloud, O Creator of all.

David, divinely inspired, manifestly crieth out, singing: The Lord hath gone up to the heavens in jubilation at the sound of the trumpet, and hath reached the Father, the Origin of light.

Glory…: Having by Thy suffering and arising renewed the world, which hath grown old in many sins, O Lord, Thou didst ascend, upborne above the heavens by a cloud. Glory to Thy power!

Now & ever…: Thou gavest birth to the Master of all, Who accepted suffering of His own will and ascended to His Father, Whom He had never left, even though He assumed flesh, O most immaculate Mistress.

Katavasia: The irmoi of Canon II of Pentecost, in Tone IV: He who was slow of speech, having been covered with divine darkness, gave utterance unto the divinely written law; for, having shaken off the mire from his noetic eyes, he beheld He Who Is and learned the understanding of the Spirit, uttering praise with hymns divine.

ODE III

Canon I

Irmos: By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving ascension.

Thou didst go up to the Father, O Christ, Bestower of life, and didst uplift our nature in Thine ineffable compassion, O Thou Who lovest mankind.

Seeing human nature ascending with Thee, O Savior, the ranks of the angels were amazed and unceasingly hymned Thee.

The choirs of the angels were filled with awe, O Christ, beholding Thee upborne in the body; and they hymned Thy holy ascension.

Thou didst exalt human nature which had fallen through corruption, O Christ, and by Thine ascent didst lift it up, and didst glorify us with Thyself.

Theotokion: Unceasingly entreat Him Who issued forth from thy womb, O pure one, that we who hymn thee, the Mother of God, may be delivered from the delusion of the devil.

Canon II

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

"Lift up the gates of heaven! Behold, Christ, the King of creation, is come, clothed in an earthly body," those below said to the heavenly hosts.

Having sought out Adam, who had been deluded by the deceit of the serpent, O Christ, as Thou didst clothe Thyself in him Thou didst ascend and sit on the right hand, as One equally enthroned with the Father, as the angels hymned Thee.

Glory...: Earth doth celebrate and dance; and heaven rejoiceth today at the ascension of the Creator of creation, Who by His will hath manifestly united the disparate natures.

Now & ever...: Having given birth to the one immortal God, the Destroyer of death, O most pure Virgin Mother, ever beseech Him to mortify my deadly passions and save me.

Katavasia: Of old, the mere prayer to the mighty God of understandings by Hannah the Prophetess, who bore a contrite spirit, broke the bonds of her barren womb and the reproach of the child-bearing, which was hard to endure.

Sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom...* —

Having sat upon the clouds of heaven and left the world to those on earth, Thou didst ascend and sit at the right hand of the Father, as One consubstantial with Him and the Spirit; for even though Thou didst manifest Thyself in the flesh, yet didst Thou remain immutable. Wherefore, Thou awaitest the ultimate end, O Thou Who shalt come to earth to judge the whole world. O impartial Lord, spare Thou our souls, granting remission of transgressions to Thy servants, in that Thou art the merciful God.

Glory..., Now & ever...: The foregoing is repeated.

A reading for the feast.

ODE IV

Canon I

Irmos: I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, O Lord!

Thou didst ascend in glory, O King of the angels, sending the Comforter from the Father unto us; wherefore, we cry out: Glory to Thine ascension, O Christ!

As the Savior went up in the flesh to the Father, the armies of the angels marveled at Him and cried out: Glory to Thine ascension, O Christ!

The angelic hosts cried out to those who were higher: "Lift up your gates for Christ our King, Whom with the Father and the Spirit we hymn!"

Theotokion: The Virgin gave birth and knew not the pangs of birthgiving; she is a Mother, yet remained a Virgin, and hymning her we cry out: Rejoice, O Theotokos!

Canon II

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Taking those whom He loved, Jesus the Bestower of life went up the Mount of Olives and blessed them; and, upborne on a cloud, He reached the bosom of the Father, from whence He had never departed.

The whole world, visible and invisible, doth celebrate; and angels and men join chorus in joy, unceasingly glorifying the ascension of Him Who in His goodness united Himself to us in the flesh.

Glory...: O Lord Who, as immortal, didst destroy the dominion of death, Thou didst grant immortality unto all, O Thou Who lovest mankind, and didst ascend in glory as Thine honored disciples watched, O Almighty Jesus.

Now & ever...: Blessed was thy womb, O most immaculate one; for thou wast vouchsafed ineffably to contain Him Who all-gloriously emptied the belly of hades. Him do thou beseech, that He save us who hymn thee.

Katavasia: O Word, Thou King of kings, Who alone didst issue forth from the Father Who is without cause and Thy Spirit, Who is equal to Thee in might, Who are like unto Thee: As our Benefactor, Thou didst truly send forth the apostles, who chant: Glory to Thy dominion, O Lord!

ODE V

Canon I

Irmos: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

Having filled all things with joy, O Merciful One, Thou didst go in the flesh to the heavenly hosts.

Seeing Thee taken up, the angelic hosts cried out: "Lift up your gates for our King!"

Seeing the Savior upborne, the apostles cried out to our King with trembling: Glory to Thee!

Theotokion: We hymn thee, who wast a Virgin even after giving birth, O Theotokos; for thou gavest birth for the world unto God the Word in the flesh.

Canon II

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Having slain death by Thy death, O Lord, taking those whom Thou didst love Thou didst ascend the holy Mount of Olives, O Christ, and from thence didst hasten to Thy Father, upborne on a cloud.

Strange was Thy nativity, strange was Thy resurrection, and strange and awesome was Thy divine ascension from the mountain, O Bestower of life, which Elijah of the four horses depicted in his ascent, hymning Thee, O Thou Who lovest mankind.

Glory...: As the apostles looked on, the angels declared: "O men of Galilee, why marvel ye at the ascension of Christ, the Bestower of life? He will come again to the earth, to judge the whole world as the Judge most just."

Now & ever...: Having preserved thee an incorrupt Virgin after thy birthgiving, O Theotokos, Christ ascendeth to the Father, Whom He had never left, even though He received flesh, noetic and animate, from thee in His ineffable mercy.

Katavasia: O radiant children of the Church, receive ye the fiery dew of the Spirit, the delivering cleansing of sins; for now from Sion hath gone forth the law, the grace of the Spirit in tongues of fire.

ODE VI

Canon I

Irmos: The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

The apostles leapt up, beholding the Creator taken up today into the heights, and in the expectation of the Spirit and with fear they cried: Glory to Thine ascent!

The angels stood before Thine apostles, crying out, O Christ: "In the same manner wherein ye beheld Christ ascending in the flesh will the righteous Judge of all come again."

As the hosts of heaven beheld Thee taken up on high in the body, O our Savior, they cried out, saying: "Great is Thy love for mankind, O Master!"

Theotokion: As is meet, we glorify thee, the bush unconsumed, the mountain, the animate ladder and the portal of heaven, O glorious Mary, boast of the Orthodox.

Canon II

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Let the clouds drop everlasting gladness upon us from on high; for Christ, Who is on a cloud, as upon the cherubim, ascendeth to His Father today.

Appearing in a fleshly form, Thou didst unite into one the natures which before were disparate, O Thou Who lovest mankind, and didst ascend into the heavens as Thy disciples watched, O Compassionate One.

Glory...: "Why these crimson robes of Him Who united Himself to the coarseness of the flesh?" the holy angels cried out on seeing Christ bearing the divine marks of His honored sufferings.

Now & ever...: O pure Maiden, we hymn thy conceiving, we hymn thine ineffable birthgiving, whereby we have been delivered from corruption, affliction and dark imprisonment in hades.

Katavasia: O Christ Master, our purification and salvation, Thou didst shine forth from the Virgin, that Thou mightest rescue from corruption Adam, in whose fall our whole race fell, as thou didst save the Prophet Jonah from the belly of the sea monster.

Kontakion: Idiomelon, in Tone VI —

Having fulfilled Thy dispensation for us and united things on earth with things in heaven, Thou didst ascend in glory, O Christ our God, in nowise departing from us, but remaining inseparable, and crying out to those who love Thee: I am with you, and no one is against you!

Ikos: O ye who have left the things of earth on the earth, ye who leave things of ashes to the dust, come, let us rouse ourselves and lift up our eyes and thoughts to the heights; let us soar in sight and senses to the gates of heaven, O mortals, and let us imagine ourselves on the Mount of Olives, gazing upon the Deliverer upborne upon the clouds. For from thence hath the Lord hastened to the heavens, where He distributeth generous gifts to His apostles, comforting them like a father and making them steadfast; and instructing them like sons, He said to them: "I shall not part from you! I am with you, and no one will be against you!"

SYNAXARION OF THE ASCENSION OF OUR LORD, GOD & SAVIOR JESUS CHRIST

On this day, Thursday of the sixth week of Pascha, we celebrate the ascension of our Lord, God and Savior Jesus Christ.

Stichoi: Thou didst sit at the right hand of the Father, O Word,
Who didst show veritable Faith to the disciples.

While He was still with the disciples, before His suffering, the Lord promised them that the most Holy Spirit would come, saying: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you;" and again, "When He is come, He will guide you to all truth." For this reason, after His resurrection from the dead, Christ appeared to them over the course of forty days, not constantly, but at intervals: He ate and drank with them, and thereby established the resurrection beyond doubt. Finally, having related to them much concerning the kingdom of heaven, He commanded them not to depart from Jerusalem, but, remaining there, to await the coming of the most Holy Spirit, since they had to be baptized therewith; for they had originally been baptized by John only with water. (Although, according to a much later account by Epiphanius of Cyprus, John the Theologian baptized the Theotokos, and Peter baptized the rest of the apostles.) Christ also commanded them to remain in Jerusalem so that the preaching of the Gospel might be established there — lest if they dispersed to divers places, their veracity might be more easily doubted; moreover, they, like soldiers, had to be armed with the weaponry of the Spirit, and thus proceed to do battle against the enemies of Christ. When the time came for His ascension, Christ took them up the Mount of Olives (so called because olive-trees grew thickly on its slopes), and conversing with them concerning their preaching of Him to the ends of the earth, and also concerning the endlessness of His coming kingdom, and noting that the disciples wanted to ask Him about what did not concern them, He sent angels to them, and to His all-pure Mother, who was also there, to point out His ascension into the heavens. Then, as they watched, He was taken up from among them on a cloud which bore Him aloft. Then, accompanied by angels who commanded others to lift up the gates of heaven, and were amazed at the blood-red color of His flesh, He sat at the right hand of the Father, deifying the flesh; and — I dare to say — He brought it into unity with the Godhead; for through it we have been freed from the ancient curse, which has been annulled. The angels who stood before the apostles in human guise, said: "Ye men of Galilee, why stand ye in awe, looking toward the sky? He Whom ye have seen in the flesh — Jesus God — will come again in the same form, that is, in the flesh; yet not as before, meekly and in disrepute, but with great glory, and accompanied by angels, as ye see Him now." Then the apostles, lowering their gaze, returned from the Mount of Olives, and remained close to Jerusalem, at a distance of 2040 paces. This was the length of a Sabbath's journey, since Moses prescribed in the Law that one should walk only just such a distance on the Sabbath. Inasmuch as the Tabernacle of the Witness stood just so many paces from the camp of the Jews, and, if anyone wanted to go thither to worship, it was permitted to walk just such a distance, and no farther, which is why this was called a Sabbath's journey. There are those who for this reason think that the ascension of Christ also took place on the Sabbath, but this is not deserving of credence. The apostles, returning, went up into the upper room, in which they were staying with the myrrh-bearing women and the Mother of the Word, and awaiting the promised descent of the most Holy Spirit, they exercised themselves in fasting, prayer and supplication. O Christ our God, Who didst ascend in glory, have mercy on us. Amen.

ODE VII

Canon I

Irmos: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

Blessed is the God of our fathers, Who ascended in clouds of light and hath saved the world.

Taking erring nature upon Thy shoulder, O Savior, having ascended, Thou didst bring it to God the Father.

THE ASCENSION OF OUR LORD, GOD & SAVIOR JESUS CHRIST

Blessed is the God of our fathers, Who ascended in the flesh to the incorporeal Father.

Assuming our nature, which hath been slain by sin, O Savior, Thou didst bring it to Thine own Father.

Theotokion: Blessed art Thou, O God of our fathers, Who wast born of the Virgin whom Thou madest the Theotokos.

Canon II

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned God of our fathers!

A radiant cloud upbore Thee, Who art Light, O Lord, and Thou wast taken up from the earth in manner past understanding; and the assemblies of heaven praised Thee with the apostles, saying: Blessed art Thou, O God!

Rejoicing, let us all clap our hands and exclaim at the ascension of Christ: God is gone up at the sound of the trumpet and hath sat at the right hand of the Father, in that He is equally enthroned with Him forever!

Glory...: Of old, the great Moses, chanting, exclaimed: Let the angels of heaven worship the ascending Christ as the King of all, to Whom we cry: O Lord and God of our fathers, blessed art Thou!

Now & ever...: O all-glorious wonders! How didst thou, O divinely joyous one, contain the uncontainable God Who beggared Himself by assuming flesh, Who hath today ascended into the heavens with great glory, and hath given life unto men?

Katavasia: The melodious music of instruments sounded forth, calling men to worship the inanimate idol wrought of gold; but the radiant grace of the Comforter preferreth that they cry: O only Trinity, Who art equal in power and equally without beginning, blessed art Thou!

ODE VIII

Canon I

Irmos: God the Son, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Christ, Who with glory soared aloft into the heavens in two natures, and sitteth with the Father, hymn ye, O priests! Ye people, exalt Him supremely for all ages!

We hymn Thee, O Savior, Who hast delivered creation from the slavery of idolatry and presented it, free, to Thy Father, and we exalt Thee supremely for all ages.

He Who by His descent cast down the adversary and by His ascent uplifted men, hymn ye, O priests! Ye people, exalt Him supremely for all ages!

Theotokion: Thou wast shown to be more exalted than the cherubim, O pure Theotokos, who in thy womb didst bear Him Who is upborne by them. With the incorporeal beings we men glorify Him for all ages.

Canon II

Irmos: The Offspring of the Theotokos saved the pious children in the furnace — then in figure, but now in deed — and He moveth all the world to chant: Hymn ye the Lord, ye works, and exalt Him supremely for all ages!

The heavenly intelligences appeared to the apostles at the ascension and declared: "Why stand ye gazing and marveling? He Who ascendeth into the heavens will come again, to judge men on earth, for He alone is the Judge."

Let us render greatness unto God, let us exclaim in harmony of praise, let us join chorus, and let us clap our hands: God hath gone up from earth to the heavens, the angels and archangels praising Him as Master and Creator of all.

We bless the Father, the Son, and the Holy Spirit: the Lord.

Our nature, which fell of old, hath been exalted higher than the angels, and it hath been divinely set upon the throne in manner past understanding. Come ye, let us celebrate and cry aloud: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Now & ever...: Lo! having made death captive by His Cross, thy Son, O Theotokos, arose on the third day; and having appeared to His disciples, He hath made haste to the heavens. Bowing down before thee with them, we hymn and glorify Him for all ages.

Then, *We praise, we bless, we worship...*

Katavasia: The thrice-radiant image of the Godhead looseth bonds and bedeweth the flame; and all of fashioned creation blesseth as its Benefactor the one Savior and Accomplisher of all.

The Magnificat is not chanted. Instead, we chant the refrain:

Magnify, O my soul, Christ, the Bestower of life, Who hath ascended from earth to heaven.

ODE IX

Canon I

Irmos: With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

Seeing Thee, Christ God, the Deliverer of the world, divinely uplifted, leaping up with faith the apostles magnified Thee.

Seeing Thy deified flesh in the highest, O Christ, the angels said one to another: "Truly this is our God!"

Seeing Thee taken up on the clouds, O Christ God, the ranks of the incorporeal cried: O King of glory, lift up the gates!

Thee Who descended even to the nether regions of the earth, and hast saved man and exalted him by Thine ascent, do we magnify.

Theotokion: Rejoice, O Theotokos, Mother of Christ God! Watching with the apostles as He to Whom thou gavest birth was taken up from the earth today, thou didst magnify Him.

The second refrain:

Beholding the ascent of the Master, the angels were filled with awe, seeing how He was upborne from earth with glory into the heavens.

Canon II

Irmos: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the bodiless hosts keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

O gifts beyond attainment! O strange mystery! For He Who hath dominion over all things, departing from earth into the heavens, sent upon the disciples the Holy Spirit Who enlighteneth their mind and maketh them fiery through grace.

"O regiments of disciples," said the Lord, "remain ye in Jerusalem, and I will send you another Comforter, Who is equally enthroned with the Father and is equal in honor with Me Whom ye behold taken up and borne aloft on a cloud of light."

Glory...: The majesty of Him Who beggared Himself by assuming flesh is manifestly exalted higher than the heavens, and our fallen nature is honored in being seated with the Father. Let us all celebrate and exclaim together, and clap our hands, rejoicing.

Now & ever...: The Light Who shone forth from the Light shone forth from thee, O most immaculate one, and dissolved all the blackness of ungodliness, and enlightened those sleeping in the night. Wherefore, we all bless thee forever as is meet.

Katavasia: Rejoice, O Queen, thou glory of mothers and virgins! For even the most skillful and divinely eloquent mouth is not able to hymn thee as is meet; and every mind is at a loss to understand thy birthgiving. Wherefore, together we glorify thee.

Exapostilarion: Automelon —

As the disciples watched, Thou didst ascend, O Christ, to sit with the Father; and the angels, hastening before Thee, cried out: "Lift up your gates! Lift them up; for the King is come to the primal Light of glory!" Thrice

On the Praises, 4 stichera, in Tone I: Spec. Mel.: *Joy of the ranks of heaven…* —

Let us on earth celebrate like the angels, crying out in hymnody to God Who is upborne on the throne of glory: Holy art Thou, O heavenly Father, O co-eternal Son; and holy also art Thou, O most Holy Spirit!

The princes of the angels, beholding Thy strange ascent, O Savior, were at a loss, and cried one to another: "What is this that we see? He Who appeareth in human form as God ascendeth in the flesh higher than the heavens!"

Beholding Thee upborne in the body from the Mount of Olives, O Word, the Galileans heard angels, who cried unto them: "Why stand ye gazing? He will come again in the flesh, in the same manner as ye have seen."

Let us on earth celebrate like the angels, crying out in hymnody to God Who is borne up to the throne of glory: Holy art Thou, O heavenly Father, O co-eternal Son; and holy also art Thou, O most Holy Spirit!

Glory…, Now & ever…, in Tone II —

Thou was born as Thou Thyself didst desire, and didst appear as Thou Thyself didst will. Thou didst suffer in the flesh, O our God, didst rise from the dead, trampling death underfoot, didst ascend in glory, filling all things, and didst send the divine Spirit upon us, that we may hymn and glorify Thy divinity.

Great Doxology, troparion, and litanies. The brethren are anointed with oil. Reading from the Catechesis of St. Theodore the Studite. First Hour, in the narthex, and final dismissal.

AT LITURGY

Antiphon I

Stichos I: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Refrain: Through the prayers of the Theotokos, O Savior, save us. (and the same refrain after each stichos and *Glory…; Now & ever…*)

Stichos II: For the Lord most high is terrible, a great king over all the earth

Stichos III: He hath subdued peoples under us, and nations under our feet.

Stichos IV: God is gone up in jubilation, the Lord with the voice of the trumpet.

Glory…, Now & ever…

Antiphon II

Stichos I: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.

Refrain: O Son of God Who hast ascended in glory, save us who chant unto Thee: Alleluia! (and the same refrain after each stichos).

Stichos II: The mountains of Sion on the sides of the north, the city of the great King.

Stichos III: God is known in her towers, when He cometh to help her.

Stichos IV: For lo, the kings of the earth were assembled, they came together.

Glory…, Now & ever…: O only-begotten Son and Word of God…

Antiphon III

Stichos I: Hear this, all ye nations; give ear, all ye that inhabit the world.

Troparion, in Tone IV: *Thou didst ascend in glory, O Christ our God…* (and the same after each stichos).

Stichos II: Both ye that are born of earth, and ye sons of men, rich and poor men together.

Stichos III: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos IV: I will incline mine ear unto a parable, I will unfold my problem on the psaltery.

Entrance Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

Troparion, in Tone IV —

Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.

Glory…, Now & ever…: Kontakion, in Tone VI —

Having fulfilled Thy dispensation for us and united things on earth with things in heaven, Thou didst ascend in glory, O Christ our God, in nowise departing from us, but remaining inseparable, and crying out to those who love Thee: I am with you, and no one is against you!

Then, the Trisagion.

Prokimenon, in Tone VII —

Be Thou exalted above the heavens, O God, and Thy glory above all the earth.

Stichos: Ready is my heart, O God, ready is my heart; I will sing and chant in my glory.

Acts of the Apostles, §1 [1:1-12]

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after that He through the Holy Spirit had given commandments unto the apostles whom He had chosen: to whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, "which," saith He, "ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." When they therefore were come together, they asked of Him, saying: "Lord, wilt thou at this time restore again the kingdom to Israel?" And He said unto them: "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth." And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; who also said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, Who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

Alleluia, in Tone II —

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Gospel according to Luke, §114 [24:36-53]

At that time, when Jesus had risen from the dead, He stood in the midst of His disciples, and said unto them: "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them: "Why are ye troubled, and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them: "Have ye

here any meat?" And they gave Him a piece of a broiled fish, and of a honeycomb. And He took it, and did eat before them. And He said unto them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Then opened He their understanding, that they might understand the Scriptures, and said unto them: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.

Instead of *It is truly meet...*, we chant, on this day and until the leave-taking, the irmos of Ode IX, Canon I: *With oneness of mind...*

Communion verse —
God is gone up in jubilation, the Lord with the voice of the trumpet.

At meals great consolation is provided.

THURSDAY EVENING, AT VESPERS

The kathisma is not read; but where a festal vigil hath not been served, we read the appointed kathisma.

On *Lord, I have cried...*, 6 stichera: 3 of the feast: idiomela, in Tone I —

O Lord, Who hast ascended into the heavens from whence Thou hadst come down, leave us not orphans. That Thy Spirit may come, bearing peace unto the world, show the works of Thy power unto the children of men, O Lord Who lovest mankind.

Thou didst ascend to Thine unoriginate Father, O Christ Who wast never separated from His uncircumscribable bosom, and the powers did not accept any addition to the thrice-holy praise, but acknowledged Thee, O Lord, as the one Son, the Only-begotten of the Father, Who hadst become man in the multitude of Thy compassions. Have mercy on us!

Thine angels said to the apostles, O Lord: "Ye men of Galilee, why stand ye gazing at the sky? He Who is upborne from you into heaven is Christ God. He will come again, in the same manner in which ye have seen Him going to heaven. Serve Him in holiness and righteousness!"

And 3 stichera from the Menaion.

Glory..., of the saint, if there be one; if not, *Glory..., Now & ever...*, in Tone II —

Thou wast born as Thou Thyself didst desire, and didst appear as Thou Thyself didst will. Thou didst suffer in the flesh, O our God, didst rise from the dead, trampling death underfoot, didst ascend in glory, filling all things, and didst send the divine Spirit upon us, that we may hymn and glorify Thy divinity.

Entrance. *O gladsome Light...*

Great Prokimenon, in Tone VII —
Our God is in heaven and on earth; all things soever He hath willed, He hath done.
Stichos I: When Israel went out of Egypt, and the house of Jacob, from among a barbarous people.

Stichos II: The sea beheld and fled, Jordan turned back.
Stichos III: What aileth thee, O sea, that thou fleddest? And thou, O Jordan, that thou didst turn back?
And again: *Our God is in heaven and on earth...*

The litanies: *Let us all say...* and *Let us complete our evening prayer...*

Aposticha, in Tone II: Spec. Mel.: *When from the Tree...* —

When He went up the Mount of Olives, He Who filleth all things said to the disciples: "The time of Mine ascension draweth nigh, O My friends. Go and teach to the nations the word which ye have heard from My voice." Then did He ascend in glory, as upon a chariot; wherefore, the apostles were filled with awe and trembling.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

When Thy Mother and disciples traveled together to Bethany, O Christ, Thou didst lift up Thy hands to bless them; and when Thou hadst blessed them, a cloud of light straightway took Thee up out of their sight. Then Thou didst ascend in glory and wast truly shown to sit at the right hand of the Father and be worshipped with Him.

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

Come, ye faithful, and together let us ascend the Mount of Olives, going up as with the apostles; and taking our hearts and minds to the heights, let us gaze upon the Lord, Who is now upborne. Wherefore, rejoicing, let us cry out in thanksgiving: Glory to Thine ascension, O greatly Merciful One!

Glory..., Now & ever..., in Tone VI —

Beholding Thine ascension upon the holy mountains, O Christ, Thou Effulgence of the glory of the Father, we hymn the radiant form of Thy countenance, we worship Thy sufferings, and we honor the resurrection, glorifying the glorious ascension. Have mercy on us!

Troparion of the feast: *Thou didst ascend in glory...;* and the dismissal.

The service of the saint of whose commemoration coincided with the feast is chanted at Compline.

FRIDAY OF THE ASCENSION, AT MATINS

At *God is the Lord...*, the festal troparion, thrice.

After the first chanting of the Psalter, this sessional hymn, in Tone VIII: Spec. Mel.: *That which was mystically commanded...* —

Having gone up the Mount of Olives, O merciful Jesus, Thou wast taken up from thence; for a radiant cloud bore Thee up from the earth as Thy disciples beheld the awesome miracle and the incorporeal armies on high cried out in the heavens: Be ye lifted up in fear, O ye gates! And with them all creation hymneth Thee, the King and God of all.

Glory..., Now & ever...: The foregoing is repeated.

After the second chanting of the Psalter, this sessional hymn, in Tone VIII: Spec. Mel. : *Of the Wisdom...* —

Having sat upon the clouds of heaven and left the world to those on earth, Thou didst ascend and sit at the right hand of the Father, as One consubstantial with Him and the Spirit; for even though Thou didst manifest Thyself in the flesh, yet didst Thou remain immutable. Wherefore, Thou awaitest the ultimate end, O Thou Who shalt come to earth to judge the whole world. O impartial Lord, spare Thou our souls, granting remission of transgressions to Thy servants, in that Thou art the merciful God.

Glory..., Now & ever...: The foregoing is repeated.

FRIDAY OF THE ASCENSION

Psalm 50.

Canon of the feast, with 6 troparia, the irmos being chanted twice (the two canons are alternated until the leave-taking); and that from the Menaion, with 4 troparia.

After Ode III, the kontakion, ikos and sessional hymn of the saint; *Glory…, Now & ever…:* sessional hymn of the feast.

After Ode VI, the kontakion and ikos of the feast.

After Ode IX, the exapostilarion of the feast; *Glory…*, that of the saint, if there be one; *Now & ever…*, that of the feast. If the saint doth not have an exapostilarion, *Glory…, Now & ever…*, that of the feast.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

O new wonder! For human nature hath gone up to heaven, united to the Word, God Almighty.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

The radiant and most luminous day of the divine ascension of the Master into heaven hath shone forth, enlightening all things.

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

As from on high Thou didst send upon the disciples the Spirit, Who is conjoined with Thee, O Christ our Savior, so also send Thy grace upon Thy people.

Glory…, Now & ever…, in Tone V —

When Thou wast taken up from whence Thou wast never parted, O Lord, the armies of the angels and all the bodiless hosts cried out with joy to the hosts above them: "Lift up your gates, O ye princes, and the King of glory shall enter!" for the throne of the cherubim took Thee up in the flesh. Glory to Thee, O Lord!

The rest of Matins, and the dismissal.

At Liturgy, 6 troparia from Ode I of the canon of the feast.

FRIDAY EVENING, AT VESPERS

On *Lord, I have cried…*, 6 stichera: 3 of the feast, in Tone IV: Spec. Mel.: *Thou hast given a sign…* —

Thou didst suffer as a man, O Thou Who in Thy divinity art immune to suffering; and Thou didst rise from the dead on the third day, having made death captive and with Thyself raised all who were subject to corruption; and Thou didst ascend to the Father, O Christ, promising to send the Comforter upon Thy sacred apostles, O almighty Jesus, Savior of our souls.

"Why stand ye gazing at the sky?" the angels in human guise said to the initiates of the mysteries of the Word; "He Whom ye see ascending on a cloud of light will come in the same form as ye see Him, to judge the world, as He hath said; wherefore, go and do all that He hath commanded you."

After Thine arising from the tomb, which passeth comprehension, O almighty Lord, taking those whom Thou didst love Thou didst lead them up even unto Bethany, O Word; and on the Mount of Olives, having blessed them, Thou didst ascend, the angels submitting to Thee, O omnipotent Jesus, Savior of our souls.

And 3 stichera from the Menaion.

Glory…, Now & ever…, in Tone VI —

Today the hosts on high, beholding our nature in the heavens, and marveling at the strange manner of its ascent, were at a loss, and said one to another: "Who is this Who hath come?" And seeing their Master, they commanded that the gates of heaven be lifted up. With them let us unceasingly sing to Him Who will come from thence in the flesh, as the omnipotent God and Judge of all.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

O Good One, Who didst carry out the good will of the Father, and didst unite those above with those below, Thou didst ascend in glory unto those who were first.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Thou didst ascend to Thy Father, O Compassionate One, from Whom Thou wast not parted, and didst uplift the nature which lay prostrate, O Master.

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

A cloud of light bore Thee aloft, and with fear and trembling the angels served for Thy divine ascension.

Glory…, Now & ever…, in Tone VII —

Thou didst go to the Mount of Olives, O Thou Who hast mercy on the human race, and a cloud bore Thee up out of the sight of Thy disciples, who rejoiced in the expectation of the Holy Spirit, by Whom do Thou make us steadfast. O Savior, have mercy on us!

SATURDAY OF THE ASCENSION, AT MATINS

At *God is the Lord…*, the festal troparion, thrice.

After the first chanting of the Psalter, this sessional hymn, in Tone I: Spec. Mel.: *When the stone had been sealed…* —

As the angels marveled at Thy strange ascent, and the disciples were filled with awe at Thy strange uplifting, Thou didst ascend with glory as God, and the gates were lifted up for Thee, O Savior; wherefore, the hosts of heaven were amazed, crying out: Glory to Thy condescension, O Savior! Glory to Thy kingdom! Glory to Thine ascension, O Thou Who alone lovest mankind! Twice

After the second chanting of the Psalter, this sessional hymn, in Tone I: Spec. Mel.: *When the stone had been sealed…* —

When hades had been made captive by Thee, O Bestower of life, and the world had been enlightened in Thy resurrection, Thou didst ascend with glory, O Savior Who holdest all things in Thy hand; wherefore, with the angels we glorify Thee, O Lord Almighty: Glory to Thine ascension, O Christ! Glory to Thy kingdom! Glory to Thy loving-kindness, O Thou Who alone lovest mankind! Twice

And Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

"I will not forsake those whom I have gathered together," the Lord said to His friends, "but I will send you the Holy Spirit."

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

The angels cried out to the all-wise apostles: "O men of Galilee, He will come again in the form ye have seen."

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

Thy disciples descended the Mount of Olives with joy, O Word, glorifying and hymning Thy divine ascension.

Glory…, Now & ever…, in Tone VIII —

Thou didst ascend in glory from earth to the heavens, O Thou Who fillest all things with Thy divinity, and didst sit at the right hand of the Father, O Word Who art God from the beginning. Seeing this, and filled with fear, the heavenly hosts said to the apostles: "Whom do ye look for in the sky? He Whom ye have seen will come again with glory to judge the whole world and to render unto each according to His deeds. Unto Him let us cry aloud: O unapproachable Lord, glory to Thee!"

And the final dismissal.

SATURDAY OF THE ASCENSION
AT LITURGY

On the Beatitudes, 6 troparia, from Ode III of the festal canon.

Prokimenon of the feast, in Tone VII —
Be Thou exalted above the heavens, O God, and Thy glory above all the earth.
Stichos: Ready is my heart, O God, ready is my heart; I will sing and chant in my glory.

READING FROM THE ACTS OF THE APOSTLES, §43 [20:7-12]

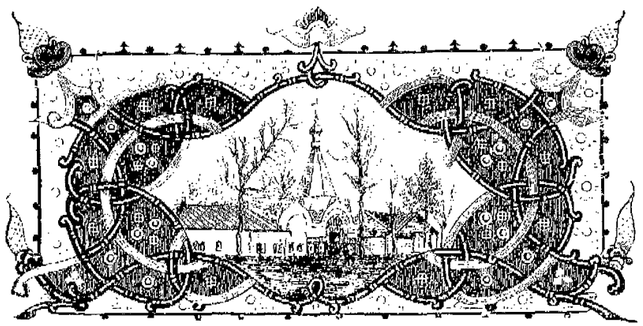
In those days, upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutyches, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said: "Trouble not yourselves; for his life is in him." When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

Alleluia, of the feast, in Tone II —
Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.
Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

GOSPEL ACCORDING TO JOHN, §48 [14:10-20]

The Lord said to His disciples: "The words that I speak unto you I speak not of Myself: but the Father Who dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you: He who believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you."

Communion verse of the feast —
God is gone up in jubilation, the Lord with the voice of the trumpet.



THE SEVENTH SUNDAY OF PASCHA
THAT OF THE 318 GOD-BEARING FATHERS
OF THE COUNCIL OF NICÆA
AT LITTLE VESPERS

On *Lord, I have cried…*, 4 stichera, in Tone VI —

Gaining victory over hades, Thou didst ascend the Cross, that Thou mightest raise up with Thyself those who sit in the darkness of death, O Christ Who art free among the dead. O almighty Savior, Who pourest forth life from Thy light, have mercy on us! Twice

Today hath Christ risen as He said, having trampled down death; and He hath granted joy to the world, that all of us, crying out, may thus utter a hymn: O almighty Savior, wellspring of life, unapproachable Light, have mercy on us!

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

Glory…, in the same tone —

Let us praise the God-bearing fathers, the mystical clarions of the Spirit, which in the midst of the Church sound forth the melodious hymn of theology unto the one Trinity, the immutable Essence and Godhead. It is they, the champions of the Orthodox, who cast down Arius, and ever pray to the Lord that our souls find mercy.

Now & ever…: Dogmatic theotokion, in the same tone —

Meet it is in truth to bless thee, the Theotokos. For the Creator of all, entering into thine all-pure womb, became flesh, without changing in nature or merely appearing to have taken on His dispensation of incarnation, but having united Himself hypostatically and rationally to flesh with a soul, which He received of thee. Hence, we piously distinguish between both revealed natures. Him do thou entreat, O all-pure and honored one, that He send down upon us peace and great mercy.

Aposticha stichera, in Tone VI —

Of the resurrection: In the heavens, O Christ our Savior, the angels hymn Thy resurrection; vouchsafe that we also on earth may glorify Thee with a pure heart.

And these stichera of the Theotokos: Spec. Mel.: *Having set all aside…* —

Stichos: I shall commemorate thy name in every generation and generation.

As our timeless God of old promised with an oath to thy forefather Adam, so did He act in latter times, O all-pure one, issuing forth from thy divine womb; for the Lord Who holdeth all the ends of the earth in His hand truly shone forth from thee. Him do thou render well-disposed toward me at the hour of judgment, O Virgin Mary, that I may obtain His kingdom through the uplifting of the virtues and the mortification of the passions.

Stichos: Hearken, O daughter, and see, and incline thine ear.

From afar off, with purity of mind, Isaiah foretold thee who wouldst give birth to the Maker of all creation, O honored and all-pure Virgin; for thou alone hast been shown to be forever most immaculate. Wherefore, I pray thee: Cleanse thou my defiled soul, and show me to have a share in the divine effulgence and a place at the right hand of thy divine Son when, at is it written, He will sit to judge the whole world.

Stichos: The rich among the people shall entreat thy countenance.

The destruction of death hath been made manifest through thy birthgiving, for thou, O Maiden, art the abode of Life incorruptible. Wherefore, I entreat thee: To gladness and life do thou raise me up who lie amid the hellish tomb of my passions, O Virgin; guide me to the blessed reward, and count me worthy of the divine joy which perisheth not, where delight is everlasting and light is never-waning.

Glory…, in Tone VI —

With piety and faith let us celebrate the prayerful memorial of the God-bearing fathers who assembled from throughout the world in the splendid city of Nicæa; for with pious intent they annulled the impious dogma of the cruel Arius and as a council drove him from the Catholic Church; and they clearly preached the Son of God to be consubstantial and equally eternal, existing before time, and taught all to confess Him in the Symbol of Faith, setting it forth with piety and godliness. Wherefore, following their divine commands, and earnestly believing, we worship the Son with the Father and the most Holy Spirit in a single Godhead: the Trinity One in Essence.

Now & ever…, of the feast, in Tone IV —

Having fulfilled the mystery which was hidden from all ages and generations, O Lord, in that Thou art good, Thou didst go with Thy disciples to the Mount of Olives, bringing also her who gave birth to Thee, the Creator and Fashioner of all; for it was fitting that she who, as Thy Mother, was pained more than all others at Thy suffering, also delight with surpassing joy in the glory of Thy flesh. And we also, sharing in Thine ascension into heaven, O Master, glorify Thy great mercy toward us.

After *Now lettest Thou Thy servant depart…*, the troparion of the resurrection, in Tone VI —

Angelic hosts were upon Thy tomb, and those who were on guard became as dead. And Mary stood in thy tomb, seeking Thine all-pure body. Thou didst make hades captive without being tested thereby. And Thou didst greet the Virgin, granting life. O Lord Who art risen from the dead, glory be to Thee!

Glory…, Now & ever…: Troparion of the ascension, in Tone IV —

Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.

Litanies, and dismissal.

AT GREAT VESPERS

After the Introductory Psalm, we chant *Blessed is the man…*, the first antiphon.

On *Lord, I have cried…*, 10 stichera, in Tone VI: 3 of the resurrection —

Gaining victory over hades, Thou didst ascend the Cross, that Thou mightest raise up with Thyself those who sit in the darkness of death, O Christ Who art free among the dead. O almighty Savior, Who pourest forth life from Thy light, have mercy on us!

Today hath Christ risen as He said, having trampled down death; and He hath granted joy to the world, that all of us, crying out, may thus utter a hymn: O almighty Savior, wellspring of life, unapproachable Light, have mercy upon us!

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

And 3, idiomela, of the ascension —

The Lord ascended into heaven, that He might send the Comforter to the world. The heavens prepared His throne; the clouds His ascent. The angels marveled, beholding a Man more exalted than they. The Father awaiteth the Co-eternal One Whom He hath in His bosom; and the Holy Spirit commandeth all His angels: Lift up your gates, O ye princes! All the nations clap their hands, for Christ hath gone up to where He was before.

The cherubim marveled at Thine ascension, O Lord, beholding Thee, God Who sittest upon them, ascending upon clouds; and we glorify Thee, for Thy mercy is good. Glory to Thee!

Beholding Thine ascension upon the holy mountain, O Christ, Thou Effulgence of the glory of the Father, we hymn the radiant form of Thy countenance, we worship Thy sufferings, and we honor the resurrection, glorifying the glorious ascension. Have mercy upon us!

And 4 of the holy fathers, in Tone VI: Spec. Mel.: *The despairing…* —

Before the ages Thou wast begotten of the womb of the Father without mother before the morning star; yet Arius calleth Thee a creature, refusing to glorify Thee as God, with audacity mindlessly confusing Thee, the Creator, with a creature, laying up for himself fuel for the everlasting fire. But the Council in Nicæa proclaimed Thee, O Lord, to be the Son of God, Who art equally enthroned with the Father and the Spirit.

Who hath rent Thy garment, O Savior? It was Arius, Thou hast said, who separated the Trinity's authority of equal honor into divisions. He hath denied Thee to be One of the Trinity. He hath taught Nestorius not to say "Theotokos." But the Council in Nicæa proclaimed Thee, O Lord, to be the Son of God, Who art equally enthroned with the Father and the Spirit.

Arius, who hated to see the Light, falleth into the pit of sin, and his bowels are rent asunder by the hook of God, so that they violently rendered up his being and soul, for he was another Judas in character and image. But the Council in Nicæa proclaimed Thee, O Lord, to be the Son of God, Who art equally enthroned with the Father and the Spirit.

The mindless Arius divided the monarchy of the all-holy Trinity into three dissimilar and alien essences; wherefore, the God-bearing fathers who assembled with diligence, aflame with zeal like Elijah the Tishbite, with the sword of the Spirit cut off the blasphemer who taught shameful doctrines, even as the Spirit commanded.

Glory…, in the same tone —

Let us praise the God-bearing fathers, the mystical clarions of the Spirit, which in the midst of the Church sound forth the melodious hymn of theology unto the one Trinity, the immutable Essence and Godhead. It is they, the champions of the Orthodox, who cast down Arius, and ever pray to the Lord that our souls find mercy.

Now & ever…: Dogmatic theotokion, in the same tone —

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

Reading from Genesis

Abram, having heard that Lot, his nephew, had been taken captive, numbered his home-born servants, three hundred and eighteen, and pursued after them to Dan. And he came upon them by night, he and his servants, and smote them and pursued them as far as Hobah, which is on the left of Damascus. And he recovered all the cavalry of Sodom, and he recovered Lot, his nephew, and his possessions, and the women and the people. And the king of Sodom went out to meet him after he returned from the slaughter of Chedorla-omer, and the kings with him, to the valley of Shaveh (this was the plain of the kings). And Melchizedek, King of Salem, brought forth loaves and wine, and he was the priest of the Most High God. And he blessed Abram, and said: "Blessed be Abram of the Most High God, Who delivered thine enemies into thy power."

Reading from Deuteronomy

In those days, Moses said to the children of Israel: "Behold, God hath delivered the land before you. Go in and inherit the land, which He promised to your fathers, to Abraham, Isaac, and Jacob, to give it

to them and to their seed after them. And I spoke to you at that time, saying: I shall not be able by myself to bear you. The Lord your God hath multiplied you; and, behold, ye are today as the stars of heaven in multitude. The Lord God of your fathers add to you a thousandfold more than ye are, and bless you as He hath said to you. How shall I alone be able to bear your labor, and your burden, and your gainsayings? Take to yourselves wise men for your tribes, and I will set your leaders over you. And ye answered me, and said: 'The thing which thou hast told us is good to do.' So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your judges. And I charged your judges at that time, saying: Hear causes between your brethren, and judge rightly between a man and his brother, and the stranger who is with him. Thou shalt not have respect of persons in judgment, thou shalt judge small and great equally; ye shall not shrink from before the person of a man; for the judgment is God's."

READING FROM DEUTERONOMY

In those days, Moses said to the children of Israel: "Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are therein. Only the Lord chose fathers to love them, and He chose out their seed after them, even you, beyond all nations, as at this day. Therefore, ye shall circumcise the hardness of your heart, and ye shall not harden your neck. For the Lord your God, He is the God of gods and Lord of lords, the great, and strong, and terrible God, Who doth not accept persons, nor will He by any means accept a bribe: executing judgment for the stranger and orphan and widow. And as He loveth the stranger, to give him food and raiment, so shall ye love the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God, and shall swear by His name. He is thy boast, and He is thy God, Who hath wrought in the midst of thee these great and glorious things, which thine eyes have seen."

At the Litia, the sticheron of the ascension, in Tone I —

O Lord, Who hast ascended into the heavens from whence Thou hadst come down, leave us not orphans. That Thy Spirit may come, bearing peace unto the world, show the works of Thy power unto the children of men, O Lord Who lovest mankind.

Glory..., of the fathers, in Tone III —

Ye were diligent keepers of the Traditions of the apostles, O holy fathers; for teaching in Orthodox manner the consubtantiality of the Holy Trinity, as a council ye cast down the blasphemy of Arius, with him denouncing Macedonius, who denied the Spirit; and ye condemned Nestorius, Eutyches and Dioscorus, Sabellius and Severus the mindless. Pray ye that we be delivered from their delusion, and that our life be kept undefiled in the Faith, we beseech you.

Now & ever..., of the feast, in Tone VI —

Having completed the mystery of Thy dispensation, O Lord, taking Thy disciples up the Mount of Olives, Thou didst ascend; and behold, Thou didst pass through the firmament of heaven, O Thou Who for my sake didst become poor like me; and having gone up whither Thou hadst never left, Thou didst send forth Thy most Holy Spirit, Who enlighteneth our souls.

Aposticha stichera of the resurrection, in Tone VI —

In the heavens, O Christ our Savior, the angels hymn Thy resurrection; vouchsafe that we also on earth may glorify Thee with a pure heart.

Stichos: The Lord is King, He is clothed with majesty.

Having broken down the gates of bronze and shattered the chains of hades, as God almighty Thou didst raise up the fallen human race. Wherefore, we cry out together: O Lord Who art risen from the dead, glory be to Thee!

Stichos: For He hath established the world which shall not be shaken.

Desiring to lift us up from our ancient corruption, Christ was nailed to the Cross and laid in the tomb; and with tears the myrrh-bearing women sought Him, and weeping they said: "Alas, O Savior of all! How is it that Thou hast willed to make Thine abode in a tomb? And having desired to dwell there, how is it that Thou hast been stolen away? How hast Thou been moved? What place concealeth Thy life-bearing body? Yet, as Thou hast promised, reveal Thyself to us, O Master, and take from us the lamentation of tears!" And as they were weeping, an angel cried out to them: "Cease your weeping! Tell the apostles that the Lord is risen, granting purification and great mercy to the world!"

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

O Christ, Who wast crucified as Thou didst desire, and madest death captive by Thy burial, Thou didst rise on the third day as God in glory, granting the world never-ending life and great mercy.

Glory..., of the holy fathers, in Tone IV —

This day let us, the assemblies of the Orthodox, faithfully acting in accordance with piety, celebrate the prayerful memory of the God-bearing fathers who in the splendid city of Nicæa assembled from throughout all the world; for with pious resolve they cast down the godless dogma of the fearsome Arius, and in council expelled him from the Catholic Church, and in their Symbol of Faith have clearly taught all to confess the Son of God to be consubstantial, equally eternal, and existent from before the ages, setting this forth precisely and devoutly. Wherefore, following their divine dogmas and believing them with certainty, we worship the Trinity One in Essence: the Son and the Holy Spirit together with the Father, in One Godhead.

Now & ever..., of the feast, in the same tone —

Having fulfilled the mystery which was hidden from all ages and generations, O Lord, in that Thou art good, Thou didst go with Thy disciples to the Mount of Olives, bringing also her who gave birth to Thee, the Creator and Fashioner of all; for it was fitting that she who, as Thy Mother, was pained more than all others at Thy suffering, also delight with surpassing joy in the glory of Thy flesh. And we also, sharing in Thine ascension into heaven, O Master, glorify Thy great mercy toward us.

Then, *Now lettest Thou Thy servant depart...* Trisagion through *Our Father.* Troparion of the holy fathers, in Tone VIII —

Most glorious art Thou, O Christ our God, Who hast established our fathers upon the earth as beacons, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee! Twice

And the troparion of the ascension, in Tone IV —

Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.

Blessing of the loaves, and reading from the Acts of the Holy Apostles.

If a vigil be not served, the troparion of the resurrection, in Tone VI —

Angelic powers were upon Thy tomb, and those who were on guard became as dead. And Mary stood in thy tomb, seeking Thine all-pure body. Thou didst make hades captive without been tested thereby. And Thou didst greet the Virgin, granting life. O Lord Who art risen from the dead, glory be to Thee!

Glory..., the troparion of the holy fathers; *Now & ever...,* the troparion of the ascension.

At Compline, the kontakion of the fathers; *Glory...,* *Now & ever...,* that of the ascension.

At Nocturns, we chant the Canon of the Trinity, from the Octoechos, in the tone of the week; and the rest as usual. Dismissal.

SUNDAY OF THE FATHERS OF THE FIRST COUNCIL
AT MATINS

At *God is the Lord...,* the troparion of the resurrection, in Tone VI, twice; *Glory...*, that of the fathers; *Now & ever...*, that of the ascension.

After the first chanting of the Psalter, these sessional hymns, in Tone VI —

When the tomb was opened and hades wept, Mary cried out to the apostles who had hidden themselves: "Come forth, ye laborers of the vineyard! Proclaim the tidings of the resurrection! The Lord hath risen, granting the world great mercy!"

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

O Lord, Mary Magdalene stood before Thy tomb and wept aloud; and thinking Thee to be the gardener, she said: "Where hast Thou hidden our eternal Life? Where hast Thou laid Him Who sitteth upon the throne of the cherubim? For those who guarded Him have become as dead through fear. Either give me my Lord, or cry out with me: O Thou Who wast among the dead and hast raised up the dead, glory to Thee!"

Glory..., Now & ever...: Theotokion —

O Thou Who didst call Thy Mother blessed, Thou didst go to Thy suffering with a free will, and didst shine forth upon the Cross, desiring to seek out Adam. And Thou didst say to the angels: Rejoice with Me, for I have found the lost coin! O our God Who hast ordered all things in Thy wisdom, glory to Thee!

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone VI —

Life lay in the tomb, and a seal was affixed to the stone. Soldiers guarded Christ as they would a sleeping king, and the Lord arose, invisibly smiting His enemies.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

By Thy death have we acquired immortal life, O only almighty Savior of all; for in Thine honored arising Thou didst call us all, O Thou Who didst destroy the victory of hades and the sting of death.

Glory..., Now & ever...: Theotokion —

O Virgin Theotokos, entreat thy Son, Christ our God, Who of His own will was nailed to the Cross and arose from the dead, that our souls be saved.

After *Blessed are the blameless in the way...*, the eulogitaria: *Blessed art Thou, O Lord...*, and *The assembly of angels was amazed...*

Then straightway, the hypacoï, in Tone VI —

Having, as God, broken down the gates of hades by Thy voluntary and life-creating death, O Christ, Thou didst open ancient paradise unto us; and rising from the dead, Thou hast delivered our life from corruption.

Songs of ascent, in Tone VI, the verses being repeated —

Antiphon I

I lift up mine eyes to heaven, to Thee, O Word. Have pity, that I may live in Thee.

Have mercy upon us who are downcast, O Word, making us vessels useful to Thee.

Glory...: The Holy Spirit is the Cause of all salvation. And if He blow upon anyone as is meet, He quickly taketh him away from among the things of earth: He giveth him wings, maketh him grow and setteth him on high.

Now & ever...: The foregoing is repeated.

Antiphon II

If the Lord were not among us, none of us would be able to combat the warfare of the enemy; for they who conquer are lifted up from hence.

Let not my soul be seized like a bird by the teeth of the enemy, O Word. Woe is me! How shall I, who love sin, escape them?

Glory...: From the Holy Spirit cometh deification, goodwill, understanding, peace and blessing for all; for He worketh equally with the Father and the Word.

Now & ever...: The foregoing is repeated.

Antiphon III

Those who hope in the Lord are fearsome to

the enemy and wondrous to all; for they direct their gaze on high.

He who hath Thee, O Savior, as his Helper, the Portion of the righteous, doth not stretch out his hands toward iniquities.

Glory...: The dominion of the Holy Spirit is over all. Him do the armies on high worship, as doth every creature here below.

Now & ever...: The foregoing is repeated.

Prokimenon, in Tone VI —
O Lord, stir up Thy might and come to save us.
Stichos: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO JOHN, §66 [21:1-14]
At that time, Jesus showed Himself to His disciples at the Sea of Tiberias; and on this wise showed He Himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter said unto them: "I go a fishing." They said unto him "We also go with thee." They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus said unto them: "Children, have ye any meat?" They answered Him: "No." And He said unto them: "Cast the net on the right side of the ship, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved said unto Peter: "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus said unto them: "Bring of the fish which ye have now caught." Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus said unto them: "Come and dine." And none of the disciples durst ask Him: "Who art Thou?" knowing that it was the Lord. Jesus then came, and took bread, and gave them, and fish likewise. This is now the third time that Jesus showed Himself to His disciples, after that He was risen from the dead.

Then, *Having beheld the resurrection of Christ...*, and Psalm 50; and the rest, as usual.

Canon of the resurrection, with 4 troparia, including the irmos; that of the ascension, with 4 troparia; and that of the holy fathers, with 6 troparia.

ODE I

Canon of the Resurrection, in Tone VI

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

O good Jesus, with Thy hands which were stretched out on the Cross Thou didst fill all things with the good pleasure of the Father; wherefore, we all sing a song of victory unto Thee.

Cringing before Thee like a handmaid, death was compelled to approach Thee, the Master of life, Who through it granteth us endless life and resurrection.

Theotokion: Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.

Canon of the Ascension, in Tone V

Irmos: To God the Savior alone, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant, for He is glorious.

Let us all sing a hymn of victory, O ye people, unto Christ, Who hath been upborne on the shoulders of the cherubim, and hath set us with Himself at the right hand of the Father, for He hath been glorified.

Seeing Christ, the Mediator between God and man, in the flesh on high, the angelic choirs marveled and together sang a hymn of victory, for He hath been glorified.

Unto God, Who appeared on Mount Sinai, Who gave the Law to Moses the God-beholder, and hath ascended in the flesh from the Mount of Olives, let us all sing, for He hath been glorified.

Theotokion: O all-pure Mother of God, unceasingly entreat God, Who became incarnate of thee yet was not separated from the bosom of the Father, that He save from every evil circumstance those whom He hath created.

Canon of the Holy Fathers, in Tone VI

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Praising the most holy council of the holy fathers, crying out I beseech Thee, O Christ, to preserve within me its most holy prophecy. Twice

The God-bearing fathers, descending today like lightning, clearly confessed Thee, O Christ, to be the only-begotten Son, consubstantial with the Father and equally without beginning. Twice

Glory…: The right glorious escorters of Thy bride, the Church, O Master, manifestly setting forth the golden definition of the Faith, have adorned her therewith as with godly ornaments.

Now & ever…: All-adorned with divine glory, the honored Queen standeth before her Son and God, asking that we be granted salvation of soul.

Katavasia: The irmoi of Canon II of Pentecost, in Tone IV: He who was slow of speech, having been covered with divine darkness, gave utterance unto the divinely written law; for, having shaken off the mire from his noetic eyes, he beheld He Who Is and learned the understanding of the Spirit, uttering praise with hymns divine.

ODE III

Canon of the Resurrection

Irmos: There is none as holy as Thou, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Creation, beholding God crucified in the flesh, melted away in fear; yet it was held firmly together by the sustaining hand of Him Who was crucified for our sake.

Wretched death, undone by death, lieth lifeless, for unable to endure the assault of divine Life, mighty death is slain, and resurrection is given to all.

Theotokion: The miracle of thy divine birthgiving transcendeth every order of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.

Canon of the Ascension

Irmos: By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving ascension.

Thou didst go up to the Father, O Christ, Bestower of life, and didst uplift our nature in Thine ineffable compassion, O Thou Who lovest mankind.

Seeing human nature ascending with Thee, O Savior, the ranks of the angels were amazed and unceasingly hymned Thee.

The choirs of the angels were filled with awe, O Christ, beholding Thee upborne in the body; and they hymned Thy holy ascension.

Theotokion: Unceasingly entreat Him Who issued forth from thy womb, O pure one, that we who hymn thee, the Mother of God, may be delivered from the delusion of the devil.

Canon of the Holy Fathers

Irmos: There is none as holy as Thou, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

The mindless and ungodly Arius, impiously attributing change, suffering and separation to the divine nativity, is cut off by the severing sword of the fathers. Twice

Like the godly Abraham of old, the most honored ones of divine eloquence, who armed themselves with Thy power, mightily destroyed Thy savage foes, O Good One. Twice

Glory…: Assembling, the first council of Thy priests piously professed Thee to be the Creator of all, consubstantial with and begotten by the unoriginate Father, O Savior.

Now & ever…: Neither the words nor the tongue of mortals is able to praise thee as is meet, O Virgin; for from thee, without seed, was Christ, the Bestower of life, well pleased to become incarnate, O all-pure one.

Katavasia: Of old, the mere prayer to the mighty God of understandings by Hannah the Prophetess, who bore a contrite spirit, broke the bonds of her barren womb and the reproach of the child-bearing, which was hard to endure.

Kontakion of the ascension, in Tone VI —

Having fulfilled Thy dispensation for us and united things on earth with things in heaven, Thou didst ascend in glory, O Christ our God, in nowise departing from us, but remaining inseparable, and crying out to those who love Thee: I am with you, and no one is against you!

Ikos: O ye who have left the things of earth on the earth, ye who leave things of ashes to the dust, come, let us rouse ourselves and lift up our eyes and thoughts to the heights; let us soar in sight and senses to the gates of heaven, O mortals, and let us imagine ourselves on the Mount of Olives, gazing upon the Deliverer upborne upon the clouds. For from thence hath the Lord hastened to the heavens, where He distributeth generous gifts to His apostles, comforting them like a father and making them steadfast; and instructing them like sons, He said to them: "I shall not part from you! I am with you, and no one will be against you!"

Then, the sessional hymn of the fathers, in Tone IV: Spec. Mel.: *Go thou quickly before…* —

O most blessed and God-proclaiming fathers, on earth ye were truly shown to be all-radiant beacons of the truth of Christ unto the world, having dried up the blasphemous bane of heretical tongues, and quenched the flaming confusion of those of wicked belief. Wherefore, as ye are hierarchs of Christ, pray ye that we be saved.

Glory…, another sessional hymn, in the same tone: Spec. Mel.: *Having been lifted up…* —

The splendid city of Nicæa today summoneth to itself, from throughout the whole world, the three hundred and eighteen hierarchs against Arius, who uttered blasphemy and belittled One of the Trinity — the Son Who is the Word of God; and having cast down Arius they confirmed the Faith.

Now & ever…: Sessional hymn of the ascension, in the same tone & melody —

O Christ Who lovest mankind, having ascended with glory into the heavens and sat at the right hand of the Father, Thou wast in nowise separated from us. O Thou Who didst promise to send the Holy Spirit to Thine all-wise disciples and hast illumined our minds, grant enlightenment, that we may unceasingly hymn Thee, O Master.

ODE IV

Canon of the Resurrection

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The Tree blossomed forth true life, O Christ; for the Cross was planted and, watered with the blood and water which flowed from Thine incorrupt side, budded forth life for us.

No longer will the serpent falsely proffer deification, for Christ, the Deifier of human nature, hath now given me unhindered access to the path of life.

Theotokion: Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.

Canon of the Ascension

Irmos: I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, O Lord!

Thou didst ascend in glory, O King of the angels, sending the Comforter from the Father unto us; wherefore, we cry out: Glory to Thine ascension, O Christ!

As the Savior went up in the flesh to the Father, the armies of the angels marveled at Him and cried out: Glory to Thine ascension, O Christ!

The angelic hosts cried out to those who were higher: "Lift up your gates for Christ our King, Whom with the Father and the Spirit we hymn!"

Theotokion: The Virgin gave birth and knew not the pangs of birthgiving; she is a Mother, yet remained a Virgin, and hymning her we cry out: Rejoice, O Theotokos!

Canon of the Holy Fathers

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The infamous Arius, who adulterated the Orthodox Faith with his foolish mind, was cut off from the Church like a rotting member. Twice

Struggling for Thee, O Master, the choir of the fathers utterly vanquished Thy foes and hath glorified Thee as consubstantial with the Father and the Spirit. Twice

Glory…: Thou wast a Mediator between God and men, O Christ, Thou God-man; wherefore, knowing Thee, the divinely wise fathers proclaimed Thee the one Son in two natures.

Now & ever…: Tasting of the tree showed me to be mortal, but the Tree of life which appeared through thee, O most pure one, arose and hath shown me to be an inheritor of the sweetness of paradise.

Katavasia: O Word, Thou King of kings, Who alone didst issue forth from the Father Who is without cause and Thy Spirit, Who is equal to Thee in might, Who are like unto Thee: As our Benefactor, Thou didst truly send forth the apostles, who chant: Glory to Thy dominion, O Lord!

ODE V

Canon of the Resurrection

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

The cherubim now withdraw from me, and the flaming sword is now sheathed, O Master, since they beheld Thee, O Word of God, as the true God Who made a path to paradise for the thief.

No longer will I fear returning to the earth, O Christ, for in thy great loving-kindness Thou hast led me up, the forgotten one, from the earth to the heights of incorruption, through Thy resurrection.

Theotokion: Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world, for we have thee, the true Theotokos, as an invincible intercession.

Canon of the Ascension

Irmos: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

Having filled all things with joy, O Merciful One, Thou didst go in the flesh to the heavenly hosts.

Seeing Thee taken up, the angelic hosts cried out: "Lift up your gates for our King!"

Seeing the Savior upborne, the apostles cried out to our King with trembling: Glory to Thee!

Theotokion: We hymn thee, who wast a Virgin even after giving birth, O Theotokos; for thou gavest birth for the world unto God the Word in the flesh

Canon of the Holy Fathers

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word

of God, to be the true God Who calleth all forth from the darkness of sin.

Truly beautiful are the feet of those who now proclaim Thee the Peace which passeth all understanding, O Christ, Who with a plenitude of peace dost unite the world of angels and men. Twice

Assembling, the divine teachers proclaimed Thee the Wisdom, Power and hypostatic Word of the Father, O Christ, honorably sealing the most holy priesthood with the law. Twice

Glory…: O ye who have watered the Orthodox Church with pure streams of the waters of doctrine, rejoicing, ye now find everlasting delight by the waters of repose.

Now & ever…: Knowing thee, O only pure Theotokos, to be the radiant lamp which shineth forth Christ, the Sun of righteousness, Who illumineth all, we now call upon thine aid.

Katavasia: O radiant children of the Church, receive ye the fiery dew of the Spirit, the delivering cleansing of sins; for now from Sion hath gone forth the law, the grace of the Spirit in tongues of fire.

ODE VI

Canon of the Resurrection

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Crucified, O Master, with Thy nails Thou didst annul the curse against us; and pierced in the side by the spear, Thou didst free the world, rending asunder the record of Adam's transgression.

Adam fell headlong into the abyss of hades, stumbling through deceit; but God, Who is merciful by nature, went down to search for him and, lifting him upon His shoulder, raised him up with Himself.

Theotokion: O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.

Canon of the Ascension

Irmos: The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

The apostles leapt up, beholding the Creator taken up today into the heights, and in the expectation of the Spirit and with fear they cried: Glory to Thine ascent!

The angels stood before Thine apostles, crying out, O Christ: "In the same manner wherein ye beheld Christ ascending in the flesh will the righteous Judge of all come again."

As the hosts of heaven beheld Thee taken up on high in the body, O our Savior, they cried out, saying: "Great is Thy love for mankind, O Master!"

Theotokion: As is meet, we glorify thee, the bush unconsumed, the mountain, the animate ladder and the portal of heaven, O glorious Mary, boast of the Orthodox.

Canon of the Holy Fathers

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

The sower of tares, who was called the namesake of rage, could not hide from ineffable Providence; for, having imitated Judas, like him the most wicked one burst asunder. Twice

O Master, the divine and honored assembly of the fathers proclaimeth Thee the only-begotten Effulgence Who shone forth from the essence of the Father, the Son Who was begotten before all the ages. Twice

Glory…: In accordance with Providence, by the plough of the prayer of the divine priests the turbid and undrinkable wellspring of infamous heresies is literally rent apart in the belly.

Now & ever…: Moses, great among the prophets, described thee beforehand as the ark, the table, the lampstand, and the jar, signifying by these images the incarnation of the Most High from thee, O Virgin Mother.

Katavasia: O Christ Master, our purification and salvation, Thou didst shine forth from the Virgin, that Thou mightest rescue from corruption Adam, in whose fall our whole race fell, as thou didst save the Prophet Jonah from the belly of the sea monster.

Kontakion of the fathers, in Tone VIII: Spec. Mel.: *As firstfruits…* —

The preaching of the apostles and the dogmas of the fathers sealed the one Faith for the Church; and wearing the robe of the Truth, woven of theology from on high, she setteth forth in order and glorifieth the great mystery of piety.

Ikos: Let us hearken to the Church of God, which with exalted preaching crieth out: Let him who thirsteth come to me and drink of the cup which I hold. This is the cup of wisdom, this drink have I drawn forth with the word of Truth, which poureth forth not the water of gainsaying, but of confession; and today's Israel, drinking of it, beholdeth God, Who calleth out: "See, O see that I am He Himself, and I shall not change! I am God first; I am also after these; and there is none that is Mine equal. Hence, let those who partake be filled and praise the great mystery of piety."

Synaxarion for the Sunday of the 318 God-bearing Fathers in Nicæa

Stichoi: O chosen assembly of luminaries,
Shine your brilliant thoughts upon me,
Stichoi: Saying: Strange is the essence of the Son of the Father,"
Wherefore, Arius is estranged from the glory of God.

On this day, the seventh Sunday after Pascha, we celebrate the three hundred eighteen God-bearing fathers of the Council of Nicæa, for the following reason: When our Lord Jesus Christ, Who for our sake had assumed flesh, completed His entire dispensation and sat ineffably on the throne of the Father, the saints, desiring to show that truly the Son of God was man, and that, perfect God-man, He ascended and sat at the right hand of Majesty in the heavens, and that the very Council of the holy fathers preached Him in precisely this way and acknowledged Him as consubstantial with the Father and equally worshipped, on this basis established this present feast to be celebrated immediately after the glorious ascension, as it were sending on in advance the council of the fathers who proclaimed Him, Who ascended in the flesh, the true God and perfect Man in the flesh. This council was held in the time of Constantine the Great, during the twentieth year of his reign. After the cessation of the persecutions, he reigned first in Rome; but later, in the year 330, he established the magnificent city which beareth his name. It was at that time that the events concerning Arius began. He was a native of Libya, who went to Alexandria, where he was ordained a deacon by the holy hieromartyr Peter of Alexandria. He then began to utter blasphemy against the Son of God, preaching that He is a created being, created out of nothing, alien to the divine dignity, improperly called the Wisdom and Word of God. And this took place when he was drawn into debate with the ungodly Sabellius, who said that there is only one Person in the Godhead and one Hypostasis; and sometimes It is the Father, sometimes the Son, and sometimes the Holy Spirit. When Arius uttered such blasphemy, the great Peter, who one day beheld Christ at the holy altar-table in the form of a Babe clothed in a rent garment, Who said that Arius had rent it, deposed him from his clerical rank. Achillus, who occupied the hierarchal see after Peter, in return for a bribe restored Arius — this was the least of it! — ordained him a priest, and appointed him the head of the Alexandrian catechetical school. After the death of Achillus, Alexander was ordained. When he learned that Arius was continuing his blasphemy and even worse, he excommunicated him from the Church, casting him out with the assistance of a council. In the words of Theodoretus, he taught that Christ is mutable in nature, and he was also the first to vomit up the teaching that the Lord assumed flesh

without capacities of mind and soul. Arius, having drawn many to his ungodliness, by his writings acquired partisans: Eusebius of Nicomedia, Paulinus of Tyre, Eusebius of Cæsarea, and others, and rose up against Alexander. For his part, Alexander, sending out to all the world an epistle concerning these blasphemies and the deposition of Arius, moved many to strict zeal. When the Church was in such turmoil and there seemed to be no cure for the altercation over this doctrine, then Constantine the Great, using the government courier system, summoned the above-mentioned fathers from all over the world to Nicæa, and went there himself. And when all the fathers had arrived, with their blessing he also took his place, though not on a royal throne, but on a simple stool, below his rank. Afterwards, following speeches against Arius, he, as well as all of like mind with him, committed him to anathema, and the Word of God was proclaimed by the holy fathers to be consubstantial, equally worshipped and equally without beginning with the Father. They likewise set forth the holy Symbol of Faith, up to the words: "and in the Holy Spirit"; for the rest of it was added by the Second Council. The First Council, moreover, also made a resolution concerning the celebration of Pascha, *i.e.,* when and how we ought to celebrate it, and that such not be done with the Jews, as was previously the custom. The fathers of the Council set forth twenty canons of ecclesiastical governance. Constantine the Great, equal of the apostles, later had this holy Symbol of Faith written in red letters. Of these holy fathers, 232 were bishops, while 86 were priests, deacons and monastics — in all, there were 318. The most prominent were the following: Sylvester, Pope of Rome; the ailing Bishop of Constantinople was represented by his proxies, Alexander of Alexandria and Athanasius the Great, who was at that time an archdeacon; Eustathius of Antioch and Macarius of Jerusalem, the blessed Hosius, Bishop of Cordova, Paphnutius the Confessor, Nicholas of Myra in Lycæa, and Spyridon of Tremithus, who in Nicæa converted and baptized a certain philosopher, convincing him of the unity of the Holy Trinity by pointing to the three properties of the sun (roundness, light and heat in the single solar entity). When two of the fathers passed away to God during the Council, Constantine the Great placed the decision of the Holy Council in their coffin and sealed it tightly; yet in accordance with the ineffable judgments of God he found it signed and sealed by them. Since after the conclusion of the Council the construction of the city was brought to completion, Constantine the Great invited all those holy men thither. And going round about it with great prayer, they named it the royal city and, at the command of the emperor, dedicated it to the Mother of the Word, before they all returned to their own cities. Yet even before Constantine passed on to God, when he wielded the scepter with his son, Constantius, Arius went to the emperor and said that he renounced all his heresies and desired to enter into union with the Church of God. And so, having written down all his blasphemies and hung them about his neck as a sign of subjection to the Council, and striking them with his hand, he said that he was submitting to the resolutions of the Council. At that time Metrophanes was bishop after Alexander; and knowing the depravity of man, he hesitated and begged God to show him whether it would be in conformity with His will to admit Arius to communion. When the time drew nigh to serve the liturgy with him, he prayed with particular compunction. Arius was walking to the church when he felt a pain in his belly near the column of the market-place, and he entered a public latrine; and there, bursting open, nearly all his entrails spewed forth, just as had happened to Judas, who had burst open for a similar betrayal of the Word. He who separated the Son of God from the essence of the Father himself burst asunder and was taken up dead. Thus was the Church of God freed at last from his contagion. Through the supplications of the 318 God-bearing fathers, O Christ our God, have mercy upon us. Amen.

ODE VII

Canon of the Resurrection

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Lamenting at Thy passion, the sun cloaked itself in gloom, O Master, and that day, throughout all the earth, light was darkened, crying: Blessed art Thou, O God of our fathers!

The uttermost depths were clothed in light through Thy descent, O Christ; and our first father was shown to be full of gladness, and, dancing, he leapt up, crying: Blessed art Thou, O God of our fathers!

Theotokion: Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world; for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.

Canon of the Ascension

Irmos: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

Blessed is the God of our fathers, Who ascended in clouds of light and hath saved the world.

Taking erring nature upon Thy shoulder, O Savior, ascending, Thou didst bring it to God the Father.

Blessed is the God of our fathers, Who ascended in the flesh to the incorporeal Father.

Assuming our nature, which hath been slain by sin, O Savior, Thou didst bring it to Thine own Father.

Canon of the Holy Fathers

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Ye vanquished Arius, the namesake of rage, who raged grievously and uttered false things against the Most High; for he refused to cry out to the Son of God: Blessed art Thou, O God of our fathers! Twice

Imitating the son of thunder, O wondrous ones, with your fiery mouths ye taught all to cry out to the Word, Who with the Father is equally without beginning and equally enthroned: Blessed art Thou, O God of our fathers! Twice

Glory...: O divinely blessed ones who aided the Word, ye come as on wings from the ends of the whole world, for the Holy Spirit assembled you to cry: Blessed art Thou, O God of our fathers!

Now & ever...: The furnace did not consume the three youths who prefigured thy birthgiving; for the divine Fire dwelt in thee without consuming thee, and hath illumined all to cry: Blessed art thou who gavest birth to God in the flesh!

Katavasia: The melodious music of instruments sounded forth, calling men to worship the inanimate idol wrought of gold; but the radiant grace of the Comforter preferreth that they cry: O only Trinity, Who art equal in power and equally without beginning, blessed art Thou!

ODE VIII

Canon of the Resurrection

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

The Jewish people, who of old were slayers of the prophets, hath jealousy now made slayers of God, for they lifted Thee up upon the Cross, O Word of God. Thee do we exalt supremely for all ages.

Thou didst not leave the vault of heaven, and, descending into hades, Thou didst raise up with Thyself all of man, who lay in the mire, O Christ; and he exalteth Thee supremely for all ages.

Theotokion: From Light didst thou conceive the Word, the Bestower of light; and having ineffably given birth unto Him, thou hast been glorified. For the Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.

Canon of the Ascension

Irmos: God the Son, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Christ, Who with glory soared aloft into the heavens in two natures, and sitteth with the Father, hymn ye, O priests! Ye people, exalt Him supremely for all ages!

We hymn Thee, O Savior, Who hast delivered creation from the slavery of idolatry and presented it, free, to Thy Father, and we exalt Thee supremely for all ages.

He Who by His descent cast down the adversary and by His ascent uplifted men, hymn ye, O priests! Ye people, exalt Him supremely for all ages!

Theotokion: Thou wast shown to be more exalted than the cherubim, O pure Theotokos, who in thy womb didst bear Him Who is upborne by them. With the incorporeal beings we men glorify Him for all ages.

Canon of the Holy Fathers

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Thy good shepherds, who were illumined with the rays of Thy divinity, confessed Thee to be the Lord and Creator of the existence of all, Whom we exalt supremely for all ages. Twice

Having assembled, the ever-memorable choir of the pastors, now with divine wisdom theologizing concerning the uncreated Trinity, teacheth all to cry out: Thee do we exalt supremely for all ages! Twice

We bless the Father, the Son, and the Holy Spirit: the Lord.

The hierarchs, the right glorious pastors, enlighten the Church of Christ, each in a different way sanctifying and exalting her supremely for all ages.

Now & ever...: In images all the prophets mystically foresaw thee, who gavest birth to the Word; for taking flesh of Thee He issued forth in two natures. Him do we exalt supremely for all ages.

Then, We praise, we bless, we worship the Lord, hymning and exalting Him supremely for all ages.

Katavasia: The thrice-radiant image of the Godhead looseth bonds and bedeweth the flame; and all of fashioned creation blesseth as its Benefactor the one Savior and Accomplisher of all.

We chant the Magnificat.

ODE IX

Canon of the Resurrection

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

While sharing in sufferings through Thy sufferings, Thou didst remain untouched by the passions, O Word of God; yet as Thou art suffering for the passions, Thou dost loose man from the passions, O our Savior; for Thou alone art dispassionate and almighty.

Receiving the corruption of death, Thou didst keep Thy body untouched by corruption, nor didst Thou leave Thy life-creating and divine soul in hades, O Master; but having arisen as from sleep, Thou didst raise us up with Thyself.

Triadicon: O all ye men, with pure lips let us glorify God the Father, and the Son Who is equally without beginning, and let us honor the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.

Canon of the Ascension

Irmos: With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

Seeing Thee, Christ God, the Deliverer of the world, divinely uplifted, leaping up with faith the apostles magnified Thee.

Seeing Thy deified flesh in the highest, O Christ, the angels said one to another: "Truly this is our God!"

Seeing Thee taken up on the clouds, O Christ God, the ranks of the incorporeal cried: O King of glory, lift up the gates!

Theotokion: Rejoice, O Theotokos, Mother of Christ God! Watching with the apostles as He to Whom thou gavest birth was taken up from the earth today, thou didst magnify Him

Canon of the Holy Fathers

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

The Word Who is before time, Who with the Father is equally without beginning and equally enthroned, found and assembled you as allies, arming you with the power of might. Him do ye now ever glorify with the armies of heaven, O most sacred ones. Twice

Having set forth for all the sacred Symbol of the Faith, as physicians of souls and bodies ye halted the spread of the grievous heresy of Arius; and holding firmly to your Creed, we ever glorify your memory, O ministers of the sacred mysteries. Twice

Glory...: As Thou art the all-pure Light, O Christ, cleanse my soul of the darkness of the passions through the supplications of Thy ministers, O Master, who have now proclaimed Thee to be without beginning, uncreated, the God and Creator of all, Who with the Father art equally without beginning.

Now & ever...: Resurrection hath now been given to the dead by thine ineffable and indescribable Offspring, O Mistress Theotokos; for from thee hath Life, clad in the flesh, shone forth upon all, and He hath manifestly destroyed the stronghold of death.

Katavasia: Rejoice, O Queen, thou glory of mothers and virgins! For even the most skillful and divinely eloquent mouth is not able to hymn thee as is meet; and every mind is at a loss to understand thy birthgiving. Wherefore, together we glorify thee.

Then, *Holy is the Lord our God!* Thrice

Exapostilarion of the resurrection —

On the Sea of Tiberias of old, the sons of Zebedee, with Nathanael and Peter, Thomas and two other disciples, were in a boat; and having cast their net on the right side as Christ commanded, they drew forth a great draught of fishes. And, recognizing Him, Peter cast himself forth to come to Him. This was His third appearance; and He showed them bread and fish upon burning coals.

Glory..., that of the fathers: Spec. Mel.: *Hearken, ye women...* —

Celebrating today the memory of the godly fathers, O most Compassionate One, by their entreaties we pray: Deliver Thy people from all the harm of heresies, O Lord, and vouchsafe that all may glorify the Father, the Word and the most Holy Spirit.

Now & ever..., that of the ascension: Automelon —

As the disciples watched, Thou didst ascend, O Christ, to sit with the Father; and the angels, hastening before Thee, cried out: "Lift up your gates! Lift them up; for the King is come to the primal Light of glory!"

On the Praises, 8 stichera: 4 of the resurrection, in Tone VI —

Thy Cross, O Lord, is the life and resurrection of Thy people; and we who set our hope thereon hymn Thee, our risen God. Have mercy upon us!

Thy burial hath opened paradise to the human race, O Master; and, delivered from corruption, we hymn Thee, our risen God. Have mercy upon us!

Let us hymn Christ Who is risen from the dead, with the Father and the Spirit; and let us cry out to Him: Thou art our life and resurrection! Have mercy upon us!

Automelon: Thou didst rise from the tomb on the third day, O Christ, raising up our forefather with Thyself. Wherefore, the human race glorifieth Thee and hymneth Thy resurrection.

And 4 of the holy fathers, in the same tone: Spec. Mel.: *Having set all aside...* —

Having shared their spiritual skills, and reviewed the heavenly and precious Symbol of Faith through the divine Spirit, the honored fathers inscribed it with a divine writing, wherein the right glorious, most rich and truly divine wise ones teach most clearly that the Word is equally without beginning and everlasting with Him Who begot Him, thus following most carefully the teachings of the apostles.

Having received all the noetic radiance of the Holy Spirit, as preachers of Christ, the divine defenders of the teachings of the Gospel and the traditions of the pious, inspired by God, proclaimed their most supernatural decision; and having manifestly received from on high the revelation thereof, being illumined, they expounded the Faith taught by God.

Stichos: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages.

Having mustered all their pastoral skill and then being moved to wrath most just, as champions, as most true servants of Christ and most sacred keepers of the mysteries of divine preaching, the divine pastors drove forth the savage and pernicious wolves, casting them out of the fullness of the Church; and they fell, as it were, to their deaths as ones afflicted incurably.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Having shared their spiritual skills, and reviewed the heavenly and precious Symbol of Faith through the divine Spirit, the honored fathers inscribed it with a divine writing, wherein the right glorious, most rich and truly divine wise ones teach most clearly that the Word is equally without beginning and everlasting with Him Who begot Him, thus following most carefully the teachings of the apostles.

Glory..., in Tone VIII —

The choir of the holy fathers, which came together from the ends of the whole world, taught the one essence and nature of the Father, the Son and the Holy Spirit, and clearly transmitted the mystery of theology to the Church. Praising them with faith, let us bless them, saying: O godly company, divinely eloquent warriors of the regiment of the Lord, greatly radiant stars of the noetic firmament, impregnable towers of the mystic Sion, flowers of paradise, wafting forth the scent of myrrh, golden mouths of the Word, boast of Nicæa, adornment of the whole world: pray ye earnestly in behalf of our souls!

Now & ever...: Theotokion, in Tone II —

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

Great Doxology. The troparion of the resurrection, alone —

Rising from the tomb, Thou didst break the bonds of hades; and Thou didst lift the condemnation of death, O Lord, delivering all from the snares of the enemy. And having shown Thyself to Thine apostles, Thou didst send them forth to preach, and through them hast given Thy peace unto the whole world, O Thou Who alone art greatly merciful.

Litanies, and dismissal. Departure to the narthex.

Glory..., Now & ever...: Evangelical sticheron, in Tone VI —

Grieving, as was meet, over parting from Thee, O Christ, after Thy descent into hades and

Thy resurrection from the dead, Thy disciples returned again to their trade, to their boats and nets; yet nowhere did they catch fish. But Thou, O Savior, showing Thyself to be Master of all, didst command them to cast the nets on the right side. And straightway Thy word became reality, and there was a great multitude of fishes, and Thou didst prepare a strange meal on the shore. That of which Thy disciples then partook do Thou vouchsafe that we now enjoy noetically, O Lord Who lovest mankind.

Reading from the Catechesis of St. Theodore the Studite; and the First Hour.

At the First Hour, the troparion of the resurrection; *Glory...,* that of the feast; *Now & ever...*, the theotokion of the Hour. After the Trisagion, the kontakion of the feast.

At the Third Hour, the troparion of the resurrection; *Glory...,* that of the fathers; *Now & ever...*, the theotokion of the Hour. After the Trisagion, the kontakion of the fathers.

And thus do we do for the rest of the Hours, alternating the troparia and kontakia of feast and the fathers.

AT LITURGY

On the Beatitudes, 12 troparia: 4 of the resurrection, in Tone VI —

Remember me when Thou comest in Thy kingdom, O God my Savior, and save me, for Thou alone lovest mankind.

By a tree was Adam deceived; yet again by the Tree of the Cross was the thief saved, who cried out: Remember me in Thy kingdom, O Lord!

O Bestower of life, Who hast broken down the gates and portals of hades, Thou hast saved all who cry out to Thee, O Savior: Glory to Thine arising!

O Thou Who by Thy burial hast made death captive, and by Thy resurrection hast filled all with joy, remember me, in that Thou art compassionate.

And 4 of the ascension, from Ode IV; and 4 of the fathers, from Ode VI.

After the entrance, the troparion of the resurrection; then that of the ascension, and that of the fathers. *Glory...,* kontakion of the fathers; *Now & ever...*, that of the ascension.

Prokimenon, in Tone IV: The Song of the Fathers —
Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages.
Stichos: For righteous art Thou in all which Thou hast done for us.

Reading from the Acts of the Apostles, §44 [20:16-18, 28-36]

In those days, Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. And from Miletus he sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all those who are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities,

and to those who were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said: 'It is more blessed to give than to receive.'" And when he had thus spoken, he kneeled down, and prayed with them all.

Alleluia, in Tone I —
Stichos: The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.
Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Gospel according to John, §56 [17:1-13]

At that time, Jesus lifted up His eyes to heaven, and said: "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men whom Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them: I pray not for the world, but for them whom Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. While I was with them in the world, I kept them in Thy name: those whom Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves."

Communion verses —
Praise the Lord from the heavens, praise Him in the highest.
Rejoice in the Lord, O ye righteous; praise is meet for the upright. Alleluia, alleluia, alleluia!

SUNDAY EVENING, AT VESPERS

On *Lord, I have cried...,* 6 stichera: 3 of the fathers, in Tone VI: Spec. Mel.: *The despairing...* —

Before the ages Thou wast begotten of the womb of the Father without mother before the morning star; yet Arius calleth Thee a creature, refusing to glorify Thee as God, with audacity mindlessly confusing Thee, the Creator, with a creature, laying up for himself fuel for the everlasting fire. But the Council in Nicæa proclaimed Thee to be the Son of God, Who art equally enthroned with the Father and the Spirit.

Who hath rent Thy garment, O Savior? It was Arius, Thou hast said, who separated the Trinity's authority of equal honor into divisions. He hath denied Thee to be One of the Trinity. He hath taught Nestorius not to say "Theotokos." But the Council in Nicæa proclaimed Thee to be the Son of God, Who art equally enthroned with the Father and the Spirit.

Arius, who hated to see the Light, falleth into the pit of sin, and his bowels are rent asunder by the hook of God, so that they violently rendered up his being and soul, for he was another Judas in character and image. But the Council in Nicæa proclaimed Thee to be the Son of God, Who art equally enthroned with the Father and the Spirit.

And 3 from the Menaion.

SUNDAY OF THE FATHERS OF THE FIRST COUNCIL

Glory…, in Tone VI —

Let us praise the God-bearing fathers, the mystical clarions of the Spirit, which in the midst of the Church sound forth the melodious hymn of theology unto the one Trinity, the immutable Essence and Godhead. It is they, the champions of the Orthodox, who cast down Arius, and ever pray to the Lord that our souls find mercy.

Now & ever…, in the same tone —

Beholding Thine ascension upon the holy mountain, O Christ, Thou Effulgence of the glory of the Father, we hymn the radiant form of Thy countenance, we worship Thy sufferings, and we honor Thy resurrection, glorifying Thy glorious ascension. Have mercy on us!

Aposticha stichera, Spec. Mel.: *Having set all aside…*, in Tone VI —

Having shared their spiritual skills, and reviewed the heavenly and precious Symbol of Faith through the divine Spirit, the honored fathers inscribed it with a divine writing, wherein the right glorious, most rich and truly divine wise ones teach most clearly that the Word is equally without beginning and everlasting with Him Who begot Him, thus following most carefully the teachings of the apostles.

Stichos: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages.

Having received all the noetic radiance of the Holy Spirit, as preachers of Christ, the divine defenders of the teachings of the Gospel and the traditions of the pious, inspired by God, proclaimed their most supernatural decision; and having manifestly received from on high the revelation thereof, being illumined, they expounded the Faith taught by God.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Having mustered all their pastoral skill and then being moved to wrath most just, as champions, as most true servants of Christ and most sacred keepers of the mysteries of divine preaching, the divine pastors drove forth the savage and pernicious wolves, casting them out of the fullness of the Church; and they fell, as it were, to their deaths as ones afflicted incurably.

Glory…, in Tone III —

Ye were diligent keepers of the Traditions of the apostles, O holy fathers; for teaching in Orthodox manner the consubstantiality of the Holy Trinity, as a council ye cast down the blasphemy of Arius, with him denouncing Macedonius, who denied the Spirit; and ye condemned Nestorius, Eutyches and Dioscorus, Sabellius and Severus the mindless. Pray ye that we be delivered from their delusion, and that our life be kept undefiled in the Faith, we beseech you.

Now & ever…, in Tone VI —

God hath gone up with jubilation, the Lord at the sound of the trumpet, to raise up the fallen form of Adam, and to send the Comforting Spirit to sanctify our souls.

Troparion of the fathers, in Tone VIII —

Most glorious art Thou, O Christ our God, Who hast established our fathers upon the earth as beacons, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee! Twice

Glory…: Troparion of the saint, if there be one; if not, *Glory…, Now & ever…:* Troparion of the ascension, in Tone IV —

Thou didst ascend in glory, O Christ our God, Who by the promise of the Holy Spirit didst fill the disciples with joy, when they had been assured by Thy blessing that Thou art the Son of God, the Deliverer of the world.
And thus do we take leave of the holy fathers.

MONDAY AFTER THE HOLY FATHERS

AT MATINS

After the first chanting of the Psalter, this sessional hymn, in Tone I: Spec. Mel.: *When the stone had been sealed…* —

As the angels marveled at Thy strange ascent, and the disciples were filled with awe at Thy strange uplifting, Thou didst ascend with glory as God, and the gates were lifted up for Thee, O Savior; wherefore, the hosts of heaven were amazed, crying out: Glory to Thy condescension, O Savior! Glory to Thy kingdom! Glory to Thine ascension, O Thou Who alone lovest mankind! Twice

After the second chanting of the Psalter, this sessional hymn, in the same melody —

When hades had been made captive by Thee, O Bestower of life, and the world had been enlightened in Thy resurrection, Thou didst ascend with glory, O Savior Who holdest all things in Thy hand; wherefore, with the angels we glorify Thee, O Lord Almighty: Glory to Thine ascension, O Christ! Glory to Thy kingdom! Glory to Thy loving-kindness, O Thou Who alone lovest mankind! Twice

Psalm 50.

Canon of the ascension, in Tone IV, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

O ye faithful, let us go up together to the mountains of virtue with the disciples of the Word, that we may be vouchsafed to behold the glory of Christ.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

The ideas of the Manichæans have been manifestly shamed, at which the noetic intelligences were perplexed, who manifestly speak of the ascension of Christ in the flesh.

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

Be thou jubilant, O David, rejoicing with thy harp; for Christ Who hath ascended confirmeth the words of thy prophecy with deeds.

Glory…, Now & ever…, in Tone II —

Thou didst ascend in glory on the Mount of Olives, O Christ God, in the presence of Thy disciples, and didst sit at the right hand of the Father, O Thou Who fillest all things with Thy divinity; and Thou didst send them the Holy Spirit, Who enlighteneth, confirmeth and doth hallow our souls.

AT LITURGY

On the Beatitudes, 6 troparia, from Ode V.

MONDAY EVENING, AT VESPERS

On *Lord, I have cried…*, 6 stichera: 3 of the feast, in Tone IV: Spec. Mel.: *Thou hast given a sign…* —

Thou didst suffer as a man, O Thou Who in Thy divinity art immune to suffering; and Thou didst rise from the dead on the third day, having made death captive and with Thyself raised all who were subject to corruption; and Thou didst ascend to the Father, O Christ, promising to send the Comforter upon Thy sacred apostles, O almighty Jesus, Savior of our souls.

"Why stand ye gazing at the sky?" the angels in human guise said to the initiates of the mysteries of the Word; "He Whom ye see ascending on a cloud of light will come in the same form as ye see Him, to judge the world, as He hath said; wherefore, go and do all that He hath commanded you."

After Thine arising from the tomb, which passeth comprehension, O almighty Lord, taking those whom Thou didst love, Thou didst lead them up even unto Bethany, O Word; and on the Mount of Olives, having blessed them, Thou didst ascend, the angels submitting to Thee, O omnipotent Jesus, Savior of our souls.

And 3 stichera from the Menaion.

MONDAY AFTER THE HOLY FATHERS

Glory…, Now & ever…, in Tone IV —

When Thou didst come to the Mount of Olives to do the will of the Father, O Christ, the angels of heaven were amazed, and the nether regions were filled with fear. The disciples stood before Thee, trembling with joy, as Thou didst speak with them, and a waiting cloud was made ready as a throne across from them; and heaven, opening its gates, revealed its beauty, and the earth opened its hidden chambers, that Adam might recognize Thy descent and rising again. But Thy feet were lifted up, as if by hands; Thy mouth uttered blessings aloud, that they might be heard; the cloud bore Thee aloft, and heaven took Thee in. This work, great and all-glorious, didst Thou do, O Lord, for the salvation of our souls.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

O Good One, Who didst fulfill the goodly will of the Father and didst unite those above with those below, Thou didst ascend in glory to the first-created beings.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Thou didst ascend to Thy Father, from Whom Thou hadst never parted, O Compassionate One, and didst uplift our nature which lieth prostrate, O Master.

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

A cloud of light took Thee up to the heights, and with fear and trembling the angels ministered to Thy divine ascent.

Glory…, Now & ever…, in Tone IV —

O God Who in Thyself didst fashion anew the nature of Adam which had gone down into the nethermost regions of the earth, today Thou hast raised it higher than any principality or authority; for, loving it, Thou hast enthroned it with Thyself, and having mercy on it, Thou hast united it to Thee and glorified it with Thyself. Yet the incorporeal beings said: "Who is this beauteous Man?" Yet Thou art not only man, but God and Man, united and revealed. Wherefore, the angels, astonished, some flying, garbed in radiant garments, and others standing by the disciples, cried: "Ye men of Galilee, He Who hath departed from you is Jesus, the God-man. As God and man He will come again, judging the living and the dead, and granting to the faithful forgiveness of sins and great mercy."

TUESDAY AFTER THE HOLY FATHERS, AT MATINS

After the first chanting of the Psalter, this sessional hymn, in Tone II: Spec. Mel.: *Seeking the highest…* —

From on high didst Thou descend to the earth, and again hast Thou hastened from the earth to the heights, unto the Father, as Thy disciples watched Thine ascent. Wherefore, celebrating with them, we hymn Thine ascension, O Savior. Twice

After the second chanting of the Psalter, this sessional hymn, in Tone III: *Awed by the beauty of thy virginity…* —

The preëternal Word Who is without beginning, and Who assumed human nature and deified it mystically, hath ascended today. To the apostles the angels, going before Him, showed Him going to heaven with great glory, and worshipping Him, they said: Glory to God Who hath ascended! Twice

Psalm 50.

Canon of the ascension, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

"I will not leave orphaned those whom I have gathered together," the Lord said to His friends, "but I shall send you the Holy Spirit."

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

TUESDAY AFTER THE HOLY FATHERS

The angels cried out to the all-wise apostles: "Ye men of Galilee, He will come again in the same way as ye see."

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

Thy disciples went down from the Mount of Olives with joy, O Word, glorifying and hymning Thy divine ascension.

Glory…, Now & ever…, in Tone IV —

When Thou didst ascend in glory, O Christ God, as the disciples watched, the clouds bore Thee up in the flesh; the gates of heaven were lifted up; the choir of the angels rejoiced with gladness; and the highest hosts cried out, saying: "Lift up your gates, ye princes, and the King of glory shall enter in!" But the disciples, marveling, said: "Part not from us, O good Shepherd, but send upon us Thine all-holy Spirit, Who guideth, confirmeth, enlighteneth and sanctifieth our souls!"

AT LITURGY

On the Beatitudes, 6 troparia from Ode VI.

TUESDAY EVENING, AT VESPERS

On *Lord, I have cried…,* 6 stichera: 3 of the feast, in Tone IV: Spec. Mel.: *As one valiant among the martyrs…* —

As Thy divine disciples watched, Thou didst ascend to the heavens and sit at the right hand of the Father, O transcendent Son Who wast not separated from Him; and as Thou didst say, Thou didst send the Comforter, Who maketh heavenly those of earth — Thy wise, divinely eloquent and sacred apostles.

In Thine ineffable goodness Thou becamest incarnate, O Jesus, and of Thine own will, O Immortal One, didst endure the Cross and death; and having risen again from the dead on the third day, after forty days Thou didst ascend from whence Thou hadst first descended, bestowing peace upon those on earth and leading all to the Father.

The wise apostles beheld Thee taken up on the clouds, O Lord, and lamenting and grieving they cried out with tears: "Leave us not orphans whom Thou hast loved in Thy loving-kindness, but send upon us, as Thou hast promised, O most Compassionate One, Thine all-holy Spirit, Who sanctifieth our souls!"

Glory…, Now & ever…, in Tone V —

Come, ye assembly of the faithful, and having mystically acquired the mind of the disciples of Christ, let us utter constant hymnody, and like the apostles on the Mount of Olives, with David let us cry: God is gone up in jubilation, the Lord with the voice of the trumpet, that He might deliver the tribes of men from the temptations of the prideful one and enlighten our souls!

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

O the new wonder! For human nature hath gone up into the heavens, having been united with the almighty Word of God.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

The radiant and most splendid day of the divine ascent of the Master into the heavens hath dawned, enlightening all things.

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

As from the highest Thou didst send to the disciples the Spirit Who is conjoined to Thee, so send Thy grace to Thy people, O Christ our Savior.

Glory…, Now & ever…, in Tone V —

When Thou didst ascend whither Thou hadst never departed, O Lord, the armies of angels and all the incorporeal beings cried out to the hosts who were higher than them: "Lift up your gates, O ye princes, and the King of glory will enter!" for the throne of the cherubim held Thee in the flesh. O Lord, glory to Thee!

WEDNESDAY AFTER THE HOLY FATHERS

AT MATINS

After the first chanting of the Psalter, this sessional hymn, in Tone IV: Spec. Mel.: *Thou didst appear today…* —

"Though Thou dost hasten to Thy Father, O Accomplisher of all, leave not Thy servants orphaned!" the disciples cried out as they beheld Thee ascending, O Thou Who lovest mankind.

Glory…, Now & ever…: The foregoing is repeated.

After the second chanting of the Psalter, this sessional hymn, in Tone IV: Spec. Mel.: *Thou didst appear today…* —

The glorious adornments of the divine intelligences clearly beheld the Lord of glory ascending in the flesh, and cried out one to another: "Lift up the gates!"

Glory…, Now & ever…: The foregoing is repeated.

Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

Aposticha stichera, in Tone VI: Spec. Mel.: *On the third day…* —

In the flesh wast Thou born of the Virgin, in Thine extreme loving-kindness, O Christ Who of Thine own will didst endure the Cross; and Thou didst rise from the tomb on the third day, O most Compassionate One, Who hast raised us up with Thyself and given us life.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

As the divine disciples watched Thee, O Christ God, Thou didst manifestly ascend from earth to heaven; and Thou didst promise them to send the Holy Spirit from the Father, O Bestower of life.

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

The multitude of the angels marveled at Thy strange and awesome ascent, O Jesus King of all, and they cried out to the hosts who were then higher than they, to lift up the gates of heaven.

Glory…, Now & ever…, in Tone VI —

O sweetest Jesus, Who wast not separated from the bosom of the Father, and as a man didst dwell with men, Thou didst ascend in glory from the Mount of Olives; and mercifully bearing our fallen nature aloft, Thou didst set it next to the Father. Wherefore, the heavenly ranks of the incorporeal beings, marveling at the miracle, were stricken with awe and, seized with trembling, magnified Thy love for mankind. With them we who are of earth, glorifying Thy condescension toward us and Thine ascension from us, pray, saying: O Thou Who in Thine ascension didst fill with immeasurable joy the disciples and the Theotokos who bore Thee, through their supplications vouchsafe us also the joys of Thine elect, for the sake of Thy great mercy.

AT LITURGY

On the Beatitudes, 6 troparia from Ode VII.

WEDNESDAY EVENING, AT VESPERS

On *Lord, I have cried…,* 6 stichera: 3 of the feast, in Tone IV: Spec. Mel.: *Called from on high…* —

Having accomplished the salvation of all, O Christ, Thou didst go to the Mount of Olives, from whence Thou wast taken up in the sight of Thy disciples, upborne with glory into the heavens; wherefore, marveling at the wonder, the ranks below cried out to those above: "Lift up the gates, and as is His good pleasure God, Who reigneth over all, will enter in whence He had issued forth, having all-gloriously wrought salvation for the world!"

As they beheld Thee lifted up, the choir of the disciples said: "O Master, how is it Thou dost now abandon Thy servants? And whither goest Thou, Who holdest all things in Thy hands? Having forsaken all things, we have followed Thee, our God, rejoicing, in the hope that we would be with Thee forever. Leave us not orphaned, O our loving Savior, but as Thou

didst promise send the Comforter and Savior of our souls."

Bestowing the most perfect blessing upon Thy friends, O Master, Thou didst mystically teach them: "Behold, O My friends, I go to the Father, but will send you another Comforter. Cast aside all grief, for I will not forsake the sheep I have gathered together; I will not forget those whom I have loved. Invested with divine power from on high, go ye forth, proclaiming the glad tidings of salvation to all the nations."

And 3 from the Menaion

Glory…, Now & ever…, in Tone VI —

God hath gone up with jubilation, the Lord at the sound of the trumpet, to raise up the fallen image of Adam, and to send the Comforting Spirit to sanctify our souls.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

"I will not leave orphaned those whom I have gathered together," the Lord said to His friends, "but I shall send you the Holy Spirit."

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

The angels cried out to the all-wise apostles: "Ye men of Galilee, He will come again in the same way as ye see."

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

Thy disciples went down from the Mount of Olives with joy, O Word, glorifying and hymning Thy divine ascension.

Glory…, Now & ever…, in Tone I —

O Lord, Who hast ascended into the heavens from whence Thou hadst come down, leave us not orphans. That Thy Spirit may come, bearing peace unto the world, show the works of Thy power unto the children of men, O Lord Who lovest mankind.

Then, *Now lettest Thou Thy servant depart…;* and the dismissal.

THURSDAY AFTER THE HOLY FATHERS, AT MATINS

After the first chanting of the Psalter, this sessional hymn, in Tone V: Spec. Mel.: *The Word Who with the Father and the Spirit is equally without beginning…* —

O Christ, Who didst descend from heaven to those on earth, Who as God didst raise up with Thyself the form of Adam which lay below in hades' keep, and in Thine ascension didst lead it up into the heavens, in that Thou art merciful and lovest mankind Thou hast caused it to sit with Thee on the throne of Thy Father. Twice

After the second chanting of the Psalter, this sessional hymn, in Tone V: Spec. Mel.: *That which was mystically commanded …* —

Having ascended the Mount of Olives, O merciful Jesus, Thou wast taken up from thence; for a cloud of light lifted Thee up from the earth as Thy disciples gazed upon the dread wonder and the incorporeal choirs on high cried out in the heavens: "Be ye lifted up with fear, O gates!"; and with them all creation hymneth Thee, the King and God of all.

Glory…, Now & ever…: The foregoing is repeated.

Psalm 50.

Canon of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

O Good One, Who didst fulfill the goodly will of the Father and didst unite those above with those below, Thou didst ascend in glory to the first-created beings.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

A cloud of light took Thee up to the heights, and with fear and trembling the angels ministered to Thy divine ascent.

Stichos: God is gone up in jubilation, the Lord with the voice of the trumpet.

THURSDAY AFTER THE HOLY FATHERS

With the apostles, the Theotokos singeth divinely beauteous praise, beholding the Lord upborne upon the clouds.

Glory…, Now & ever…, in Tone VII —

Thou didst go to the Mount of Olives, O Thou Who hast mercy on the human race, and a cloud bore Thee up out of the sight of Thy disciples, who rejoiced in the expectation of the Holy Spirit, by Whom do Thou make us steadfast. O Savior, have mercy on us!

AT LITURGY

On the Beatitudes, 6 troparia from Ode VIII.

APODOSIS OF THE ASCENSION
ON THURSDAY, AT VESPERS, & ON FRIDAY, AT MATINS & LITURGY

We chant everything — at Vespers and at Matins — as we did on day of the Lord's ascension, except for the Old Testament readings and Polyeleos.

At Liturgy, on the Beatitudes, 8 troparia, from Ode IX of both canons. After the entrance, the troparion; *Glory…, Now & ever…,* the kontakion. Prokimenon, alleluia, and Communion verse of the feast; Epistle and Gospel of the day. The service from the Menaion is chanted at Compline.

THE SATURDAY OF SOULS
FRIDAY, AT VESPERS

We celebrate the memory of all pious Christians, our fathers and brethren who have reposed in times past.

On *Lord, I have cried…,* 6 stichera: 3 of the martyrs, in Tone VI —

Thy martyrs did not deny Thee, O Lord, nor did they depart from Thy commandments. Through their supplications have mercy on us.

Those who suffered for Thy sake, O Christ, endured many torments and have received perfect crowns in the heavens. Let them pray in behalf of our souls.

O martyred passion-bearers, citizens of heaven who suffered on the earth, ye endured many torments. By their supplications and entreaty, O Lord, preserve us all.

And 3 stichera for the departed, in Tone VIII: Spec. Mel.: *The paradise which was in Eden…*—

Celebrating by name today the memory of all the dead of ages past, who lived piously and with faith, O ye faithful, let us hymn the Savior and Lord, earnestly entreating Him that at the hour of judgment they may give a good answer unto our God Himself, Who will judge the whole world, and may receive a place to stand at His right hand in joy, amid the portion of the righteous, among the radiant lot of the saints, and may be worthy of His heavenly kingdom.

O Savior, Who hast redeemed men by Thy blood, hast delivered us from bitter death by Thy death, and by Thy resurrection grantest us everlasting life, grant rest, O Lord, to all who have reposed in piety, either in the wilderness or in the cities, on land or at sea, or in any place — kings, priests and bishops, monks and layfolk, of every age and stature; and vouchsafe them Thy heavenly kingdom.

Because of Thine arising from the dead, O Christ, death no longer hath dominion over those who die in piety; wherefore, we earnestly pray: Grant rest in Thy courts and in the bosom of Abraham unto Thy departed servants, who from Adam to our day have served Thee in purity: our fathers and brethren, our friends and kinfolk, and every man who during his life served Thee faithfully and hath passed over to Thee in many ways and forms, O God; and vouchsafe that they may receive Thy heavenly kingdom.

THE SATURDAY OF SOULS

Glory…, in Tone VIII —

I weep and lament when I think upon death and behold our beauty, which hath been created according to the image of God, lying in the grave, bereft of form, devoid of glory, unsightly. O the wonder! What is this mystery concerning us? How have we been given over to corruption? How have we been yoked together with death? Truly, as it is written, this is by the command of God, Who giveth rest unto those who have departed.

Now & ever…: Dogmatic theotokion, in Tone VI —

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Then, *O gladsome Light…*

Instead of the prokimenon, we chant Alleluia, in Tone VIII —

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Stichos: Their remembrance is unto generation and generation.

Then, *Vouchsafe, O Lord…*

Aposticha stichera, in Tone VI —

Martyricon: Thy Cross was the invincible weapon of the martyrs, O Lord; for they looked upon imminent death, foreseeing the life which is to come, and they were strengthened by hope in Thee. By their supplications have mercy on us!

Nekrosima:

Stichos: Their souls shall dwell among good things.

With Thine image didst Thou honor me, the creation of Thy hands, O Savior Who in material form didst depict the likeness of noetic nature, wherein Thou didst appoint me to share, O Thou Who hast set me to have dominion over the things on earth by the free will of my word. Wherefore, in the land of the living, in the habitations of the righteous, grant rest unto Thy servants, O Savior.

Stichos: Blessed are they whom Thou hast chosen and taken, O Lord.

Let my life be considered the legacy of others, O Thou Who in Eden didst establish a garden adorned with all manner of trees, and make me a sharer in life divine, free from grief and care, like an angel on the earth, though of mingled nature. Wherefore, O Savior, grant rest to Thy servants in the land of the living, in the habitations of the righteous.

Glory…, in the same tone —

Thy creating command was my beginning and foundation; for, desiring to fashion me into a living being out of that which is invisible and that which is visible, Thou didst form my body out of earth, and didst give me a soul by Thy divine and life-creating breath. Wherefore, grant rest unto Thy servants, O Christ, in the land of the living, in the habitations of the righteous.

Now & ever…: Theotokion —

O Christ, through the prayers of her who gave Thee birth, of Thy martyrs and apostles, the prophets and holy hierarchs, the venerable, the righteous and all the saints, grant rest to Thy departed servants.

Dismissal.

Then, the priest saith: *Blessed is our God…;* and we recite Psalm 90: *He who dwelleth in the help of the Most High…* Alleluia, thrice. Stichos: Blessed are they whom Thou hast chosen and taken, O Lord.

Then, the troparion: *O Lord, Thou only Creator…,* and the theotokion: *Thee do we have as a rampart…* (p. 277). Then follow the eulogitaria of the dead: *Blessed art Thou, O Lord…;* and the priest commemorateth all Orthodox ancestors who have departed before us. After the exclamation, Psalm 50.

And straightway we chant in the crypt this canon for the departed, the acrostic whereof is "I chant a sixth hymn for the departed", in Tone VI —

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Stichos: Wondrous is God in His saints, the God of Israel.

In the chambers of heaven the valiant martyrs always beseech Thee, O Christ. Grant that the faithful whom Thou hast translated from the earth may receive everlasting good things.

Stichos: Grant rest, O Lord, to the souls of Thy servants who have fallen asleep.

O Thou Who hast adorned all things, Thou didst form man's living substance midway between lowliness and majesty; wherefore, grant rest to the souls of Thy servants, O Savior.

Glory...: In the beginning Thou didst set me to be a dweller and husbandman in the garden of paradise; yet Thou didst drive me forth, who broke Thy commandment; but grant rest to the souls of Thy servants, O Savior.

Theotokion: He Who of old fashioned our first mother Eve from Adam's rib is clothed in flesh through thine all-pure womb; and therewith He destroyed the might of death, O pure one.

ODE III

Irmos: There is none as holy as Thou, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Stichos: Wondrous is God in His saints, the God of Israel.

Having suffered lawfully and been adorned by Thee with crowns of victory, Thy martyrs, O Bestower of life, earnestly ask that everlasting honor be given unto the faithful who have passed away.

Stichos: Grant rest, O Lord, to the souls of Thy servants who have fallen asleep.

Having first with many miracles and signs instructed me, the lost one, in latter times Thou didst abase Thyself as One compassionate; and having searched, Thou didst find and save me.

Glory...: They who come to Thee from the one who poureth forth unstable corruption do Thou cause to dwell joyously in the eternal mansions, O Good One, justifying them by faith and grace.

Theotokion: There is none as immaculate as thee, O all-pure Mother of God; for thou alone didst conceive in thy womb the true God Who is from before the ages, Who hath destroyed the power of death.

Katavasia: *There is none as holy as Thou...*

Then, the litany, and this sessional hymn, in Tone VI —

Truly all things are vanity, and life is a shadow and a dream; for in vain doth every mortal trouble himself, as say the Scriptures. When we have acquired the world, then will we take up our abode in the grave, where kings and paupers dwell together. Wherefore, O Christ God, grant rest unto the departed, in that Thou lovest mankind.

Glory..., Now & ever...:

O most holy Theotokos, forsake me not during the time of my life. Leave me not to human intercession, but do thou thyself help and have mercy on me.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Stichos: Wondrous is God in His saints, the God of Israel.

Revealing knowledge greater than wisdom and the most perfect goodness of spiritual gifts, O Master, Thou didst unite the choirs of the martyrs to the angels.

Stichos: Grant rest, O Lord, to the souls of Thy servants who have fallen asleep.

Grant that those who have passed over to Thee may receive Thine all-pure glory, O Christ, where are the dwelling-places of those who are glad and the sound of pure rejoicing.

Glory...: Those who hymn Thy divine might do Thou receive, taking them from this earth and making them children of the Light, and cleansing them of the darkness of sin, O greatly Merciful One.

Theotokion: The Master chose thee as the all-pure receptacle, the immaculate temple, the most holy ark, the virginal place of sanctity, the beauty of Jacob.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Stichos: Wondrous is God in His saints, the God of Israel.

Sacrificing themselves to our glorious God as a sacred whole-burnt offering and the firstfruits of human nature, the martyrs ever win salvation for us.

Stichos: Grant rest, O Lord, to the souls of Thy servants who have fallen asleep.

Vouchsafe a sojourn in heaven and generous gifts unto Thy faithful servants who have fallen asleep, O Lord, granting them deliverance from transgressions.

Glory...: O only Compassionate and Immortal One, Who alone art by nature the Bestower of life and the truly unfathomable Abyss of goodness: Vouchsafe Thy kingdom unto those who have fallen asleep.

Theotokion: O Mistress of the world, He Who was born of thee became the might, song and salvation of those who perished, delivering from the gates of hades those who bless thee with faith.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Stichos: Wondrous is God in His saints, the God of Israel.

Nailed to the Cross, Thou didst gather to Thee the choirs of the martyrs who imitated Thy suffering, O Good One; wherefore, we beseech Thee: Grant rest unto those who have passed over to Thee.

Stichos: Grant rest, O Lord, to the souls of Thy servants who have fallen asleep.

When in awesome manner and with ineffable glory Thou shalt come to judge the whole world, O Deliverer, be Thou well-pleased that thy faithful servants, whom Thou hast taken from the earth, may meet Thee in splendor on the clouds.

Glory...: O Master, Who art the wellspring of life, cause Thou to dwell amid the food of paradise Thy servants, who with divine courage have departed unto Thee in faith; and lead up those who were in chains.

Theotokion: Having broken the commandment of God, we returned to the earth; but because of thee, O Virgin, we have been elevated from earth to the heavens, shaking off the corruption of death.

Katavasia: *Beholding the sea of life...*

Litany, and this kontakion, in Tone VIII —

With the saints give rest, O Christ, to the souls of Thy servants, where there is no pain, nor grief, nor sighing, but life never-ending.

Ikos: Thou alone art immortal, Who didst create and fashion man; wherefore, as mortals we have been formed from the earth, and unto the same earth shall we go, as Thou didst command, Who created and said unto me: "Dust thou art, and unto dust shalt thou return." Thither do all of us go, making a funeral lament of the hymn: Alleluia!

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of

God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Stichos: Wondrous is God in His saints, the God of Israel.

Delivered from the first crime by Thy blood, the martyrs, stained with their own blood, manifestly provide an image of Thy sacrifice. Blessed art Thou, O God of our fathers!

Stichos: Grant rest, O Lord, to the souls of Thy servants who have fallen asleep.

Thou didst slay savage death, O life-creating Word. Accept those who have departed in faith, who hymn Thee, O Christ, and say: Blessed is the God of our fathers!

Glory…: O most divine Master, Who didst breathe Thy divine breath into me, a man, vouchsafe Thy kingdom unto those who have passed from this life, O Savior, that they may hymn Thee and say: Blessed is the God of our fathers!

Theotokion: Thou wast the most exalted of all created beings, O all-immaculate one, having conceived Him Who broke down the gates of hades and shattered its doors; wherefore, we, the faithful, hymn thee as the Mother of God.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Stichos: Wondrous is God in His saints, the God of Israel.

Mightily showing forth struggles, ye received crowns of victory, O martyrs and passion-bearers, crying out to Christ: We supremely exalt Thee, the Lord, forever!

Stichos: Grant rest, O Lord, to the souls of Thy servants who have fallen asleep.

The faithful, who in sacred manner have forsaken the things of this life and have meekly gone to Thee, the Master, do Thou receive, in that Thou art full of loving-kindness, granting peace unto those who supremely exalt Thee, the Lord, forever.

Glory…: Be Thou well-pleased, O Savior, that all who have fallen asleep in the faith may now dwell in the land of the meek, justifying by faith in Thee and by grace those who supremely exalt Thee, the Lord, forever.

Theotokion: We all call thee blessed, O all-blessed one, for thou didst truly give birth to the good Word, Who became flesh for our sake. Him do we exalt supremely for all ages.

Katavasia: *From the flame didst Thou pour forth dew…*

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Stichos: Wondrous is God in His saints, the God of Israel.

Hope strengthened the choirs of the martyrs, and enkindled thereby they took wing to the love of Thee, thereby depicting beforehand the truly unshakable rest which is to come, which do Thou vouchsafe unto the faithful departed, O Good One.

Stichos: Grant rest, O Lord, to the souls of Thy servants who have fallen asleep.

Be Thou well-pleased, O Christ, that those who have departed in faith may receive Thy radiant and divine effulgence, granting them rest in the bosom of Abraham, and vouchsafing them everlasting blessedness, in that Thou alone art merciful.

Glory…: As Thou art good and full of loving-kindness by nature, the Willer of mercies and the Abyss of compassion, those of this place of affliction and the shadow of death Thou hast taken away. Cause them to dwell where Thy light shineth, O Savior.

Theotokion: O pure one, we know thee to be the holy tabernacle, the ark, the tablets, the law and grace; for for thy sake remission hath been given to those justified by the blood of Him Who became incarnate of thy womb, O most immaculate one.

Katavasia: *It is not possible for men to behold God…*

Trisagion through *Our Father;* and this troparion, in Tone VIII —

O Lord, Thou only Creator, Who in the depths of Thy wisdom and Thy love for mankind dost set all things in order, and providest all with what is beneficial: Grant rest to the souls of Thy servants, for they set their hope on Thee, our Creator, Fashioner and God.

Glory…, Now & ever…: Theotokion, in the same tone —

Thee do we have as a rampart and refuge, and a right acceptable intercessor before God to Whom thou gavest birth, O unwedded Theotokos, salvation of the faithful.

And the priest maketh the usual commemorations. Dismissal.

AT MATINS

After the Six Psalms, we chant Alleluia, in Tone VIII, with its stichoi.

Troparion: O Lord, Thou only Creator, Who in the depths of Thy wisdom and Thy love for mankind dost set all things in order, and providest all with what is beneficial: Grant rest to the souls of Thy servants, for they set their hope on Thee, our Creator, Fashioner and God.

Glory…, Now & ever…: Theotokion, in the same tone —

Thee do we have as a rampart and refuge, and a right acceptable intercessor before God to Whom thou gavest birth, O unwedded Theotokos, salvation of the faithful.

Then, the usual kathisma from the Psalter (the 16th).

At all the litanies of the kathismata and the canon all our fathers and brethren who have departed before us are commemorated.

After the first chanting of the Psalter, these sessional hymns, in Tone VI —

Martyricon: While the choirs of the incorporeal ones stood by, holding trophies of victory, and tyrants and kings were amazed, the all-wise ones showed forth athletes' opposition at the tribunal and the wounds of torture in their martyrdom; and they cast down the apostate by their confession of Christ. O Lord Who strengthened them, glory to Thee!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Having endured the struggle of martyrdom, the saints receive from Thee the honors of victory; they set at naught the intentions of the iniquitous, and have received crowns of incorruption. For their sake be Thou entreated, O God, and grant us great mercy.

Stichos: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Martyricon: The memory of Thy saints hath appeared today like the garden of paradise in Eden, O Lord; for therein all creation rejoiceth, and by their supplications Thou grantest us peace and great mercy.

Glory…: Nekrosimon —

They who have piously fallen asleep, and whom Thou hast received, O Jesus, do Thou establish in the habitations of the elect, in the land of the living, in that Thou art God right kind. Fill them with the never-waning light, and vouchsafe them Thy heavenly joy.

Now & ever…: Theotokion —

O Thou Who didst call Thy Mother blessed, Thou didst go to Thy suffering with a free will, and didst shine forth upon the Cross, desiring to seek out Adam. And Thou didst say to the angels:

Rejoice with Me, for I have found the lost coin! O our God Who hast ordered all things in Thy wisdom, glory to Thee!

Then, the 17th kathisma is read in two stases, whereupon we chant the eulogitaria of the dead —

Refrain: Blessed art Thou, O Lord, teach me Thy statutes.

The choir of the saints hath found the wellspring of life and the door of paradise. May I also find the way of repentance. I am a lost sheep: call me, O Savior, and save me.

Refrain: *Blessed art Thou, O Lord…*

Having preached the Lamb of God and been slain like lambs, ye have passed over into everlasting life which ageth not, O saints. Him do ye earnestly entreat, O martyrs, that He grant us remission of debts.

Refrain: *Blessed art Thou, O Lord…*

O all ye who tread the narrow path of sorrow, and in this life have taken up the Cross like a yoke and followed Me with faith, come and enjoy the heavenly honors and crowns prepared for you.

Refrain: *Blessed art Thou, O Lord…*

I am the image of Thine ineffable glory, even though I bear the wounds of transgressions. Take pity on thy creation, O Master: cleanse me by Thy compassion, and grant me the longed-for homeland, making me again a citizen of paradise.

Refrain: *Blessed art Thou, O Lord…*

O Thou Who of old didst create me out of nothingness and honor me with Thy divine image, and Who, because I broke Thy commandment, hast returned me to the earth from whence I was taken: raise me up unto that which is in accordance with Thy likeness, that I may again be conformable to mine ancient beauty.

Refrain: *Blessed art Thou, O Lord…*

Grant rest unto Thy servants, O God, and cause them to dwell in paradise, where the choirs of the saints and the righteous shine forth like lamps. Give rest to Thy departed servants, O Lord, overlooking all their offenses.

Glory…: Let us piously hymn the threefold radiance of the one Godhead, crying aloud: Holy art Thou, O unoriginate Father, O Son equally without beginning, and divine Spirit! Enlighten us who serve Thee with faith, and rescue us from eternal fire.

Now & ever…: Rejoice, O pure one who for the salvation of all gavest birth to God in the flesh, and through whom the human race hath found salvation! Through thee may we find paradise, O pure and blessed Theotokos.

Alleluia, alleluia, alleluia. Glory to Thee, O God! Thrice

Then, the litany for the departed —
Deacon: *Again and again…*
People: Lord, have mercy! Forty times
Priest: *O God of spirits…*

After the exclamation, this sessional hymn of the departed, in Tone V —

Unto Thy servants grant rest with the righteous, O our Savior, and cause them to dwell in Thy courts, as it is written, overlooking, in that Thou art good, all their transgressions, voluntary and involuntary, committed in knowledge and in ignorance, O Thou Who lovest mankind.

Glory…, Now & ever…: Theotokion —

O Christ God Who shone forth from the Virgin and through her hast shown forth children of the light: Have mercy upon us.

Then, Psalm 50 is recited.

Canon of the saint of the temple, with 6 troparia, including the irmos; and this canon of the departed, with 8 troparia, the acrostic whereof is (in the Triadica and Theotokia) "By the unworthy Theodore", in Tone VIII —

Ode I

Irmos: O ye people, let us send up a hymn unto our wondrous God, Who freed Israel from bondage, singing and crying out a hymn of victory unto Thee Who alone art Master.

Let us all pray to Christ, celebrating today the memory of the dead of ages past, that He deliver from eternal fire those who have reposed in the hope of life everlasting.

O Christ, in the profundity of Thy judgment Thou hast most wisely predestined the end of each one's life, its span and manner; wherefore, at the judgment save those whom the grave covereth in each land, O most Compassionate One.

O Lord, Thou hast set the bounds of our life; wherefore, show forth those who have reposed from the night of life to be children of the never-setting day — Orthodox priests, kings and all Thy people.

The faithful whom water hath covered and battle mown down, those who have been overwhelmed by earthquake, whom murderers have slain, and fire hath consumed, do Thou establish in the portion of the righteous, O Merciful One.

O our Savior, Who dost overlook all the debts of our flesh, set forth uncondemned the whole human race, whatever their age, who will give answer to Thee before Thy judgment-seat.

Triadicon: I hymn the three individual Hypostases of the one Nature — the unbegotten Father, the begotten Son, and the Holy Spirit: the unoriginate Kingship and Power, the one Godhead.

Theotokion: Thou wast truly shown to be heaven on earth, greater than the heavens on high, O unwedded Virgin; for from thee shone forth in the world the Sun Who exerciseth dominion in righteousness.

Ode II

Irmos: See, O see ye that I am your God, Who was begotten of the Father before time began, and in latter times was conceived of the Virgin without the aid of man, and have absolved the sin of Adam the forefather, in that I love mankind.

See, see ye that I am your God, Who have established the bounds of life and receive into incorruption, out of corruption, all who have reposed in hope of eternal resurrection.

O Lord Who from the four ends of the earth dost receive those who reposed in the Faith, either in the sea or in the rivers, in springs, in lakes, or in torrents, those devoured by wild beasts, birds and serpents: Grant them all rest.

O Lord Who holdest all things in Thy hand, Thou didst forejudge those who have dissolved into the four elements; but gathering them together at Thy coming, resurrect them, forgiving all the transgressions they committed in knowledge and in ignorance.

O Thine awesome second coming, O Lord! For, having come to the earth in the form of lightning, Thou shalt move all Thy creation to come to judgment. Then vouchsafe that those who lived in the Faith may be with Thee, having met Thee.

Triadicon: O all-perfect, all-divine Unity in three Hypostases — unbegotten Father, only-begotten Son, Spirit Who proceedest from the Father and art made manifest through the Son — one Essence and Nature, Dominion, Kingship: Save us all!

Theotokion: Ineffable is the wonder of thy birthgiving, O Virgin Mother; for how dost thou give birth and art pure therein? How dost thou bear a Child, yet in nowise hast experience of a man? For I know the Word of God Who was newly born in manner transcending nature.

Ode III

Irmos: O Word of God, Who didst establish the heavens by Thine arm: with the enlightenment of the true understanding of Thee make steadfast the hearts of us who trust in Thee.

Those who have passed through the course of life be Thou well-pleased to invest with a crown of righteousness in glory, O God, and to delight in everlasting good things.

To those who have been suddenly caught up, who are consumed by lightning, who have died of cold or any wound, do Thou grant rest, O God, when Thou shalt try all things by fire.

Those who have navigated the ever-turbid sea of life, steered by an Orthodox manner of life,

do Thou vouchsafe to arrive at the incorruptible haven of Thy life, O Christ.

Those whom every creature of the sea and the birds of the sky have taken for food do Thou by Thy judgments grant resurrection with glory on the last day, O Christ God.

Triadicon: I join together the indivisible, that at the same time I may noetically and simply distinguish the divine Unity in three Persons; for the thrice-radiant One is perceived in Unity, like the speed of lightning.

Theotokion: Incomprehensible is thy wonder! For thou givest birth without man, and having given birth dost preserve thy virginity, O pure one; wherefore, the multitude of the angels and the human race hymn thee forever.

Sessional hymn, in Tone V: Spec. Mel.: *The Word Who with the Father and the Spirit is equally without beginning…* —

O Savior, Who for our sake didst endure the Cross and death, Who didst slay hades and raise up the dead with Thyself, as Thou art God Who lovest mankind, grant rest to those who have departed from us, and at Thine awesome coming which will fill all with trembling, vouchsafe them Thy kingdom, for Thou art possessed of an abundance of mercy.

Glory…: The foregoing is repeated.

Now & ever…: Theotokion —

Show forth thy speedy protection, aid and mercy upon thy servants, O pure one. Still thou the waves of our vain imaginings, O Theotokos, and raise up my fallen soul; for I know, I know, O Virgin, that thou canst do all things soever thou desirest.

ODE IV

Irmos: O Word, with divine vision the prophet perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

Remember, O our Savior, all our fathers and forefathers, our grandfathers and ancestors, from the first to the last, who have died in Orthodoxy and observance of the law.

The monks and layfolk, young and old, who lost their lives in the mountains, in the ways, in the desolate wastes, do Thou cause to dwell with the saints, O Christ.

O our Savior, grant rest unto all who, beyond hope, came from grief and joy, who straightway altered their way of life through faith and suffered in times of prosperity or misfortune.

Grant rest, O Christ our Savior, unto those who have been killed by the sword, or dragged by horses, whose number hath been increased by hail, snow and rain, or who have been buried under bricks or soil.

Triadicon: Strange is it that the Godhead is One and Three, all indivisible, yet individual in Person; for the Father, the Son, and the Holy Spirit are worshipped as a single God.

Theotokion: Guide us by thy supplications, O Virgin who dost pilot the tempest-tossed over the waves of sin to the havens of salvation, delivering them from every grief, O thou who gavest birth to the Lord.

ODE V

Irmos: My spirit riseth at dawn unto Thee, O God, for the commandments of Thine advent are light; wherefore, illumine our mind therewith, O Master, and guide me to the path of life.

Celebrating today the memory of each of those who have died in piety in ages past, O Lord, we earnestly cry out to Thee: Grant them all rest with Thy saints.

Those whom Thou hast taken to Thee from every generation and generation — those who lived in Orthodox manner among kings, princes or monastics — O Compassionate One, do Thou deliver from everlasting torment.

O Lord Who knowest the things that are beneficial for all whom Thou hast created, those whom Thou hast permitted to die unexpectedly from sudden falls do Thou deliver from all torment, O our God.

O our Savior, all who have died in faith do Thou deliver from the ever-burning fire and the darkness devoid of light, from the gnashing of teeth, the endlessly torturing worm, and from all torment.

Triadicon: O equally enthroned, beginningless Unity in three Hypostases, Who dost possess oneness in distinction yet distinction as to Person, join us to the single desire to keep Thy commandments.

Theotokion: Thou wast shown to surpass the fiery seraphim, O pure and most honored one, having given birth to Jesus the Savior, Whom they dare not approach, and Who by His incarnation hath deified the nature of man.

ODE VI

Irmos: O Thou Who lovest mankind, accept me, who am held fast by many sins, and who fall down before Thy compassion; and save me, as Thou didst the prophet, O Lord.

O our God, Author of life, Who, having suffered, didst destroy death, grant rest to Thy servants who have reposed in ages past.

In Thine ineffable judgments, O Lord, grant rest with the saints unto those who have met their death through sorcerous potions, spells, and choking on bones.

When Thou shalt judge all things, and all men stand naked and stripped bare before Thy countenance, O Compassionate One, take pity then upon those who have served Thee with faith, O Good One.

When Thine archangel will sound the last trumpet for the resurrection of all unto life, then grant rest to Thy servants, O Christ.

O God, vouchsafe that the faithful whom Thou hast taken to Thyself in the past, every generation of men, may glorify Thee forever with those who minister unto Thee.

Triadicon: O thrice-holy Godhead, equally enthroned Father, Son and Holy Spirit, Thou art my God, Who sustainest everything by Thy rule over all.

Theotokion: Leap up, O Jesse the forefather! Christ God, Who saveth the world, the Flower of life, hath sprung forth from thy root through the pure Maiden.

Kontakion, in Tone VIII —

With the saints give rest, O Christ, to the souls of Thy servants, where there is no pain, nor grief, nor sighing, but life never-ending.

Ikos: Thou alone art immortal, Who didst create and fashion man; wherefore, as mortals we have been formed from the earth, and unto the same earth shall we go, as Thou didst command, Who created and said unto me: "Dust thou art, and unto dust shalt thou return." Thither do all of us go, making a funeral lament of the hymn: Alleluia!

ODE VII

Irmos: O Lord God of our fathers, Who in the beginning didst found the earth and establish the heavens by Thy word: Blessed art Thou forever!

Celebrating the memorial of those who in piety have passed on in ages past, we cry out: Blessed art Thou forever, O Lord God of our fathers!

O God, grant rest to the faithful who in piety died suddenly, struck by any missile of wood, iron or stone.

At Thy dread coming, O Compassionate One, set on the right hand Thy sheep who during their lifetime served Thee in Orthodox manner and have passed over unto Thee, O Christ.

Number Thy servants among the choir of Thine elect, O Christ, that they may cry unto Thee: Blessed art Thou forever, O Lord, God of our fathers!

O compassionate Savior and God, Who didst take dust from the earth and invest flesh with life, grant rest in the life which ageth not unto those Thou hast taken to Thyself.

Triadicon: Let the Father, the Son and the divine Spirit be hymned as the three-Sunned Godhead, the single Union of light, one in essence, yet three in hypostasis.

Theotokion: Together, like David we chant to thee a hymn, O Virgin, calling thee the mountain

of God, whereon the Word, dwelling within thee in the flesh, hath in Himself spiritually deified us.

ODE VIII

Irmos: The Lord Who was glorified on the holy mountain, and by the fire in the bush revealed to Moses the mystery of the Ever-virgin, hymn ye and exalt Him supremely for all ages!

O Lord of glory, Who didst first dispel the shadow of death and shonest forth like the sun from the tomb, forever make children of Thy resurrection all who have died in the Faith.

O Thou Who knowest unknown and hidden things, when Thou shalt come to uncover the deeds of darkness and the secrets of our hearts, demand not an answer from all who have reposed in the Faith.

When thou shalt take Thy throne and command that those assembled by the trumpet from the ends of the earth come forth to be judged, O Christ, take pity on us all, in that Thou art merciful.

O Lord of glory, absolve forever those who have reposed in faith, who have died suddenly from accidents, from mighty clamor and fleet running, from blows, choking and being kicked.

We bless the Father, the Son and the Holy Spirit: the Lord.

Triadicon: O Father, Son and all-holy Spirit, I hymn Thee as the Unity of natures, I worship Thee as the Trinity of Persons, and I glorify the unoriginate dominion of Thy kingship forever.

Theotokion: O Virgin Theotokos, thou hast been shown to be the fountain of the Stream of life; for having given birth to the Lord without knowing man, with the water of immortality thou givest drink to the faithful forever.

ODE IX

Irmos: Thy birthgiving, O Ever-virgin, which was revealed to the law-giver on the mountain in the fire and the bush, for the salvation of us, the faithful, do we magnify with unceasing hymnody.

Vouchsafe that all who have reposed in the Faith and hope in ages past may rejoice where is the abode of Thy gladsome saints, O Lord.

Grant rest, O Christ, unto all the faithful who have died at the threatening of God by all manner of fatal thunderings borne down from heaven, when the earth was cloven asunder and the sea rose up and roared forth.

Grant rest, O God, to the faithful of whatever age, whom Thou hast taken to Thyself — the elderly, youths, children and suckling babes — whether male or female.

Grant rest unto those who served Thee with faith, who died of venomous bites, or were devoured by serpents, trampled by horses, or strangled or hanged by others.

Vouchsafe, O Christ, that at Thy coming those who in the past, from one generation to the next, reposed in the Faith may each stand before Thee uncondemned.

Triadicon: O God, Who art One in Trinity, unceasing glory be to Thee! For even though the Father, the Son and the Spirit is each God, they are one in nature and thrice-radiant in their characteristics.

Theotokion: Past understanding is thy birth-giving: for thou gavest birth unto Him Who existeth from before time; thou didst ineffably feed with milk Him Who feedeth the world; and thou holdest Him Who upholdeth all things — Christ, our only Deliverer, O most immaculate one.

Then, *It is truly meet…*

Exapostilarion: Spec. Mel.: *The heaven with stars…* —

Celebrating the memory of all who have fallen asleep in Christ, O ye faithful, let us be mindful of the last day, ever entreating Christ in their behalf and our own.

Glory…, Now & ever…: Theotokion —

O Virgin Mother of the Lord, delight of the angels, joy of the sorrowful and intercessor for Christians: Help us, and from everlasting torments deliver us.

On the Praises, 4 stichera, in Tone VI: Spec. Mel.: *The despairing…* —

Fearsome is the end of death, and terrible the judgment of the Master; for unquenchable fire is prepared there, with the sleepless worm which tormenteth and the gnashing of teeth, the outermost darkness and everlasting damnation. Wherefore, let us cry out to the Savior: In Thy great mercy grant rest to those whom Thou hast taken from among transitory things.

Come, all ye who remain in this life, and filled with horror enter ye into the tombs and perceive the delusion of the world. Where now is the beauty of the body and the glory of riches? Where is the pride of life? Truly all things are vanity. Wherefore, let us cry out to the Savior: In Thy great mercy grant rest to those whom Thou hast taken from among transitory things.

He who was once enthroned is now in the tomb; he who was once clad in purple hath been clothed in corruption. No longer is he on the throne, but lieth in the grave. Lo! the royal might hath vanished! Behold, like a dream doth man's life pass away. Wherefore, let us cry out to the Savior: In Thy great mercy grant rest to those whom Thou hast taken.

In that Thou lovest mankind, O Savior, in Thy great mercy reckon in the bosom of Abraham and in places of ease all who have passed from hence in the hope of everlasting life and who have departed this life in every way — men, women and new-born babes, of every rank and generation.

Glory…, in Tone II —

Every man cometh to ruin: he withereth like a flower and passeth away like a shadow. Once the trumpet soundeth, as in the midst of an earthquake all the dead will arise to meet Thee, O Christ God, then wilt Thou reckon among the tabernacles of Thy saints those whom Thou hast taken from us, O kind-hearted Master, overlooking their offenses.

Now & ever…: Theotokion, in Tone VI —

Thou art our God, Who hast created all things in Thy wisdom, and Who didst send us the prophets to foretell Thy coming, and the apostles to proclaim Thy mighty acts; for the former prophesied Thy coming, and the latter enlightened the nations with baptism. And the martyrs, having suffered, received glory from them, and earnestly pray to Thee, the Master, with the Mother who gave Thee birth, saying: "O God, grant rest to the souls Thou hast taken to Thyself, and vouchsafe us Thy kingdom," O my Deliverer and God Who didst endure the Cross for the sake of me, who am condemned.

Aposticha stichera of the departed, in Tone VI: Spec. Mel.: *Having set aside…* —

O greatly merciful Master, Who hast unapproachable loving-kindness for us and an inexhaustible wellspring of divine goodness, when those on earth depart unto Thee cause them to dwell in the beloved and desirable habitations, granting them possession which abideth forever. For Thou didst shed Thy blood for all, O Savior, and hast redeemed the world with a life-bearing ransom.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Of Thine own will Thou didst endure a vivifying death, didst pour forth life, and gavest the faithful eternal food. Among them number those who have fallen asleep in the hope of resurrection, by grace forgiving all their offenses, in that Thou alone art sinless and alone art good and lovest mankind; that Thy name, O Christ, may be hymned by all, and we may glorify Thy saving love for mankind.

Stichos: Their souls shall dwell amid good things.

Knowing Thee to be, in Thy divine power, the Lord of the living and Master of the dead, O Christ, we beseech Thee: With Thy chosen ones

grant rest unto Thy faithful servants who have departed unto Thee, the only Benefactor, O Thou Who lovest mankind, in a place of comfort, amid the splendors of the saints; for Thou art the One Who willest mercy, and as God Thou savest those whom Thou didst create according to Thine image, O only greatly Merciful One.

Glory..., in the same tone —

Of old, the eating of the tree in Eden brought infirmity upon Adam when the serpent spewed forth its venom; for for this cause did universal death come about, devouring man. But the Master came, and cast down the serpent and hath given us resurrection. Unto Him, therefore, let us now cry out: Have pity on those whom Thou hast taken to Thyself, O Savior, and, as Thou lovest mankind, grant them rest with the saints.

Now & ever...: Theotokion —

Thou wast shown to be a receptacle of divine majesty, O all-pure one, for thou didst contain God and gavest birth unto Christ in two natures but a single Hypostasis, O Mother who knewest not wedlock. O pure one, entreat thine only-begotten and firstborn Child, Who preserved thee an unblemished virgin even though thou gavest birth, that He grant rest amid light and incorrupt blessedness unto those who have fallen asleep in the Faith.

Troparion in Tone VIII —

O Lord, Thou only Creator, Who in the depths of Thy wisdom and Thy love for mankind dost set all things in order, and providest all with what is beneficial: Grant rest to the souls of Thy servants, for they set their hope on Thee, our Creator, Fashioner and God.

Glory..., Now & ever...: Theotokion, in the same tone —

Thee do we have as a rampart and refuge, and a right acceptable intercessor before God to Whom thou gavest birth, O unwedded Theotokos, salvation of the faithful.

And the usual dismissal.

AT THE LITURGY

The Typical Psalms are chanted.

Prokimenon, in Tone VI —
Their souls shall dwell amid good things.
Stichos: Unto Thee, O Lord, have I lifted up my soul. O my God, in Thee have I trusted; let me never be put to shame.

READING FROM THE ACTS OF THE APOSTLES, §51 [28:1-31]

In those days, when we were escaped, we knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves: "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, who had diseases in the island, came, and were healed: who also honored us with many honors; and when we departed, they laded us with such things as were

necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli, where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier who kept him. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them: "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain." And they said unto him: "We neither received letters out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word: "Well spake the Holy Spirit by Isaiah the prophet unto our fathers, saying: 'Go unto this people, and say: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.' Be it known therefore unto you, that the salvation of God is sent unto the gentiles, and that they will hear it." And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all who came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

READING FROM THE EPISTLE TO THE CORINTHIANS, §163 [I COR. 15:47-57]

Brethren, the first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also who are earthy: and as is the heavenly, such are they also who are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin;

and the strength of sin is the law. But thanks be to God, Who giveth us the victory through our Lord Jesus Christ.

Alleluia, in Tone VI —

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Stichos: Their remembrance is unto generation and generation.

GOSPEL ACCORDING TO JOHN, §67 [21:15-25]

At that time, Jesus showed Himself to His disciples after He had risen from the dead, and said to Simon Peter: "Simon, son of Jonas, lovest thou Me more than these?" He said unto Him: "Yea, Lord; Thou knowest that I love Thee." He said unto him: "Feed My lambs." He said to him again the second time: "Simon, son of Jonas, lovest thou Me?" He said unto Him: "Yea, Lord; Thou knowest that I love Thee." He said unto him: "Feed my sheep." He said unto him the third time: "Simon, son of Jonas, lovest thou Me?" Peter was grieved because He said unto him the third time: "Lovest thou Me?" And he said unto Him: "Lord, Thou knowest all things; Thou knowest that I love Thee." Jesus said unto him: "Feed my sheep. Verily, verily, I say unto thee: When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." This spake He, signifying by what death he should glorify God. And when He had spoken this, He said unto him: "Follow Me." Then Peter, turning about, saw the disciple whom Jesus loved following; who also leaned on His breast at supper, and said: "Lord, who is he who betrayeth Thee?" Peter seeing him said to Jesus: "Lord, and what shall this man do?" Jesus said unto him: "If I will that he tarry till I come, what is that to thee? Follow thou Me." Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, "He shall not die;" but, "If I will that he tarry till I come, what is that to thee?" This is the disciple who testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

A SECOND GOSPEL, JOHN §21 [6:35-39]

The Lord said to the Jews who came to Him: "I am the Bread of life: he who cometh to Me shall never hunger; and he who believeth on Me shall never thirst. But I said unto you, that ye also have seen Me, and believe not. All that the Father giveth Me shall come to Me; and him who cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him Who sent Me. And this is the Father's will Who hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day."

Communion verse —

Blessed are they whom Thou hast chosen and taken to Thyself, O Lord; and their remembrance is unto generation and generation. Alleluia. Thrice

AT LITTLE VESPERS

On *Lord, I have cried...*, 4 stichera, in Tone I —

Let us celebrate Pentecost, the coming of the Spirit, the conferral of the promise, the fulfillment of hope, the mystery as great as it is honorable; wherefore, we cry out to Thee: O Lord, Creator of all, glory to Thee! Twice

Thou didst renew Thy disciples, O Christ, with the tongues of foreigners, that thereby they might proclaim Thee the immortal Word and God, Who grantest our souls great mercy.

The Holy Spirit giveth all things: He poureth forth prophecies, ordaineth priests, hath taught wisdom to the unlettered and shown fishermen forth as theologians; and He assembleth the whole council of the Church. O Comforter, Who art consubstantial with the Father and the Son, glory to Thee!

Glory..., Now & ever..., in Tone VIII —

When Thou didst send Thy Spirit, O Lord, as the apostles were sitting, the Hebrew children, beholding this, were filled with awe, for they heard things spoken in other, strange tongues, as the Spirit imparted to them; for the ignorant were made wise, netting the nations for the Faith, and with eloquence they gave utterance to things divine. Wherefore, we cry out to Thee: O Lord Who didst appear on earth and save us from delusion, glory to Thee!

Aposticha stichera, in Tone II —

We have seen the true Light; we have received the heavenly Spirit; we have found the true Faith, worshipping the indivisible Trinity, for He hath saved us.

Stichos: Create in me a clean heart, O God, and renew a right spirit within me.

In the prophets Thou didst announce to us the path of salvation; and in the apostles Thou didst shine forth the grace of Thy Spirit, O our Savior. Thou art God in the beginning, Thou art also after all things, for forever Thou art our God!

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

I hymn Thee, the Savior of the world, in Thy courts; and bending my knees, I worship Thine invincible power. In the evening, in the morning, at noon-day, and at every time, I bless Thee, O Lord.

Glory..., Now & ever..., in the same tone —

Let us hymn the consubstantial Trinity — the Father, the Son and the Holy Spirit; for thus did the prophets, the apostles and martyrs all proclaim.

Then, *Now lettest Thou Thy servant depart...* Trisagion through *Our Father.* Exclamation. And the troparion of the feast, in Tone VIII —

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee!

And the rest as usual. Dismissal.

AT GREAT VESPERS

After the Introductory Psalm, we chant the first kathisma of the Psalter.

On *Lord, I have cried...*, 10 stichera: 4 idiomela, in Tone I —

Let us celebrate Pentecost, the coming of the Spirit, the conferral of the promise, the fulfillment of hope, the mystery as great as it is honorable; wherefore, we cry out to Thee: O Lord, Creator of all, glory to Thee! Twice

Thou didst renew Thy disciples, O Christ, with the tongues of foreigners, that thereby they might proclaim Thee the immortal Word and God, Who granteth our souls great mercy.

The Holy Spirit giveth all things: He poureth forth prophecies, ordaineth priests, hath taught wisdom to the unlettered and shown fishermen forth as theologians; and He assembleth the whole council of the Church. O Comforter, Who art consubstantial with the Father and the Son, glory to Thee!

And 6 idiomela in Tone II —

We have seen the true Light; we have received the heavenly Spirit; we have found the true Faith, worshipping the indivisible Trinity, for He hath saved us. Twice

In the prophets Thou didst announce to us the path of salvation; and in the apostles Thou didst shine forth the grace of Thy Spirit, O our Savior. Thou art God in the beginning, Thou art also after all things, for forever Thou art our God!

I hymn Thee, the Savior of the world, in Thy courts; and bending my knees, I worship Thine invincible power. In the evening, in the morning, at noon-day, and at every time, I bless Thee, O Lord.

Bending the knees of our souls and bodies in Thy courts, O Lord, we, the faithful, hymn Thee, the unoriginate Father, the Son equally without beginning, and the all-holy Spirit Who is equally eternal, Who enlighteneth and sanctifieth our souls.

Let us hymn the consubstantial Trinity — the Father, the Son and the Holy Spirit; for thus did the prophets, the apostles and martyrs all proclaim.

Glory..., Now & ever..., the composition of Emperor Leo the Wise, in Tone VIII —

Come, ye people, and let us worship the Godhead in three Hypostases — the Son in the Father, with the Holy Spirit; for the Father timelessly begat the Son, Who is equally eternal and equally enthroned, and the Holy Spirit was glorified with the Son in the Father: one power, one essence, one Godhead. And worshipping Him, let us all say: O holy God Who hast wrought all things through the Son with the coöperation of the Holy Spirit! O holy Mighty One, by Whom we have come to know the Father, and through Whom the Holy Spirit hath come into the world! O holy Immortal One, comforting Spirit, Who proceedest from the Father and dost rest in the Son! O Holy Trinity, glory to Thee!

Entrance. Prokimenon of the day. Three readings:

READING FROM NUMBERS

The Lord said to Moses: "Gather Me seventy men from the elders of Israel, whom thou thyself knowest that they are the elders of the people, and their scribes; and thou shalt bring them to the tabernacle of witness, and they shall stand there with thee. And I will go down, and speak there with thee; and I will take of the Spirit that is upon thee, and will put it upon them; and they shall bear together with thee the assaults of the people, and thou shalt not bear them alone." And Moses went out, and spake the words of the Lord to the people; and he gathered seventy of the elders of the people, and he set them round about the tabernacle. And the Lord came down in a cloud, and spake to him, and took of the Spirit which was upon him, and put it upon the seventy men that were elders; and when the Spirit rested upon them, they prophesied and ceased. And there were two men left in the camp. The name of the one was Eldad, and the name of the other Modad; and the Spirit rested upon them, and these were of the number of those who were enrolled, but they did not come to the tabernacle; and they prophesied in the camp. And a young man ran and told Moses, and spake, saying: "Eldad and Modad prophesy in the camp." And Joshua the son of Nun, who attended on Moses, the chosen one, said: "Lord Moses, forbid them." And Moses said to him: "Art thou jealous on my account? Would that all the Lord's people were prophets, whenever the Lord shall put His Spirit upon them."

READING FROM THE PROPHECY OF JOEL

Thus saith the Lord: "Rejoice and be glad, ye children of Sion, in the Lord your God; for He hath given you food fully, and will rain upon you the early and the latter rain, as before. And the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And I will recompense you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, even My great army, which I sent against you. And ye shall eat abundantly, and be satisfied, and

shall praise the name of the Lord your God for the things which He hath wrought wonderfully with you: and My people shall not be shamed forever. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else beside Me; and My people shall no more be ashamed forever. And it shall come to pass afterward, that I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions. And on My servants and handmaids in those days will I pour out of My Spirit. And I will show wonders in heaven, and upon the earth: blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord is come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: "I will take you out from the nations, and will gather you out of all the lands, and will bring you into your own land: and I will sprinkle clean water upon you, and ye shall be purged from all your uncleannesses, and from all your idols, and I will cleanse you. And I will give you a new heart, and will put a new spirit in you: and I will take away the heart of stone out of your flesh, and will give you a heart of flesh. And I will put My Spirit in you, and will cause you to walk in Mine ordinances, and to keep My judgments, and do them. And ye shall dwell upon the land which I gave to your fathers; and ye shall be to Me a people, and I will be to you a God."

At Litia, these stichera idiomela, in Tone II —

In the prophets Thou didst announce to us the path of salvation; and in the apostles Thou didst shine forth the grace of Thy Spirit, O our Savior. Thou art God in the beginning, Thou art also after all things, for forever Thou art our God!

I hymn Thee, the Savior of the world, in Thy courts; and bending my knees, I worship Thine invincible power. In the evening, in the morning, at noon-day, and at every time, I bless Thee, O Lord.

Bending the knees of our souls and bodies in Thy courts, O Lord, we, the faithful, hymn Thee, the unoriginate Father, the Son equally without beginning, and all-holy Spirit Who is equally eternal, Who enlighteneth and sanctifieth our souls.

Glory..., Now & ever..., in Tone VIII —

When Thou didst send Thy Spirit, O Lord, as the apostles were sitting, the Hebrew children, beholding this, were filled with awe, for they heard things spoken in other, strange tongues, as the Spirit imparted to them; for the ignorant were made wise and, netting the nations for the Faith, and with eloquence gave utterance to things divine. Wherefore, we cry out to Thee: O Lord Who didst appear on earth and save us from delusion, glory to Thee!

Aposticha stichera, in Tone VI —

Not understanding the powers of Thee, the all-holy Spirit, which were upon Thine apostles, O Lord, the nations thought the change of languages was due to drunkenness; but, made steadfast thereby, we unceasingly say thus: Take not Thy Holy Spirit from us, we entreat Thee, Who lovest mankind!

Stichos: Create in me a clean heart, O God, and renew a right spirit within me.

The coming of the Holy Spirit, which filled Thine apostles, O Lord, enabled them to speak in other tongues; wherefore, what was all-glorious seemed as drunkenness to those who believed not, but to the faithful was the mediation of salvation. Vouchsafe also unto us His effulgence, we beseech Thee Who lovest mankind.

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

O heavenly King, Comforter, Spirit of truth, Who art everywhere present and fillest all things, Treasury of good things and Bestower of life: Come and abide in us, and cleanse us of all defilement, and save our souls, O Good One.

Glory…, Now & ever…, in Tone VIII —

Once, the languages were confused because of the audacity of the building of the tower; but now, the tongues are rendered wise because of the glory of the knowledge of God. There God condemned the ungodly for their transgression; and here Christ hath enlightened the fishermen with the Spirit. Then, as a torment, was silence abolished; now, agreement of tongues is restored, unto the salvation of our souls.

Then, *Now lettest Thou Thy servant depart…* Trisagion through *Our Father.* Exclamation.

At the blessing of the loaves, the troparion of the feast, in Tone VIII —

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee! Thrice

Reading from the Acts of the Apostles.

If a vigil is not served, after *Now lettest Thou Thy servant depart…,* the troparion of the feast, once.

At Compline, after *It is truly meet…* and the Trisagion, the kontakion of the feast.

Nocturns is chanted as usual, with the Canon of the Trinity, of the tone, from the Octoechos.

AT MATINS

At *God is the Lord…,* the troparion of the feast, thrice.

After the first chanting of the Psalter, this sessional hymn, in Tone IV: Spec. Mel.: *Joseph marveled…* —

O ye faithful, with splendor let us celebrate the last and final feast: this is Pentecost, the fulfillment and conferral of the promise; for thereon the fire of the Comforter descended to earth in the form of tongues, and enlightened the disciples and showed them to be initiates of heavenly mysteries. The light of the Comforter hath come and illumined the world! Twice

And a reading from the explanation of St. John Chrysostom on the Gospel of John, homily 50: "On the following day…," in two parts.

After the second chanting of the Psalter, this sessional hymn, in the same tone & melody —

The wellspring of the Spirit, coming to earth, noetically divided into rivers of fire, and bedewed the apostles, enlightening them; and He was to them a bedewing cloud, a fire enlightening them, a flame raining down. Through them have we received grace, through fire and water. The light of the Comforter hath come and illumined the world. Twice

Polyeleos, and this magnification —

We magnify Thee, O Christ, Bestower of life, and we honor Thy most Holy Spirit, Whom Thou didst send from the Father upon Thy godly disciples.

Selected Psalm verses —

A The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. [18:1]
B And all the might of them by the Spirit of His mouth. [32:6]
A The Lord looked down from heaven, He beheld all the sons of men. [32:13]
B Fire shall blaze before Him, and round about Him shall there be a mighty tempest. [49:4]
A Coals were kindled therefrom, and He bowed the heavens and came down [17:9-10]
B From the far-shining radiance that was before Him there passed by clouds. [17:12]
A All the ends of the earth shall remember and shall turn unto the Lord. [21:27]
B And all the kindreds of the nations shall worship before Him. [21:27]
A The testimony of the Lord is trustworthy, bringing wisdom to infants. [18:7]
B The earth was shaken and the heavens dropped dew, at the presence of the God of Sinai. [67:9]

A A rain freely given shalt Thou ordain, O God, for Thine inheritance. [67:10]
B Thou shalt make them princes over all the earth. [44:15]
A Their sound hath gone forth into all the earth, and their words unto the ends of the world. [18:4]
B Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. [103:31]
A Thy good Spirit shall lead me in the land of uprightness. [142:12]
B Create in me a clean heart, O God, and renew a right spirit within me. [50:10]
A Cast me not away from Thy presence, and take not Thy Holy Spirit away from me. [50:11]
B Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. [50:12]
A The Lord will give speech with great power to them that bring good tidings. [67:12]
B The Lord will give strength unto His people; the Lord will bless His people with peace. [28:11]

Glory…, Now & ever…

Alleluia, alleluia, alleluia, glory to Thee, O God. Thrice

After the Polyeleos, this sessional hymn, in Tone VIII: Spec. Mel.: *That which was mystically commanded…* —

After Thine arising from the tomb and Thy divine ascent to the heights of heaven, O compassionate Christ, Thou didst send down Thy glory to the witnesses of God, O Thou Who didst renew an upright Spirit for Thy disciples. Wherefore with the divine plectrum of language, like a musical harp, O Savior, Thou didst mystically make Thy dispensation clear unto all. Twice

And a reading from the writings of St. Gregory the Theologian.

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV —

Thy good Spirit shall lead me in the land of uprightness.

Stichos: O Lord, hear my prayer, give ear unto my supplication.

Let every breath praise the Lord.

Gospel according to John, §65 [20:19-23]

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them: "Peace be unto you." And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again: "Peace be unto you: as My Father hath sent Me, even so send I you." And when He had said this, He breathed on them, and said unto them: "Receive ye the Holy Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

We do not chant *Having beheld the resurrection of Christ…,* but straightway recite Psalm 50.

Then, *Glory…: Through the supplications of the apostles…; Now & ever…: Through the supplications of the Theotokos…;* then the verse: *Have mercy on me, O God…;* and the sticheron, in Tone VI —

O heavenly King, Comforter, Spirit of truth, Who art everywhere present and fillest all things, Treasury of good things and Bestower of life: Come and abide in us, and cleanse us of all defilement, and save our souls, O Good One.

Two canons of the feast, the irmoi of each being chanted twice, with a total of 12 troparia.

ODE I

Canon I, the acrostic whereof is "Let us celebrate Pentecost", the composition of Cosmas the Monk, in Tone VII —

Irmos: He Who crusheth battles with His upraised arm covered Pharaoh and his chariots in the sea. Let us sing unto Him, for He hath been glorified!

As of old Thou didst promise the disciples, O Christ Who didst send the Comforting Spirit, Thou didst indeed shine forth light upon the world, O Thou Who lovest mankind.

That which of old was preached by the Law and the prophets hath been fulfilled; for today the grace of the divine Spirit hath been poured forth upon all the faithful.

Canon II, composed in iambs by Kyr John Arklas, in Tone IV —

Irmos: He who was slow of speech, having been covered with divine darkness, gave utterance unto the divinely written law; for, having shaken off the mire from his noetic eyes, he beheld He Who Is and learned the understanding of the Spirit, uttering praise with hymns divine.

The pure and honored mouth said: "There shall not be division for you, O friends; for, sitting on the exalted throne of the Father, I will pour forth the Spirit, to shine forth abundant grace upon those who desire it."

The Word most true, Who hath passed beyond the bounds of the earth, calmly perfecteth the heart; for having finished His work, Christ gladdened His friends, giving them the Spirit through the violent wind and the tongues of fire, as He promised.

As katavasia, the first choir chanteth the first irmos and the second choir the second.

ODE III

Canon I

Irmos: Unto the disciples Thou didst say, O Christ: "Remain ye in Jerusalem, until ye are invested with power from on high; and I will send another Comforter like Me, the Spirit of Me and of the Father, in Whom ye shall be established."

The descending power of the Spirit of God divinely united into a single concord the sundered voices of those who of old wickedly agreed, bringing the faithful to understanding through the knowledge of the Trinity, in Whom we have been established.

Canon II

Irmos: Of old, the mere prayer to the mighty God of understandings by Hannah the Prophetess, who bore a contrite spirit, broke the bonds of her barren womb and the reproach of the child-bearing, which was hard to endure.

Unapproachable is the most divine Principle; for thereby have unlettered fishermen been shown to be rhetors, who shut the mouths of the sophists with their words and rescue countless souls from the depths of night with the radiance of the Spirit.

The omnipotent, shining Light proceeded from the unbegotten Light, Who, through the Son of the Father's authority, now revealeth to the nations the conjoined effulgence, the fiery voice in Sion.

Sessional hymn, in Tone VIII: Spec. Mel: *That which was mystically commanded... —*

Those who loved the Savior were filled with joy; those who before were fearful received boldness: for the Holy Spirit descended from on high today upon the dwelling of the disciples, and each spake to the people in other tongues; for visible tongues, like fire, were meted out, and this did not burn them, but instead bedewed them.

Glory..., Now & ever...: The foregoing is repeated.

ODE IV

Canon I

Irmos: In latter times, the prophet, perceiving Thine advent, O Christ, cried aloud: I have heard of Thy power, O Lord, for Thou hast come to save all Thine anointed ones!

The Comforter, the true God Who spake in the prophets and was first preached by the Law to the imperfect, today becometh known to the servants and witnesses of the Word.

The Spirit Who beareth the sign of divinity apportioned Himself in fire unto the apostles, and was made manifest through strange tongues, for the divine Power of the Father, Who cometh, is self-bidden.

Canon II

Irmos: O Word, Thou King of kings, Who alone didst issue forth from the Father Who is without cause and Thy Spirit, Who is equal to Thee in might, Who are like unto Thee: As our Benefactor, Thou didst truly send forth the apostles, who chant: Glory to Thy dominion, O Lord!

Having prepared the divine washing of regeneration by Thy word, O compound Nature, Thou dost pour forth upon me a stream from Thy side, which was pierced incorruptibly, sealing me with the fervor of the Spirit, O Word of God.

All things bend the knee to the Comforter, and the Son of the Father, and the Father Who is with Them; for they have seen in the three Persons a Being Who is true, intangible, timeless, and one; for the grace of the Spirit hath shone forth light.

Let all, as many as are servants of the thrice-radiant Essence, be filled with the divine Principle; for Christ, as our Benefactor, in manner transcending nature perfecteth and shineth forth fiery light for our salvation, imparting all the grace of the Spirit.

ODE V

Canon I

Irmos: Out of fear of Thee, O Lord, the spirit of salvation was conceived among the prophets and born on earth; and it maketh the hearts of the apostles pure, and is restored, upright, upon the faithful. For Thy precepts are light and peace.

This Power, which hath come down today, is the good Spirit, the Spirit of the Wisdom of God, the Spirit Who proceedeth from the Father and is manifest to us, the faithful, through the Son: He is bestowed upon those in whom He dwelleth in the nature of holiness, wherein He is perceived.

Canon II

Irmos: O radiant children of the Church, receive ye the fiery dew of the Spirit, the delivering cleansing of sins; for now from Sion hath gone forth the law, the grace of the Spirit in tongues of fire.

As of His own accord He was well-pleased, the Spirit, Who is without a master, proceedeth from the Father, making the apostles wise in tongues, sealing the life-bearing discourse, conformable and endued with the power of the Father, which the Savior uttered.

That He might heal men's minds of sin, lo! God the Word, the Author of all, made the apostles an all-pure abode, wherein the light of the Spirit, Who is equal in power with Him and shareth His nature, now dwelleth.

ODE VI

Canon I

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

As Thou didst say, O Lord, Thou didst abundantly pour forth Thy Spirit upon all flesh, and all things were filled with the knowledge of Thee, for from the Father wast Thou the Son begotten without corruption, and the inseparable Spirit proceeded from Him.

Canon II

Irmos: O Christ Master, our purification and salvation, Thou didst shine forth from the Virgin, that Thou mightest rescue from corruption Adam, in whose fall our whole race fell, as thou didst save the Prophet Jonah from the belly of the sea monster.

O Almighty One, renew Thou within us who have received Him the true and upright Spirit, Who eternally proceedeth from the Father while remaining wholly united with Him, Who burneth away the defilement of hateful matter and washeth away the mire of evil thoughts.

Swiftly showing the words of heathen blandishments to be cruel, with fiery inspiration Thou dost confirm for the apostles, the dwellers in Sion who await Thy coming, their worthy desire: the Spirit of the Word Who was begotten of the Father.

Kontakion, in Tone VIII —

When, descending, the Most High confused the tongues, He divided the nations; but when He distributed tongues of fire He called all into unity; and together we glorify the most Holy Spirit.

Ikos: Grant speedy and certain consolation to Thy servants when our spirits are despondent, O Jesus. Leave not our souls in sorrows, neither depart from our thoughts amid evil circumstances; but go Thou always before us. Draw nigh unto us, draw nigh, O Thou Who art everywhere present, and as Thou wast ever with Thine apostles, so unite Thyself unto those who desire Thee, O Compassionate One, that, joined together we may hymn Thee and glorify Thy most Holy Spirit.

Synaxarion for the Sunday of Holy Pentecost

Stichos: Christ bestoweth the divine Spirit upon the apostles in tongues of fire, through a mighty wind.

The Spirit is poured forth upon the fishermen on the great day.

On this day, the eighth Sunday of Pascha, we celebrate Holy Pentecost, for we have received this from the books of the Jews. For as they celebrate Pentecost among them, honoring the number seven, and because they received the Law when they had passed fifty days after Passover, so do we, celebrating fifty days after Pascha, receive the most Holy Spirit, Who layeth down laws and guideth toward every truth, and ordaineth those things which are pleasing to God. Be it known that the Hebrews had three festivals: Pascha, Pentecost and Sukkoth, which is, the Feast of Booths. They celebrated Passover in memory of their being led across the Red Sea, for Passover meaneth passing over. And our feast is also such, signifying our passing over from the darkness of sin and our return to paradise. They celebrated Pentecost in memory of their suffering in the wilderness, and how through many tribulations they were brought into the promised land; for they enjoyed the fruit of wheat and wine. And this feast doth commemorate for us our affliction due to unbelief and our entry into the Church; for then we also receive communion of the Body and Blood of the Master. There are those who say that Pentecost is celebrated among the Jews for just this reason; while others say that this was in honor of the fifty days during which Moses, fasting, received the divinely inscribed Law; moreover, they also commemorated the sacrifice of the heifer and the other one carried out by Moses when he ascended the mountain and descended it. In the opinion of others, the Jewish Pentecost was established in honor of the number seven, as has been said; for, multiplied by itself, it gives the number fifty minus one. But the veneration for the number fifty not only extendeth to days, but also to years, for among them fifty years constituted a Jubilee. It was arrived at by multiplying seven years by the number seven. During it they left the ground fallow, and animals were allowed to rest and slaves were emancipated. The third feast is Sukkoth, which is celebrated after the harvesting of fruits, that is, five months after the feast of Passover. It was celebrated in memory of the day on which Moses first set up the tabernacle, which he had seen in the cloud on Mount Sinai and had been constructed by the artisan Bezaleel. Having set up booths, they celebrated this very feast in the fields, and, abiding there, gathered in the fruits of their labors with thanks to God. It seems that it was on the occasion of this feast that David wrote the superscription of the Psalm "Concerning the Press". This feast was a prefiguration of our resurrection from the dead, when, after the decomposition of our bodily habitation and its re-creation, we will enjoy the fruits of our labors, celebrating in the eternal mansions. One should know that on this day of the celebration of Pentecost, the Holy Spirit descended upon the disciples. And since it pleased the holy

fathers to divide the feasts because of the greatness of the most holy and life-creating Spirit, Who is One of the holy and life-creating Trinity, tomorrow we will relate how the Holy Spirit came down. Through the supplications of the holy apostles, O Christ our God, have mercy upon us. Amen.

Ode VII

Canon I

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

When the apostles spake of the mighty works of God, the activity of the Spirit was taken by the unbelievers to be drunkenness; but thereby is the Trinity, the one God of our fathers, recognized.

In Orthodox manner let us theologize God, the unoriginate Father, and the Word and the Spirit, Who are equal in might, as the indivisible Nature, crying: Blessed art Thou, O God of our fathers!

Canon II

Irmos: The melodious music of instruments sounded forth, calling men to worship the inanimate idol wrought of gold; but the radiant grace of the Comforter preferreth that they cry: O only Trinity, Who art equal in power and equally without beginning, blessed art Thou!

Failing to perceive the sound of uttered prophecy, the mindless said that it was drunkenness caused by wine when they heard the strange speech of the apostles; but we, the pious, cry out to Thee in godly manner: O Benefactor of all, blessed art Thou!

The godly Joel, Who saw visions of the divine Principle, thundered forth divine doctrine, saying: I shall pour forth of My Spirit, as discourse, upon those who cry out together: O radiant and three-voiced Nature, blessed art Thou!

The third hour was indeed fortunate in grace, that it might indicate the worship of three Hypostases in singleness of authority; but now on the first, the Lady of days, O Son, Father and Spirit, blessed art Thou.

Ode VIII

Canon I

Irmos: The bush on Sinai which partook of fire without being consumed revealed God unto Moses, who was slow of speech and spake with difficulty; and the zeal of God showed forth the three children in the fire as invincible, who chanted: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

When the inspiration of the most Holy Spirit came down in the form of tongues of fire from heaven upon the fishermen with the sound of a rushing mighty wind, they proclaimed the mighty works of God: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Come and, undaunted by the terrifying fire, let us ascend beyond the untouchable mountain and stand on Mount Sion, in the city of the living God, joining chorus now with the Spirit-bearing disciples, chanting: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Canon II

Irmos: The thrice-radiant image of the Godhead looseth bonds and bedeweth the flame; and all of fashioned creation blesseth as its Benefactor the one Savior and Accomplisher of all.

Having heard the Father speak the words that save men, Christ said to the apostles: "In a vision of tongues of fire will the Spirit arrange to sit with blessing upon His own." And creation, once alienated, doth hymn Thee.

O Thou Who alone art self-governing, self-emitting Light, Who bestowest light, Thou didst come as Savior, filling the apostles; and to Thy servants Thou givest the Spirit which filleth as an honored wind.

The mouths of the prophets, filled with the Spirit, sang of Thine advent in the body, O King, and of the Spirit Who issued forth to the faithful from the bosom of the Father — uncreated, the Author of things, equally enthroned — that they might worship the only Incarnation.

We do not chant the Magnificat.

ODE IX

Canon I

Irmos: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom naught can resist and dwelling-place of the Infinite: thee do we magnify.

Of old, the zealot of fiery inspiration was upborne, rejoicing, on the burning fiery chariot; and now, that Inspiration, Who hath shone forth from on high, hath manifested Himself to the apostles; and having been sanctified by Him, they spake of the Trinity unto all.

A strange thing, transcending the law of nature, hath been heard of the disciples; for when they spake with one voice through the grace of the Spirit, peoples, tribes and nations, each in its own way, learned of the mighty works of God, receiving the knowledge of the Trinity.

Canon II

Irmos: Rejoice, O Queen, thou glory of mothers and virgins! For even the most skillful and divinely eloquent mouth is not able to hymn thee as is meet; and every mind is at a loss to understand thy birth-giving. Wherefore, together we glorify thee.

It is fitting to hymn the Maiden who produced Life; for in her womb she hid the Word Who concealeth ailing human nature, and Who, now sitting at the right hand of the Father, hath sent forth the grace of the Spirit.

As many of us as divinely-flowing grace hath breathed upon are filled with light and splendor, changed by a strange and most magnificent alteration; and acknowledging the Wisdom which is equal in power and indivisible, we glorify the thrice-radiant Essence.

Exapostilarion: Spec. Mel.: *The heaven with stars…* —

O most Holy Spirit, Who proceedest from the Father and through the Son didst come upon the unlettered disciples, save those who have acknowledged Thee as God, and have mercy upon them all. Twice

Glory…, Now & ever…: Another exapostilarion, to the same melody —

The Father is light, the Word is light, and the Holy Spirit is light, Who was sent upon the apostles in tongues of fire. By Him is the whole world enlightened to worship the Holy Trinity.

On the Praises, 6 stichera idiomela, in Tone IV —

All the gentiles beheld all-glorious things today in the city of David when the Holy Spirit descended in tongues of fire, as the divinely eloquent Luke doth relate, for he saith: "When the disciples were gathered, there was a sound as of a rushing mighty wind, and it filled the house where they were sitting." And they all began to speak in strange tongues, strange teachings, the strange commands of the Holy Trinity. Twice

The Holy Spirit hath always existed, is and shall be: without beginning, never ceasing, but ever reckoned and counted with the Father and the Son, life and the Creator of life, light and the Bestower of light, Himself good and the Source of goodness, in Whom the Father is recognized and the Son glorified, and by all is the one power, the one order, the single worship of the Holy Trinity acknowledged by all. Twice

The Holy Spirit is light and life, the noetic Source of life — the Spirit of wisdom, the Spirit of understanding, good, upright, noetic, possessing dominion, cleansing transgressions: God and deifying, Fire and transcending fire, speaking, acting, distributing gifts, by Whom all the prophets and the divine apostles and martyrs have been crowned. Strange is the report, strange the sight — fire distributed in the bestowal of gifts. Twice

Glory…, Now & ever…, in Tone VI —

O heavenly King, Comforter, Spirit of truth, Who art everywhere present and fillest all things, Treasury of good things and Bestower of life: Come and abide in us, and cleanse us of all defilement, and save our souls, O Good One.

Great Doxology. Troparion of the feast. Litanies. And the priest intoneth the following dismissal —

May Christ our true God, Who from heaven sent the all-holy Spirit upon His holy disciples and apostles in the form of tongues of fire, through the supplications of His all-pure Mother, of the holy, glorious and most laudable apostles, and of all the saints, have mercy and save us, in that He is good and loveth mankind.

AT LITURGY

Antiphon I, in Tone II —

Stichos I: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Refrain: Through the prayers of the Theotokos, O Savior, save us. (and the same refrain after each stichos and *Glory…; Now & ever….*)

The second choir chanteth the same stichos: *The heavens declare the glory of God…*

Stichos II: Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

Stichos III: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Glory…, Now & ever…

Antiphon II, in the same tone —

Stichos I: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

Refrain: O good Comforter, save us who chant unto Thee: Alleluia! (and the same refrain after each stichos)

The second choir chanteth the same stichos: *The Lord hear thee in the day of affliction…*

Stichos II: Let Him send forth unto thee help from His sanctuary, and out of Sion let Him help thee.

Stichos III: The Lord grant thee according to thy heart, and fulfil all thy purposes.

Glory…, Now & ever…: O only-begotten Son…

Antiphon III, in Tone VIII —

Stichos I: O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

Troparion, in the same tone —

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee! (and the same troparion after each stichos)

The second choir chanteth the same stichos: *O Lord, in Thy strength the king shall be glad…*

Stichos II: The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips.

Stichos III: Thou wentest before him with the blessings of goodness, Thou hast set upon his head a crown of precious stone.

Entrance verse: Be Thou exalted, O Lord, in Thy strength; we shall sing and chant of Thy mighty acts.

Troparion, in Tone VIII —

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee!

Then, *Glory…, Now & ever…:* The kontakion, in the same tone —

When, descending, the Most High confused the tongues, He divided the nations; but when He distributed tongues of fire He called all into unity; and together we glorify the most Holy Spirit.

Instead of the Trisagion, we chant —

As many of you as have been baptized into Christ, have put on Christ. Alleluia.

Prokimenon, in Tone VIII —
Their sound hath gone forth into all the earth, and their words unto the ends of the world.
Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

This prokimenon is chanted until the Leave-taking.

READING FROM THE ACTS OF THE APOSTLES, §3
[2:1-11]

In those days, when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another: "Behold, are not all these who speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretans and Arabians: we do hear them speak in our tongues the wonderful works of God."

Alleluia, in Tone I —
By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth.
Stichos: The Lord looked down from heaven, He beheld all the sons of men.

GOSPEL ACCORDING TO JOHN, §27
[7:37-52, 8:12]

The last day, that great day of the feast, Jesus stood and cried, saying: "If any man thirst, let him come unto Me, and drink. He who believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." (But this spake He of the Spirit, Whom those who believe on Him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said: "Of a truth this is the Prophet." Others said: "This is the Christ." But some said: "Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" So there was a division among the people because of Him. And some of them would have taken Him; but no man laid hands on Him. Then came the officers to the chief priests and Pharisees; and they said unto them: "Why have ye not brought Him?" The officers answered: "Never man spake like this Man." Then answered them the Pharisees: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed." Nicodemus said unto them, (he who came to Jesus by night, being one of them,): "Doth our law judge any man, before it hear him, and know what he doeth?" They answered and said unto him: "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." Then spake Jesus again unto them, saying: "I am the Light of the world: he who followeth Me shall not walk in darkness, but shall have the light of life."

Instead of *It is truly meet...*, we chant, until the Leave-taking, the irmos: *Rejoice, O Queen...*

Communion verse —
Thy good Spirit shall lead me in the land of uprightness. Alleluia! Thrice

And after the dismissal of the Liturgy, the Ninth Hour is read, as is the custom.

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Then the deacon (if
priest) intoneth the gre
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For this holy temple...
For the Orthodox episcopate of th
For the suffering Russian land...
For this land...
For this city...
For seasonable weather...
For travelers by sea...
For the people here present, who a
of the Holy Spirit, let us pray to
For those who bend their hearts and k
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That His rich mercies may be sent down u
let us pray to the Lord.
That the bending of our knees may be accepted before Him like incense, let us pray to the Lord.
For those who are in need of His help, let us pray to the Lord.
That we may be delivered from all tribulation...
Help us, save us...
Calling to remembrance our most holy...

Then the priest intoneth the exclamation —
For all glory, honor and worship is due Thee — the Father, the Son and the Holy Spirit — now and ever, and unto the ages of ages.
People: Amen.

Then, we chant *Lord, I have cried...*, with 6 stichera, in Tone IV —

PENTECOST SUNDAY

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Stichos II: And I said: Now have been wrought by the right hand of the Most High. This change hath been wrought by the right hand of the Most High. I will remember the wonders from the beginning; for Thy wonders of old time will I remember. Thy right hand hath marvelously confirmed me.
Stichos III: I will remember Thy wonders from the beginning; for Thou, O God, art great as our God.
And again in peace let us pray to the Lord.
beginning: *What God is as great as our God?*
for
And again: Thou art the God Who workest wonders.
Again, the priest or deacon intones
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transcending fire, speaking,
.outing gifts, by Whom all the prophets
the divine apostles and martyrs have been crowned. Strange is the report, strange the sight — fire distributed in the bestowal of gifts.

Glory..., Now & ever..., in the same tone —
O heavenly King, Comforter, Spirit of truth, Who art everywhere present and fillest all things, Treasury of good things and Bestower of life: Come and abide in us, and cleanse us of all defilement, and save our souls, O Good One.

Entrance with censer. *O gladsome Light...*

Great prokimenon, in Tone VII —
What God is as great as our God? Thou art God Who workest wonders.
Stichos I: Thou hast made Thy power known among the peoples: with Thine arm hast Thou redeemed Thy people.

PENTECOST SUNDAY

Prokimenon, in Tone VIII —
Their sound hath gone forth into all the earth, and their words unto the ends of the world.
Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

This prokimenon is chanted until the Leave-taking.

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Alleluia, in Tone I —
By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth.
Stichos: The Lord looked down from heaven, He beheld all the sons of men.

GOSPEL ACCORDING TO JOHN, §27
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Instead of *It is truly meet...*, we chant, until the Leave-taking, the irmos: *Rejoice, O Queen...*

Communion verse —
Thy good Spirit shall lead me in the land of uprightness. Alleluia! Thrice

And after the dismissal of the Liturgy, the Ninth Hour is read, as is the custom.

PENTECOST SUNDAY
IN THE EVENING OF THE SUNDAY OF HOLY PENTECOST

The bell is rung to signal the beginning of the Kneeling Service.

The priest beginneth: *Blessed is our God...*

The appointed reader saith *O heavenly King...*, and the rest of the usual beginning prayers, followed by the Introductory Psalm.

Then the deacon (if there be one, or if not, the priest) intoneth the great litany —
In peace let us pray to the Lord.
For the peace from above...
For the peace of the whole world...
For this holy temple...
For the Orthodox episcopate of the Church of Russia...
For the suffering Russian land...
For this land...
For this city...
For seasonable weather...
For travelers by sea...
For the people here present, who await the grace of the Holy Spirit, let us pray to the Lord.
For those who bend their hearts and knees before the Lord, let us pray to the Lord.
That we may be strengthened to do what is pleasing unto God, let us pray to the Lord.
That His rich mercies may be sent down upon us, let us pray to the Lord.
That the bending of our knees may be accepted before Him like incense, let us pray to the Lord.
For those who are in need of His help, let us pray to the Lord.
That we may be delivered from all tribulation...
Help us, save us...
Calling to remembrance our most holy...

Then the priest intoneth the exclamation —
For all glory, honor and worship is due Thee — the Father, the Son and the Holy Spirit — now and ever, and unto the ages of ages.
People: Amen.

Then, we chant *Lord, I have cried...*, with 6 stichera, in Tone IV —

All the gentiles beheld all-glorious things today in the city of David when the Holy Spirit descended in tongues of fire, as the divinely eloquent Luke doth relate, for he saith: "When the disciples were gathered, there was a sound as of a rushing mighty wind, and it filled the house where they were sitting." And they all began to speak in strange tongues, strange teachings, the strange commands of the Holy Trinity. Twice

The Holy Spirit hath always existed, is and shall be: without beginning, never ceasing, but ever reckoned and counted with the Father and the Son, life and the Creator of life, light and the Bestower of light, Himself good and the Source of goodness, in Whom the Father is recognized and the Son glorified, and by all is the one power, the one order, the single worship of the Holy Trinity acknowledged by all. Twice

The Holy Spirit is light and life, the noetic Source of life — the Spirit of wisdom, the Spirit of understanding, good, upright, noetic, possessing dominion, cleansing transgressions: God and deifying, Fire and transcending fire, speaking, acting, distributing gifts, by Whom all the prophets and the divine apostles and martyrs have been crowned. Strange is the report, strange the sight — fire distributed in the bestowal of gifts.

Glory..., Now & ever..., in the same tone —

O heavenly King, Comforter, Spirit of truth, Who art everywhere present and fillest all things, Treasury of good things and Bestower of life: Come and abide in us, and cleanse us of all defilement, and save our souls, O Good One.

Entrance with censer. *O gladsome Light...*

Great prokimenon, in Tone VII —
What God is as great as our God? Thou art God Who workest wonders.
Stichos I: Thou hast made Thy power known among the peoples: with Thine arm hast Thou redeemed Thy people.

Stichos II: And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High.
Stichos III: I remembered the words of the Lord; for I will remember Thy wonders from the beginning.
And again: *What God is as great as our God…*

Then, the priest or deacon intoneth —
Again and again, having bent our knees, let us pray to the Lord!
And we say: Lord, have mercy! Thrice

And when we have uncovered our heads and knelt down, the priest readeth the prayers aloud, facing the people, from within the sanctuary —
O most pure, undefiled, unoriginate, invisible, incomprehensible, inscrutable, immutable, invincible, immeasurable, gentle Lord, Who alone dost possess immortality, Who dwellest in light unapproachable, Who hast created heaven, the earth and the sea, and all things fashioned in them, Who before being asked dost grant everyone his requests: Thee do we entreat, Thee do we beseech, O Master Who lovest mankind, Father of our Lord and Savior Jesus Christ Who, for us men and for our salvation, came down from the heavens and became incarnate of the Holy Spirit and the Ever-virgin Mary, the all-glorious Theotokos; Who, having first taught with words, and afterwards showed by works, when He endured the saving Passion, gave an order unto us, Thy humble, sinful and unworthy servants, to offer entreaties unto Thee while bending our necks and knees, for our own sins and for the ignorant acts of the people. Do Thou Thyself, O greatly Merciful One Who lovest mankind, hearken unto us on the day whereon we call upon Thee, and especially on this day of Pentecost, whereon, after the ascent of our Lord Jesus Christ into the heavens, and His sitting at the right hand of Thee, God the Father, sent down upon His holy disciples and apostles the Holy Spirit, Who rested upon each of them, so that they were all filled with His inexhaustible grace, and spake in other tongues of Thy mighty works, and prophesied. Wherefore, do Thou now hearken unto us who pray unto Thee, and remember us, the lowly and condemned, and return our souls from captivity, having Thy mercy interceding for us. Accept us who fall down before Thee and cry out: We have sinned; we have been cast down before Thee from the womb. From the belly of our mothers Thou art our God. But as our days have vanished in vanity, we have been stripped of Thine aid and are bereft of any answer; yet daring to hope in Thy compassions, we cry out: Be Thou not mindful of the sins of our youth and ignorance, but cleanse us of our secret deeds, and turn us not away in our old age, when our strength faileth. Forsake us not before we return to the earth, but vouchsafe that we may return to Thee; and hearken to us in Thy kindness and grace. Measure our iniquities by Thy compassions, and set against the abyss of the multitude of our offenses the abyss of Thy compassions. Look down from Thy holy heights, O Lord, upon Thy people, who stand here and await rich mercy of Thee. Visit us with Thy goodness, deliver us from the oppression of the devil; make our life steadfast by Thy holy and sacred laws. Appoint Thou an angel, a faithful guardian, for Thy people, and gather all into Thy kingdom. Grant the petitions of those who hope on Thee; remit their sins, and our own. Purify us through the activity of Thy Holy Spirit, and destroy the snares which the enemy hath laid for us.

And he addeth also this prayer:
Blessed art Thou, O Lord, Master Almighty, Who hast illumined the day with the light of the sun, hast made the night bright with fiery rays, and hast vouchsafed us to pass through the length of the day and to draw nigh unto the onset of the night! Hearken unto our entreaties and all Thy people, forgiving all of us our sins, voluntary and involuntary. Accept our evening prayers, and send the plenitude of Thy mercy and Thy compassions down upon Thine inheritance. Wall us about with Thy holy angels; arm us with the sword of Thy righteousness; protect us with Thy truth; preserve us by Thy power; deliver us from every evil

circumstance, from every assault of the adversary. Grant unto us that this evening, with the coming night, and all the days of our life, may be perfect, holy, peaceful, sinless, without temptations and phantasies: through the supplications of the holy Theotokos, and of all the saints who have been well-pleasing unto Thee from ages past.

Then straightway, the deacon saith —
Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

And the people sing: Lord, have mercy! Once

Having remembered our all-holy, all-pure, all-blessed, glorious Mistress, the Theotokos and ever-virgin Mary, with all the saints, let us commit ourselves, and one another, and all our life unto Christ our God.

Then, the priest intoneth the exclamation —
For Thine it is to have mercy and to save us, O Lord our God, and we send up glory unto Thee — the Father, the Son and the Holy Spirit — now and ever, and unto the ages of ages.
People: Amen.

Then, the priest or deacon intoneth these petitions —
Let us all say with our whole soul and with our whole mind, let us say.
People: Lord, have mercy! Once
Deacon: O Lord Almighty, God of our fathers, we beseech Thee: Hearken and have mercy!
People: Lord, have mercy! Once
Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee: Hearken and have mercy!
People: Lord, have mercy! Thrice
Deacon: *Again we pray for the Orthodox Episcopate of the Church of Russia…*
People: Lord, have mercy! Thrice
Deacon: *Again we pray for the suffering Russian land…*
People: Lord, have mercy! Thrice
Deacon: *Again we pray that He may deliver His people…*
People: Lord, have mercy! Thrice
Deacon: *Again we pray for this land and its authorities…*
People: Lord, have mercy! Thrice
Deacon: *Again we pray for our brethren, the priests…*
People: Lord, have mercy! Thrice
Deacon: *Again we pray for the blessed and ever-memorable…*
People: Lord, have mercy! Thrice
Deacon: *Again we pray for those who bring offerings…*

Then, the priest intoneth the exclamation —
For a merciful God art Thou Who lovest mankind, and we send up glory unto Thee — the Father, the Son and the Holy Spirit — now and ever, and unto the ages of ages.
People: Amen.

And straightway the deacon saith —
Again and again, having bent our knees, let us pray to the Lord!
And we say: Lord, have mercy! Thrice

And we kneel down as set forth above, while the priest readeth the second prayer for all to hear —
O Lord Jesus Christ our God, Who hast given Thy peace to men and the gift of the all-holy Spirit, while Thou wast yet with us in this life, O Thou Who ever givest to the faithful an inheritance which cannot be taken away, O Thou Who most manifestly sent down this grace today upon Thy disciples and apostles, and Who hast made the nations steadfast by their fiery tongues, by whom the whole human race received in their ears the knowledge of God in their own language: By the light of the Spirit have we been enlightened and have been removed from delusion as from darkness, and through the distribution of perceptible tongues of fire and supernatural activity we have learned faith in Thee and to theologize Thee with the Father and the Holy Spirit, and we have been illumined in one Godhead, power and authority. Wherefore do Thou, O Effulgence of the Father, immutable and immovable image of

His essence and nature, Wellspring of wisdom and grace, open the lips of me, a sinner, and teach me how worthily I must needs pray and for whom; for Thou art He Who knoweth the great multitude of my sins, yet Thy compassion surpasseth the boundless number thereof: for, lo! I stand before Thee in fear, casting the despair of my soul into the abyss of Thy mercy. Guide Thou my life, O Thou Who with the ineffable power of wisdom dost direct all creation by Thy word, O calm haven of the temptest-tossed, and tell me the way wherein I should go. Impart the spirit of Thy wisdom to my thoughts, O Thou Who grantest the spirit of understanding to my mindlessness; cover Thou my works with the spirit of the fear of Thee, and renew an upright spirit within me, and by Thy governing Spirit set aright the stumbling of my thoughts, that guided every day to what is profitable by Thy Spirit, I may be vouchsafed to do Thy commandments and to be ever mindful of Thy glorious coming, which examineth the things we have done. And disdain me not as one deluded by the beautiful things of this world, which are corrupt, but strengthen me to desire the acquisition of the treasures which are to come. For Thou didst say, O Master, that whatsoever one asketh in Thy name, he will freely receive from Thee, the eternal God and Father. Wherefore, I also, a sinner, entreat Thy goodness at the coming of Thy Holy Spirit: Whatsoever I have asked, grant me for my salvation. Yea, O Lord, rich Giver and good Bestower of every benefaction, as Thou art He Who granteth them in great abundance, we pray: Thou art compassionate and merciful, O Thou Who, having come to share in our flesh, though without sin, dost with loving sympathy incline Thyself to those who bend their knees before Thee, as the cleansing of our sins. Wherefore, grant, O Lord, Thy compassions to Thy people; hearken unto us from Thy holy heaven; sanctify us with the power of Thy saving right hand; cover us with the shelter of Thy wings, and disdain not the works of Thy hands. Thee alone do we offend, yet Thee alone do we serve. We know not how to worship any other god, nor to stretch forth our hands to an alien god, O Master. Remit our offenses, and, accepting the entreaties we offer on our knees, extend a helping hand unto us all. Accept the prayer of all as it were pleasing incense offered up before Thine all-good kingship.

And he addeth also this prayer:
Lord, O Lord, Who deliverest us from every arrow that flieth by day, deliver us also from every thing that walketh in darkness. Accept our evening prayer, the lifting up of our hands. And vouchsafe that we may pass through the course of the night in a blameless manner, untried by evils. And deliver us from all the turmoil and fear caused by the devil. Grant compunction to our souls, and to our thoughts care at the dread and righteous judgment of Thy trial. Nail our flesh to the fear of Thee, and mortify our members here on earth. May we be illumined by the stillness of dreams through the sight of Thy judgments. Take from us every unseemly phantasy and harmful lust. And raise us up at the hour of prayer, steadfast in faith and advancing in Thy commandments.

The deacon then saith —
Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.
Having remembered our all-holy; all-pure…

And the priest intoneth the exclamation —
By the good pleasure and goodness of Thine only-begotten Son, with Whom Thou art blessed, with Thine all-holy, good and life-creating Spirit, now and ever, and unto the ages of ages.
People: Amen.

Reader: *Vouchsafe, O Lord…*

Then, the deacon saith again —
Again and again, having bent our knees, let us pray to the Lord!
And we say: Lord, have mercy! Thrice

And we again kneel down as set forth above, while the priest readeth the third prayer for all to hear —
O Christ our God, Thou ever-flowing and enlightening Source of life, creative Power Who art equally eternal with the Father, Who hast most beautifully carried out Thy full dispensation for the salvation of man, Who hast broken the indissoluble bonds of death and the bars of hades, and hast trampled the multitude of evil spirits underfoot; Who didst offer Thyself for us as an unblemished sacrifice, and didst give Thine all-pure body as an offering, untouched and immune to all sin, and Who by this dread and indescribable sacred act hast granted us life everlasting; Who didst descend into hades and break the eternal chains, and didst show unto those sitting in darkness the way of ascent; Who didst hook the serpent of the abyss, the author of evil, with the lure of divine wisdom, didst bind him with fetters of darkness in Tartarus and unquenchable fire, and by Thine incalculable might didst confine him to the outermost darkness: O Wisdom of the Father, Thou of great renown, Who hast shown Thyself to be a great helper for those who are being tested, and hast enlightened those sitting in darkness and the shadow of death! Do Thou, O Lord of eternal glory, beloved Son of the Father Most High, eternal Light of eternal Light, Sun of righteousness: Hearken unto us, who pray to Thee, and grant rest to the souls of Thy servants, our fathers and brethren who have fallen asleep in times past, and our other kindred according to the flesh, and all who are Thine in the faith, whose memory we now keep, for in Thee is dominion over all, and in Thy hand Thou holdest all the ends of the earth. O Master Almighty, God of our fathers and Lord of mercy, Creator of the mortal and immortal races, and of all human nature, of what is put together and what is again dissolved, of life and of death, of existence here and of passing over yonder; Who measureth years for the living and settest the time of death, Who leadest down into hades and leadest up again, Who bindest in weakness and dost release in strength, Who arrangest the things of the present for our benefit and dost govern the things of the future well; Who dost gladden with the hope of resurrection those wounded by the sting of death: Do Thou Thyself, therefore, O Master of all, God our Savior, Thou hope of all the ends of the earth and of those far out upon the sea, Who even on this last, great and saving day of the feast of Pentecost hast shown us the mystery of the holy, consubstantial, equally eternal, indivisible and uncommingled Trinity, and the visitation and coming of Thy holy and life-creating Spirit, poured forth upon Thy holy apostles in the form of tongues of fire, Who ordained them heralds of our pious Faith, and Who showed them to be confessors and preachers of true theology. Thou Who even on this most perfect and saving feast hast deigned to accept prayers of cleansing for those confined in hades, and grantest us great hope, that for their consolation Thou wilt send release from the defilements which hold them, unto those thus confined: Hearken unto us, Thy lowly servants who are entreating Thee, and to the souls of Thy servants who have fallen asleep before us, grant rest in a place of light, a place of verdure, a place of coolness, from whence all sickness, grief and sighing have fled away, and reckon their spirits among the habitations of the righteous, and vouchsafe them peace and ease; for the dead do not praise Thee, O Lord, neither do those in hades dare to confess Thee; but we, the living, bless Thee and pray, and offer Thee prayers and sacrifices in behalf of their souls.

And he addeth also this prayer:
O God, great, eternal, holy, Who lovest mankind and hast vouchsafed us at this time to stand before Thine unapproachable glory: Cleanse us, Thine unworthy servants, for the laudation and praise of Thy wonders, and grant us grace, that with a contrite heart we may without distraction offer Thee the thrice-holy glorification and thanksgiving for the great gifts Thou hast given us and dost ever make for us. Be Thou mindful, O Lord, of our weakness, and destroy us not with our iniquities; but work great mercy with our

lowliness, that having escaped the darkness of sin, we may walk in the daylight of righteousness, and having been armed with the weaponry of light, we may remain unassailed by any machination of the evil one, and may with boldness glorify Thee alone, the true God Who loveth mankind, for all things. For truly and verily great, O Master and Creator of all, is Thy mystery, the temporary dissolution of Thy creatures, and their restoration thereafter, and their repose forever. In all do we confess Thy grace: at our coming into this world, and our going forth; our hope of resurrection and life incorruptible bind us beforehand by thy true promise, which we will receive in Thy future second coming. For Thou art the Cause of our resurrection, the impartial Judge of the living, Who lovest mankind, the Master and Lord, the Bestower of rewards, Who hast truly shared in our flesh and blood in Thine extreme condescension; and when of Thine own will Thou didst accept, in the loving-kindness of Thy compassions, to undergo our unexceptional sufferings, Thou didst Thyself suffer being tested therein, and becoming for us who are tested the Helper, as Thou Thyself didst promise; wherefore, Thou didst raise us up with Thyself to Thy dispassion. Therefore, accept, O Master, our entreaties and pleas, and grant rest unto each of our fathers, mothers and children, the brethren and sisters of our own blood and kin, and all the souls who have gone to their rest in the past. Reckon their souls in the hope of the resurrection of life everlasting, and their names in the Book of Life, in the bosom of Abraham, Isaac and Jacob, in the paradise of bliss, leading them all into Thy holy mansions with Thy radiant angels, O Thou Who shalt also raise up our bodies on the day which Thou shalt determine, according to Thy true and holy promises. For there will be no death for us, Thy servants, when we leave the body and come to Thee, our God, but a passing from things most sorrowful to those which are most profitable and delightful, to rest and joy. And if we have sinned in any way against Thee, be Thou merciful unto us and them, for in Thy sight is no one clean of defilements, even if his life lasteth but a day, but only Thee, our Lord Jesus Christ Who manifested Thyself as sinless on the earth, through Whom we all hope to receive mercy and remission of sins. For this cause, in that Thou art the good God Who loveth mankind, absolve, remit and pardon us and them, of our falls into sin, voluntary and involuntary, whether committed in knowledge or in ignorance, overt and forgotten, whether in deed, or thought, or word, which we have done throughout our life and movements. Grant freedom and ease unto the departed, bless us who are here, granting a good and peaceful end to all of us, Thy people; open unto us the depths of Thy mercy and love for mankind, and at Thy fearsome and dread coming make us worthy of Thy kingdom.

And he addeth also this prayer:
O great God, Most High, Who alone dost possess immortality, Who dwellest in light unapproachable, Who hast fashioned all creation with wisdom, Who didst divide the light from the darkness, Who didst appoint the sun to rule the day and the moon and the stars to govern the night, Who hast vouchsafed us sinners even on this present day to come before Thy presence in confession and to offer Thee the evening sacrifice: Do Thou Thyself, O Lord Who lovest mankind, direct our prayer as incense before Thee, and accept it as an odor of sweet savor. Grant that for us this present evening and the coming night may be peaceful; array us in the armor of light; deliver us from the fear of the night and from every thing that passeth in the darkness. And grant us sleep untroubled by any phantasy of the devil, which Thou hast given us for the resting of our weakness. Yea, O Master, Bestower of all good things, that we may feel compunction upon our beds, we remember Thine all-holy name amid the night. And let us arise in joy of soul, illumined by the study of Thy commandments, for the glorification of Thy goodness, offering unto Thy compassion prayers and entreaties for our own sins and for all Thy people, whom do Thou visit

in Thy mercy, through the supplications of the all-holy Theotokos.

Then, the deacon saith —
Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.
Having remembered our all-holy, all-pure, all-blessed, glorious Mistress…

And the priest exclaimeth —
For Thou art the repose of our souls and bodies, and we send up glory unto Thee — the Father, the Son and the Holy Spirit — now and ever, and unto the ages of ages.
People: Amen.

Then, the deacon saith —
Let us complete our evening prayer unto the Lord.
Help us, save us…
That the whole evening may be perfect…
An angel of peace, a faithful guide…
Pardon and remission of our sins…
Things good and profitable for our souls…
That we may complete the remaining time…
A Christian ending to our life…
Calling to remembrance our all-holy, all-pure…

And the priest exclaimeth —
For a good God art Thou, Who lovest mankind…
People: Amen.

Priest: Peace be unto all.
People: And to thy spirit.
Deacon: Let us bow our heads unto the Lord.
People: To Thee, O Lord.

And the priest saith this prayer privily —
O Lord our God, Who didst bow down the heavens and come down for the salvation of the human race, look upon Thy servants and upon Thine inheritance. For before Thee, the dread Judge Who loveth mankind, have Thy servants bowed their heads and bent their knees, expecting no help from man, but awaiting Thy mercy and looking for Thy salvation. These do Thou preserve for all time, at this present evening hour and during the coming night, from every enemy, from every adverse action of the devil, from vain thoughts and the memory of evil things.

Exclamation: *Blessed and all-glorified be the dominion…*

Then, both choirs having coming together, we chant the aposticha stichera idiomela, in Tone III —

Now have tongues manifestly been a sign for all; for the Jews, from whom Christ came in the flesh, being sick with unbelief, fell away from the grace of God, and those who were gentiles have been vouchsafed the divine light, established by the words of the apostles, who declared the glory of God, the Benefactor of all. Bowing our hearts and knees with them, with faith let us worship the Holy Spirit, made steadfast by the Savior of our souls.

Stichos: Create in me a clean heart, O God, and renew a right spirit within me.

Now hath the comforting Spirit been poured forth on all flesh; for, beginning with the choirs of the apostles, from them hath grace spread forth upon the faithful through communion, and He giveth assurance of His mighty visitation, distributing to the disciples tongues in the form of fire, for the hymning and glory of God. Wherefore, with our hearts noetically enlightened and confirmed in the Faith by the Holy Spirit, we pray that our souls be saved.

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

Now are the apostles clothed from on high with the might of Christ, for the Comforter reneweth them, restoring their reason with a mystical renewal, and with strange voice and exalted words they proclaim the eternal, simple Essence in three Hypostases: God, the Benefactor of all. Wherefore, enlightened by their doctrines, let us worship the Father, with the Son and the Spirit, praying that our souls be saved.

Glory…, Now & ever…, in Tone VIII —

Come, ye people, and let us worship the Godhead in three Hypostases — the Son in the Father, with the Holy Spirit; for the Father timelessly begat the Son, Who is equally eternal and equally enthroned, and the Holy Spirit was glorified with the Son in the Father: one power, one essence, one Godhead. And worshipping Him, let us all say: O holy God Who hast wrought all things through the Son with the coöperation of the Holy Spirit! O holy Mighty One, by Whom we have come to know the Father, and through Whom the Holy Spirit hath come into the world! O holy Immortal One, comforting Spirit, Who proceedest from the Father and dost rest in the Son! O Holy Trinity, glory to Thee!

Then, *Now lettest Thou Thy servant depart…* Trisagion through *Our Father,* and the troparion, in Tone VIII —

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee!

The priest then intoneth this dismissal —

May Christ our true God, Who didst empty Himself from the divine bosom of the Father, didst come down to earth from heaven, didst assume our whole nature and deify it, and after these things didst ascend again into the heavens and sit at the right hand of God the Father; and Who didst send down upon His holy disciples and apostles the divine, holy, consubstantial, Spirit, Who with Him is equally powerful, glorious and eternal, and Who by Him didst enlighten them, and through them the whole world: through the supplications of His all-pure, all-immaculate and holy Mother, of the holy, glorious, all-praised preachers of God and Spirit-bearing apostles, and of all the saints, have mercy and save us, in that He is good and loveth mankind.

AT COMPLINE

We chant the Canon to the Holy Spirit, the acrostic whereof is "I hymn the Spirit Who hath fashioned all creation", the composition of Theophanes, in Tone I —

Ode I

Irmos: Delivered from bitter slavery, Israel traversed the impassable as though it were dry land; and seeing the enemy drowned, it chanted unto God as to its Redeemer Who worketh wonders with His upraised arm, for He hath been glorified.

Refrain: Glory to Thee, our God, glory to Thee!

O divine and Holy Spirit Who dost distribute gifts unto all and greatest all things according to Thy will: Breathe into me thy radiant gift, that I may glorify thee together with the Father and the Son.

O Comforter Who impartest the grace of Thy hallowing inspiration to the hosts of heaven: Having washed away the defilement of my mind, in that Thou art good, show me forth as full of Thy holiness.

Glory…: O Holy Spirit of God, Thou Wellspring of life and Stream of essential goodness in Whom we believe: Having imparted life to my dead soul, by Thine activity raise me up to hymn Thy divinity.

Now & ever…: Having become the temple of God when the Spirit came upon thee, O thou who art full of grace, by the creative power of Him Who bestoweth the power of birth thou gavest birth in the flesh to the unoriginate Word.

Ode III

Irmos: To Christ God, the Son Who was begotten of the Father without corruption before time began, and in latter times without seed became incarnate of the Virgin, let us cry aloud: O Lord Who liftest up our horn, holy art Thou!

Possessing by nature the concurrent power of will, the Holy Spirit, creating the supermundane hosts of heaven, unceasingly teacheth them to cry: Holy art Thou, O Lord!

With unceasing hymns let us glorify together the grace of the Spirit which illumined the divinely eloquent apostles amid a tempestuous wind, who cried out with the incorporeal choirs: Holy art Thou, O Lord!

Glory…: Pondering the sole authority, the single divinity and power, the one Godhead and kingship of the Holy Trinity, let us chant, crying out in a thrice-holy voice: Holy art Thou, O Lord!

Now & ever…: O most pure one, thou luminous chariot and splendid habitation, thou art more exalted than the cherubim, for thou didst bear God in thine arms. Wherefore, we all cry out to thee, O pure one: Rejoice, O most blessed one!

Ode IV

Irmos: A rod from the root of Jesse and blossom therefrom, O Christ, Thou didst spring forth from the Virgin; from the mountain overshadowed and densely wooded hast Thou come, incarnate of her who knew not man, O Thou praised and immaterial Lord and God, glory to Thy power!

The most Holy Spirit Who giveth us great things descended upon the apostles in that He is divine and good, filling them all and deifying them, sanctifying them as the Creator of all, the ruling Master.

Having seated Thyself upon the throne of the Father, O Christ our Savior, as Thou didst promise Thou didst send down upon Thy disciples the Comforter, the God Who cometh, sending Him as One unopposed, the Creator of all Who proceedeth from the Father.

Glory…: Of old, the most Holy Spirit taught the prophets to foretell things to come with tongues of grace, and by the tongues of the all-wise apostles He declareth the mighty works of God Who rageth in the voice of the wind, abiding now with us in essence.

Now & ever…: Christ, Who hath entered unto us through thee, the portal of noetic light, O Mother of God, hath shown Himself to be comely in the effulgence of His divinity, clad in the raiment of the flesh; and though He is invisible as God, yet is He now visible in appearance like unto ours.

Ode V

Irmos: As God of peace and Father of compassion, Thou didst send Thine Angel of Great Counsel, Who granteth us peace. Therefore, guided to the light of knowledge divine, and waking at dawn out of the night, we glorify Thee, Who lovest mankind.

O Spirit of the wisdom and fear of God, of truth, counsel and understanding, Who grantest peace: Abide Thou among us, that, sanctified by Thine indwelling, and rising at dawn out of the night, we may glorify Thee Who lovest mankind.

O Thou Who sustainest all things and art the God of all, Who keepest creation from falling: Grant unto us holiness and enlightenment, that, sharing in Thy bestowal of light, rising at dawn out of the night we may glorify Thee Who lovest mankind.

Glory…: The divine Comforter, Who of old engraved the law for Moses, having descended doth manifestly set forth the statutes of the new covenant and the law of grace, inscribing them upon the hearts of the apostles, in that He loveth mankind.

Now & ever…: By thy birthgiving, O Virgin, thou didst annul the curse of Eve, the mother of all, shining forth Christ as a blessing upon the world; wherefore, rejoicing, we bless thee, confessing thee with mouth and mind to be the true Theotokos.

Ode VI

Irmos: The sea monster thrust forth, like a babe from the womb, Jonah, whom it had swallowed; and the Word, Who dwelt within the Virgin and took flesh of her, issued forth, preserving her incorrupt. He kept her who gave Him birth unharmed, for He Himself was not subject to corruption.

Fulfilling Thy promise to Thy disciples, O Christ, Thou didst send unto them the Spirit Who imparteth the ability to work great wonders and bestoweth tongues of fire, that they might fill the flock of the nations with the knowledge of Thee.

Come Thou unto us, O Holy Spirit, causing us to partake of Thy holiness, of never-waning light, divine life and most fragrant effusion; for Thou art a River of divinity proceeding from the Father through the Son.

Glory…: O Comforter, save those who with faith hymn Thy divine coming, and cleanse us of all defilement, in that Thou art compassionate. Show us forth as worthy of Thine illumination, and by Thy divine light make of us pure reflections.

Now & ever…: The whole choir of the prophets, taught the mysteries by God, foretold the mystery of the ineffable and divine incarnation of God the Word through thee, O Virgin Mother; for thou hast revealed the most true and ancient counsel.

Then, Lord, have mercy! Thrice. *Glory…, Now & ever…:* Sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom of the Word…* —

The most Holy Spirit, descending now upon the apostles in the guise of fire, filled the assemblies of the nations with fear; for each heard in his own language what was spoken by the tongues of fire, O Thou Who lovest mankind. Wherefore, the miracle seemed like drunkenness to the unbelieving, but was recognized as truly salvific by the faithful. We therefore glorify Thy might, O Christ God, asking that Thou send down remission of transgressions in abundance upon Thy servants.

Ode VII

Irmos: The children raised together in piety, disdaining the ungodly command, feared not the threat of the fire, but, standing in the midst of the flame, they chanted: O God of our fathers, blessed art Thou!

Now is the promise made by Christ fulfilled, for to the apostles was the multiplicity of tongues shown forth by the coming of the Spirit, shining forth from One of the all-divine Trinity.

Of old the mindless unity of languages was abolished, but now they have manifestly been gathered into a single harmony by the personal activity of the worshipful and divine Spirit, One of the all-divine Trinity.

Glory…: When the breath of the Holy Spirit was borne down from on high, the apostles of Christ all-gloriously proclaimed the mighty works of God, crying out together: O God of our fathers, blessed art Thou!

Now & ever…: In the furnace the three children showed forth an image of thy birthgiving; for they remained unharmed by the fire, while thou wast preserved in purity, having received in thy womb the unbearable Fire, the blessed God of our fathers.

Ode VIII

Irmos: The dew-bearing furnace presented an image of a supernatural wonder, for it did not consume the young men whom it had received, as the fire of the Godhead consumed not the Virgin's womb which it had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

O Holy Spirit Who proceedest from God, grant holiness unto all who believe on Thee; for Thou art holy and grantest holiness unto men. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

As our Benefactor Thou dost generously bestow the gift of goodness upon those who hymn thee, O Comforter; for Thou art generous and an abyss of goodness. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Glory…: The Spirit is the life-creating Lord, self-motivated and of free will, distributing the apportionment of gifts, as He desireth, ruling in His own right, unbidden by anyone else, without beginning. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Now & ever…: Who doth not marvel at the surpassing magnitude of Thy compassion, O unoriginate Word? For for our sake Thou Who art rich didst abase Thyself, and madest Thine abode in the holy Virgin's womb. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Ode IX

Irmos: Rejoice, O boast of virgins! Rejoice, O all-pure Mother, whom all of us, all creation, do magnify with divine hymns.

Behold, Thou hast sent unto us another Comforter Who is consubstantial and equally enthroned with Thee and Thy Father, O Word.

O Comforter, from temptations save those who hold Thee to be God and who glorify Thy preëternal existence.

Glory…: Come Thou unto us, O Comforter, filling with Thy consolation us who theologize concerning Thine ineffable glory.

Now & ever…: O most immaculate Bride of God, by thy supplications deliver from temptations those who glorify and honor thee as is meet.

Instead of *It is truly meet…*, we chant again the irmos of Ode IX: *Rejoice, O boast of virgins!…*. After the Trisagion and *Our Father…*, the kontakion of the feast.

MONDAY OF THE HOLY SPIRIT

AT NOCTURNS

After the first Trisagion, we say the troparion of the feast. After the second Trisagion, we say the kontakion of the feast. Lord, have mercy! twelve times; and the dismissal. We omit the prayers for the departed.

AT MATINS

At *God is the Lord…*, the troparion of the feast, thrice.

After the first chanting of the Psalter, this sessional hymn, in Tone IV: Spec. Mel.: *Joseph marveled…* —

O ye faithful, with splendor let us celebrate the last and final feast: this is Pentecost, the fulfillment and conferral of the promise; for thereon the fire of the Comforter descended to earth in the form of tongues, and enlightened the disciples and showed them to be initiates of heavenly mysteries. The light of the Comforter hath come and illumined the world! Twice

After the second chanting of the Psalter, this sessional hymn, in the same tone & melody —

The wellspring of the Spirit, coming to earth, noetically divided into rivers of fire, and bedewed the apostles, enlightening them; and He was to them a bedewing cloud, a fire enlightening them, a flame raining down. Through them have we received grace, through fire and water. The light of the Comforter hath come and illumined the world. Twice

Then, both canons of the feast: that in Tone VII with 8 troparia, including the irmos; and that in Tone IV with 6 troparia.

Katavasiæ: The irmoi of Canon II of the feast are chanted by both choirs together.

After Ode III, this sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom…* —

The most Holy Spirit, descending now upon the apostles in the guise of fire, filled the assemblies of the nations with fear; for each heard in his own language what was spoken by the tongues of fire, O Thou Who lovest mankind. Wherefore, the miracle seemed like drunkenness to the unbelieving, but was recognized as truly salvific by the faithful. We therefore glorify Thy might, O Christ God, asking that Thou send down remission of transgressions in abundance upon Thy servants. Twice

After Ode VI, the kontakion & ikos of the feast.

SYNAXARION FOR MONDAY AFTER PENTECOST, THAT IS, OF THE HOLY SPIRIT

Stichoi: Every breath hath glorified the Spirit of the Lord,
by Whom the audacities of the wicked spirits are rendered useless.

On this day, the Monday of Pentecost, we celebrate the most holy, life-creating and omnipotent Spirit, One of the Trinity, God, equally worshipped, consubstantial and equal in glory with the Father and the Son. On the very day of Pentecost, the Holy Spirit descended essentially, in the form of tongues of fire, upon the holy apostles in the Upper Room where they were abiding, and rested upon each of them. The holy fathers, most beautifully appointing, so as to honor the Holy Spirit, ordained that He be celebrated on Pentecost itself. Before His suffering, the Savior, promising that the Comforter would come, said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come." And again: "When He is come, He will guide you into all truth." And again: "I will pray the Father, and He shall give you another Comforter, the Spirit of truth, Who proceedeth from the Father." And after His suffering also, when He was ascending into heaven, He told them to remain in Jerusalem until they were invested with power from on high. And having thus promised, He sent the Spirit. And so, while they were thus abiding, on the very day of Pentecost, at about the third hour of the day, suddenly thunder was heard from the sky above the Upper Room, so that those who had gathered in the city from throughout the world took flight. And to each of them — not only those of the twelve, but those also of the seventy — there appeared, in the form of tongues of fire, the Holy Spirit, and they began to speak in foreign tongues, that is, each apostle spoke in all the languages of the nations. The foreigner did not hear an apostle speaking his native language; rather, the apostle heard and spoke in the language of each nation. This is why they seemed like drunkards to those who gathered; for since they did not know how the apostle was speaking in all the individual languages, they considered him drunk. But others marveled, saying that it signified naught. They had assembled for the feast from throughout the world — Parthians, Medes, Elamites, those who, long before, had been carried away by Antiochus. And so, the Holy Spirit descended after the passage of ten days following the ascension, and not immediately, so as to instill in the disciples a greater zeal to receive Him. There are those who say that every day, each of the ranks of the angels came individually and made obeisance to that deified flesh. When nine days had passed, on the tenth the Comforter descended, since reconciliation had already been achieved through the Son. It happened that fifty days after Pascha there was a commemoration of the ancient Law; for fifty days after crossing the Red Sea Israel had received the Ten Commandments. Note the symbols: Then there was the mountain; here there is the Upper Room. Then there was fire; here there are tongues of fire, and instead of claps of thunder and darkness there is a mighty wind. The Holy Spirit descended in the form of tongues: this signifies that He is of the same essence as the living Word, or that the apostles had to teach and convert the nations through tongues.. These tongues were fiery, because God is a consuming fire, and for purification; they were cloven, that they might be given. And as once He confused those who knew only one language and divided it into many, so now He hath divided for many those who knew only one language, so as to gather in those of those nations who had been scattered to the ends of the world. The event took place during a feast, that, having occurred amid the assembly of many, it might be spoken of everywhere, and that those who had come for the feast and seen what had happened with Christ, might marvel at this. It took place at Pentecost because it was necessary that at the very time when the Law was given that the grace of the Spirit be poured forth in abundance, in like manner as Christ did when, during the Passover of the Law,

He made His own Passover, the true Passover. The Spirit rested not on the mouths of the apostles, but on their heads, thus embracing what hath dominion over the body and is higher than it, and the mind itself, from which the tongue receiveth the ability to speak. Or also because, performing ordination on the heads of the apostles, the teachers of the whole world, the Spirit expresseth His announcement through tongues; for ordination taketh place (that is, the words of the mystery are pronounced) over the top of the head. And there was a noise and fire, because such was also the case on Sinai, so as to show that now, as then, the selfsame Spirit has laid down the Law and arranged all things. The people were brought to confusion by the roar of the storm, for it seemed that everything that Christ had declared to the Jews concerning their rejection of Him was being fulfilled. The Evangelist spake of the tongues as fiery so that no one would imagine that the Holy Spirit was in any way carnal. They accused the apostles of drunkenness; but Peter, standing up in the midst of the people and delivering a speech, denied this as something far from the truth; and citing in his speech the prophecy of Joel, he converted about three thousand of them. The Holy Spirit is called the Comforter, since He hath the power to console and inspire us. For we have received Him in exchange for Christ, through Whom we have Him; and because He mediateth for us before God with ineffable signs, in that He loveth mankind, intervening for us just like Christ. For He is also the Comforter; and for this reason the Holy Spirit is called another Comforter. The apostle saith: We have Jesus as a Comforter before God. The Spirit is called another Comforter because He is consubstantial; for the expression "another" is applied to an identical essence and one nature, whereas we understand a "different" in the sense of a difference in the properties of nature. This Holy Spirit is in the Father and the Son in every way; for this reason He createth all things with Him, including the coming resurrection; and what He desireth, He doeth: He sanctifieth, He separateth and maketh whole again, He sendeth forth, He maketh wise, He anointeth prophets; simply put, He doeth all things, for He is His own master, omnipotent, good, just, dominant. Through Him cometh all wisdom, life, movement; or, He shareth in all holiness and life. Put briefly: proceeding from the Father, He possesseth all that the Father and the Son have, save unbegottenness and begottenness. Through the outpouring of the Spirit on all flesh the world was filled with a multitude of gifts, and through Him all nations were turned to the knowledge of God, and pain and all sickness were abolished. Thrice was the Holy Spirit given by Christ to the disciples: before His sufferings, in a very unclear manner; more clearly after His resurrection, by breathing upon them; and now He hath sent Him in His very essence, or better to say, He came down Himself, in the most perfect way, enlightening and sanctifying them, and again leading the ends of the world to them by the coming of the Holy Spirit. Through the supplications of the holy apostles, O Christ our God, have mercy on us.

We do not chant the Magnificat.

After Ode IX, the first exapostilarion of the feast, twice; then the second exapostilarion, once.

On the Praises, 4 stichera, in Tone II —

In the prophets Thou didst announce to us the path of salvation; and in the apostles Thou didst shine forth the grace of Thy Spirit, O our Savior. Thou art God in the beginning, Thou art also after all things, for forever Thou art our God! Twice

I hymn Thee, the Savior of the world, in Thy courts; and bending my knees, I worship Thine invincible power. In the evening, in the morning, at noon-day, and at every time, I bless Thee, O Lord.

Bending the knees of our souls and bodies in Thy courts, O Lord, we, the faithful, hymn Thee, the unoriginate Father, the Son equally without beginning, and the all-holy Spirit Who is equally eternal, Who enlighteneth and sanctifieth our souls.

MONDAY OF THE HOLY SPIRIT

Glory…, Now & ever…, in Tone VIII —

Once, the languages were confused because of the audacity of the building of the tower; but now, the tongues are rendered wise because of the glory of the knowledge of God. There God condemned the ungodly for their transgression; and here Christ hath enlightened the fishermen with the Spirit. Then, as a torment, silence was abolished; now, agreement of tongues is restored, unto the salvation of our souls.

Great Doxology. Troparion of the feast. Litanies. Dismissal: May Christ our true God, Who from heaven sent the all-holy Spirit upon His holy disciples and apostles in the form of tongues of fire, through the supplications of His all-pure Mother, of the holy, glorious and most laudable apostles, and of all the saints, have mercy and save us, in that He is good and loveth mankind.

First Hour

AT LITURGY

Typical Psalms. On the Beatitudes, 8 troparia, from Odes III and VI of the canons of the feast.

Then, the priest, or deacon, saith: Wisdom! Stand aright!, *and the entrance verse:* Be Thou exalted, O Lord, in Thy strength; we shall sing and chant of Thy mighty acts.

Troparion, in Tone VIII —

Blessed art Thou, O Christ our God, Who didst show forth the fishermen as all-wise, sending down upon them the Holy Spirit. O Thou Who lovest mankind, and by them hast netted the whole world, glory to Thee!

Glory…, Now & ever…: Kontakion, in Tone VIII —

When, descending, the Most High confused the tongues, He divided the nations; but when He distributed tongues of fire He called all into unity; and together we glorify the most Holy Spirit.

Trisagion.

Prokimenon, in Tone VI —

O Lord, save Thy people and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Epistle to the Ephesians, §229 [Eph. 5:5-19]

Brethren: Walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith: Awake thou who sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Alleluia, in Tone II —

Stichos: Have mercy on me, O God, according to Thy great mercy.

Stichos: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Gospel according to Matthew, §75 [Mt. 18:10-20]

The Lord said: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father Who is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh

that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father Who is in heaven, that one of these little ones should perish. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican. Verily I say unto you: Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father Who is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

Communion verse —

Thy good Spirit shall lead me in the land of uprightness.

Be it known that during this week of Holy Pentecost cheese, fish, wine and oil are permitted for monastics; and meat for the laity.

The Interhours are set aside, as well as is the canon of the all-holy Theotokos chanted at Compline.

MONDAY EVENING, AT VESPERS

On *Lord, I have cried…,* 6 stichera: 3 from the Pentecostarion, in Tone I: Spec. Mel.: *Joy of the ranks of heaven…* —

Now are the nations made new by the mighty works of God, as in the form of fire, through foreign-sounding words, to move all on earth to certainty, that they might most clearly declare: Now hath salvation truly come as a sign for the gentiles.

O Christ, Who hast fulfilled Thy promise to send power from on high unto Thy disciples, Thou sendest Thy Holy Spirit, showing us that Thou art the Truth, O Good One, and that those who trust in Thee will truly not be ashamed.

O Thou Who didst fulfill Thy promise to send Thy Comforter, Thou didst send Him to the world as in tongues of fire, to smelt away the sins of all with divine fire, and to grant true communion with Him unto us who theologize concerning Him with faith.

And 3 stichera from the Menaion.

Glory…, Now & ever…, in Tone I —

Let us celebrate Pentecost, the coming of the Spirit, the conferral of the promise, the fulfillment of hope, the mystery as great as it is honorable; wherefore, we cry out to Thee: O Lord, Creator of all, glory to Thee!

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

As Thou didst promise the disciples, O Word, Thou didst indeed send Thy divine and Holy Spirit, and didst enlighten them.

Stichos: Create in me a clean heart, O God, and renew a right spirit within me.

Suddenly, from heaven, the power of the divine Comforter showed all the apostles to be most wise and divinely eloquent.

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

Hearing the divine apostles magnifying the Trinity in their own languages, the generation of foreigners were at a loss.

Glory…, Now & ever…, in Tone I —

Thou didst renew Thy disciples, O Christ, with the tongues of foreigners, that thereby they might proclaim Thee the immortal Word and God, Who granteth our souls great mercy.

TUESDAY OF PENTECOST WEEK
AT MATINS

After the first chanting of the Psalter, this sessional hymn, in Tone I: Spec. Mel.: *Thy tomb, O Savior…* —

I hymn, glorify and honor and deem the most Holy Spirit to be with the Father and the Son, holding Them to be one Godhead, yet distinguishing their characters; for having now clothed the apostles of Christ thus, He hath given them the wisdom to preach throughout the world.

Glory…, Now & ever…: The foregoing is repeated.

After the second chanting of the Psalter, this sessional hymn, in Tone IV: Spec. Mel.: *Go thou quickly before…* —

Awesomely descending from heaven in the form of fire, the grace of the Spirit enlightened the disciples of Christ, and showed them to be luminaries declaring the one power and the single dominion of the Holy Trinity, which we glorify with faith.

Glory…, Now & ever…: The foregoing is repeated.

Canon I of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

Enlightening their mind with divinely emitted radiance, O Word, Thy disciples received the Holy Spirit essentially.

Stichos: Create in me a clean heart, O God, and renew a right spirit within me.

The tongues of fire, which were seen to come down from on high, descended upon the apostles, cleaving as they enlightened without consuming them.

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

Coming unto us from on high, as before Thou camest to the apostles, O Comforter, sanctify and save those who proclaim Thee God.

Glory…, Now & ever…, in Tone I —

The Holy Spirit giveth all things: He poureth forth prophecies, ordaineth priests, hath taught wisdom to the unlettered and shown fishermen forth as theologians; and He assembleth the whole council of the Church. O Comforter, Who art consubstantial with the Father and the Son, glory to Thee!

AT LITURGY

On the Beatitudes, 6 troparia from Ode I of both canons of the feast.

TUESDAY EVENING, AT VESPERS

On *Lord, I have cried…,* 6 stichera: 3 of the feast, in Tone I: Spec. Mel.: *Joy of the ranks of heaven…* —

Proper and characteristic is it for the reasonable heavens to declare with fiery tongues the glory of God Who, with the Son and the Spirit, adorned the heavens with fire and hath illumined the material world.

As was promised to the assembled disciples of Christ, the Holy Spirit, descending on them in the form of fire, showed them to be inspired by fire, declaiming the doctrines of the Trinity with mystical pronouncements.

Descending, the Spirit made the sacred disciples heaven-forged blades; and, mowing down the unhallowed, they sanctified the earth for God the Creator, that the evil one may vanish by the sword and our souls be saved.

And 3 stichera from the Menaion.

Glory…, Now & ever…, in Tone II —

We have seen the true Light; we have received the heavenly Spirit; we have found the true Faith, worshipping the indivisible Trinity, for He hath saved us.

Aposticha stichera, in Tone IV: Spec. Mel.: *Thou hast given a sign…* —

Today the activity of Thine all-holy Spirit hath come upon Thine apostles, O Lord; and showing them to be all-wise by the knowledge of God, He hath filled them with Thy blessed teaching. Wherefore, we glorify Thy saving dispensation, O almighty Jesus, Savior of our souls.

Stichos: Create in me a clean heart, O God, and renew a right spirit within me.

Today Thine omnipotent Spirit Who is consubstantial with Thee, O Master, is sent by the Father in tongues of fire, and He hath made Thine apostles to distribute and speak of Thy mighty works; wherefore, we glorify Thy saving dispensation, O almighty Jesus, Savior of our souls.

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

Today Thou didst pour forth the gifts of Thy Spirit Comforter, O Savior, enabling human nature to prophesy, as Thou didst say, O Word, and with Him Thou didst teach us to worship the Trinity as indivisible; wherefore, we glorify Thy saving dispensation, O almighty Jesus, Savior of our souls.

Glory…, Now & ever…, in Tone VI —

The coming of the Holy Spirit, which filled Thine apostles, O Lord, enabled them to speak in other tongues; wherefore, what was all-glorious seemed as drunkenness to those who believed not, but to the faithful was the mediation of salvation. Vouchsafe also unto us His effulgence, we beseech Thee Who lovest mankind.

Then, *Now lettest Thou Thy servant depart…* Troparion, and dismissal.

WEDNESDAY OF PENTECOST WEEK, AT MATINS

On *God is the Lord…,* the troparion of the feast, thrice.

After the first chanting of the Psalter, this sessional hymn, in Tone V: Spec. Mel.: *The Word Who with the Father and the Spirit is equally without beginning…* —

The grace of the Spirit, coming from Thine apostles, poor fishermen, O Christ, enlightened princes and the most wise; and by their teaching we also ever celebrate the splendid feast of Pentecost, hymning Thee, with the Father and the divine Spirit.

Glory…, Now & ever…: The foregoing is repeated.

After the second chanting of the Psalter, this sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom…* —

The most Holy Spirit, descending upon the apostles in the form of fire, filled the assemblies of the nations with awe; for when they spake with fiery tongues, O Thou Who lovest mankind, each heard his own language. Wherefore, the miracle was considered to be drunkenness by the unbelieving, but as true salvation by the faithful; for which cause we glorify Thy dominion, O Christ God, asking that Thou send remission of transgressions in abundance upon Thy servants.

Glory…, Now & ever…: The foregoing is repeated.

Canon II of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

Aposticha stichera, in Tone II: Spec. Mel.: *O house of Ephratha…* —

Coming unto us from on high, as before Thou camest to the apostles, O Comforter, sanctify and save those who proclaim Thee God.

Stichos: Create in me a clean heart, O God, and renew a right spirit within me.

Suddenly, from heaven, the power of the divine Comforter showed all the apostles to be most wise and divinely eloquent.

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

WEDNESDAY OF PENTECOST WEEK

Enlightening their mind with divinely emitted radiance, O Word, Thy disciples received the Holy Spirit essentially.

Glory…, Now & ever…, in Tone VI —

O heavenly King, Comforter, Spirit of truth, Who art everywhere present and fillest all things, Treasury of good things and Bestower of life: Come and abide in us, and cleanse us of all defilement, and save our souls, O Good One.

Then, the First Hour, and dismissal.

AT LITURGY

On the Beatitudes, 6 troparia from Ode IV of both canons of the feast.

WEDNESDAY EVENING, AT VESPERS

On *Lord, I have cried…,* 6 stichera: 3 of the feast, in Tone IV: Spec. Mel.: *Called from on high…* —

This is the day of joy and gladness! Today the Holy Spirit hath appeared to the sacred disciples from on high, sent by the Father in the form of fire, and He hath enlightened all. He hath shown fishers to be recounters and wise men, as the divinely eloquent Luke hath written, filling all things with a compelling spirit. Wherefore, marveling with faith, we glorify the great mercy and extreme condescension of Christ our God.

We celebrate holy Pentecost, and the power of the Spirit, the true joy, the perfection of godly hope, the mysteries of Him Who hath appeared unto us from out of time. Wherefore, we cry out to Thee: O Word and Savior, Thou Creator of all, take not Thy Spirit away from us, but send Him down from heaven at the entreaties of Thy holy and most glorious apostles, and grant peace unto our souls, we pray.

The animate heavens declare today the mighty works of the Savior, and have passed through the whole world, to proclaim clearly the divine power of the Comforter; and they enlightened all creation by their teaching that all hymn the one, indivisible Trinity, Who is in three Persons without confusion. Wherefore, with faith we celebrate the coming of the Holy Spirit, which was made manifest from on high and enlighteneth the ends of the earth.

And 3 stichera from the Menaion.

Glory…, Now & ever…, in Tone VI —

Having Christ God as a comforter before the Father, with faith let us worship the Holy Spirit, that other Comforter, Who hath come to us on earth today.

Then, *O gladsome Light…*

Aposticha stichera, in Tone I: Spec. Mel.: *O all-praised martyrs…* —

Let us theologize the Holy Spirit, Who proceedeth from the Father and is glorified in the Son, by Whom all things are upborne and upheld, and are sustained with life, and live and abide, and are saved. O unapproachable Comforter, send peace to Thy world!

Stichos: Create in me a clean heart, O God, and renew a right spirit within me.

The Holy Spirit, the Source of all goodness, hath come essentially, to fill the ends of the earth with heavenly power and divine goodness for the sake of the apostles. Unto Him let us cry out: O ineffable Comforter, grant peace to Thy world!

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

God the Holy Spirit is known to be conjoined and equally enthroned with the Father and the Word: He shineth forth as all-perfect Light from Light, from the unoriginate, perfect Father, and passeth forth through the Son. Unto Him let us cry out: O Comforter, Bestower of life, grant peace to Thy world!

Glory…, Now & ever…, in Tone VIII —

When Thou didst send Thy Spirit, O Lord, as the apostles were sitting, the Hebrew children, beholding this, were filled with awe, for they heard things spoken in other, strange tongues,

as the Spirit imparted to them; for the ignorant were made wise, netting the nations for the Faith, and with eloquence they gave utterance to things divine. Wherefore, we cry out to Thee: O Lord Who didst appear on earth and save us from delusion, glory to Thee!

Then, *Now lettest Thou Thy servant depart…* Troparion, and dismissal.

THURSDAY OF PENTECOST WEEK, AT MATINS

On *God is the Lord…,* the troparion of the feast, thrice.

After the first chanting of the Psalter, this sessional hymn, in Tone VIII: Spec. Mel.: *Thy tomb, O Savior…* —

Lo! the prophecies of the prophets are fulfilled! For the Comforter Who, as God, concealed them with rays of obscurity, to be revealed in future times, hath now richly poured Himself forth upon the apostles, and through them upon those who worship the uncreated Trinity with faith.

Glory…, Now & ever…: The foregoing is repeated.

After the second chanting of the Psalter, this sessional hymn, in Tone VIII: Spec. Mel.: *That which was mystically commanded…* —

Those who loved the Savior were filled with joy; those who before were fearful received boldness: for the Holy Spirit descended from on high today upon the dwelling of the disciples, and each spake to the people in other tongues; for visible tongues, like fire, were meted out, and this did not burn them, but instead bedewed them.

Glory…, Now & ever…: The foregoing is repeated.

Canon I of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilarion of the feast.

Aposticha stichera, in Tone VI: Spec. Mel.: *On the third day…* —

Descending upon the disciples, the most Holy Spirit, Who is consubstantial with the Father and the Son, made tongues of fire, enlightening with divine grace those made of clay.

Stichos: Create in me a clean heart, O God, and renew a right spirit within me.

Renew Thou in us the most Holy Spirit, Whom Thou didst send of old to Thy disciples, O compassionate God, strengthening them to fulfill in the world Thy saving desires.

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

O Comforter, Who once spake in the prophets, Thou hast now made the divine apostles heavens declaring the glory of God. Through them grant us cleansing and great mercy.

Glory…, Now & ever…, in Tone II —

Bending the knees of our souls and bodies in Thy courts, O Lord, we, the faithful, hymn Thee, the unoriginate Father, the Son equally without beginning, and all-holy Spirit Who is equally eternal, Who enlighteneth and sanctifieth our souls.

Then, the First Hour, and dismissal.

AT LITURGY

On the Beatitudes, 6 troparia from Ode V of both canons of the feast.

THURSDAY OF PENTECOST WEEK
THURSDAY EVENING, AT VESPERS

On *Lord, I have cried…*, 6 stichera: 3 of the feast, in Tone IV: Spec. Mel.: *Thou hast given a sign…*—

Today the energy of Thine all-holy Spirit hath come upon Thine apostles, O Lord; and showing them to be all-wise by the knowledge of God, He hath filled them with Thy blessed teaching. Wherefore, we glorify Thy saving dispensation, O almighty Jesus, Savior of our souls.

Today Thine omnipotent Spirit Who is consubstantial with Thee, O Master, is sent by the Father in tongues of fire, and He hath made Thine apostles to mete out and speak of Thy mighty works; wherefore, we glorify Thy saving dispensation, O almighty Jesus, Savior of our souls.

Today Thou didst pour forth the gifts of Thy Spirit Comforter, O Savior, enabling human nature to prophesy, as Thou didst say, O Word, and with Him Thou didst teach us to worship the Trinity as indivisible; wherefore, we glorify Thy saving dispensation, O almighty Jesus, Savior of our souls.

And 3 stichera from the Menaion.

Glory…, Now & ever…, in Tone II —

Let us hymn the consubstantial Trinity — the Father, the Son and the Holy Spirit; for thus did the prophets, the apostles and martyrs all proclaim.

Then, *O gladsome Light…*

Aposticha stichera, in Tone I: Spec. Mel.: *Joy of the ranks of heaven…* —

In the fire on the mountain Moses beheld He Who Is; but now the Spirit descendeth in the form of fire unto the wise apostles and beholders of God, manifestly enlightening them, as He is the One God Who spake, then and now, in the selfsame nature.

Stichos: Create in me a clean heart, O God, and renew a right spirit within me.

The divinely eloquent ones, with fiery tongues summoning to the water of divine baptism, burned up with the fire of the Spirit the foolish prating of the ungodly rhetors. But do Thou, O Comforter, enlighten us who theologize Thee with faith.

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

They who serve Thee in matter, O my God Who didst ineffably take upon Thyself the coarseness of matter, do Thou refashion into flames of the Spirit, as of old Thou madest the immaterial ones fire, in that Thou art greatly hymned; for Thou art wondrous in Thy works, O Thou Who lovest mankind.

Glory…, Now & ever…, in Tone VI —

Having Christ God as a comforter before the Father, with faith let us worship the Holy Spirit, that other Comforter, Who hath come to us on earth today.

Then, *Now lettest Thou Thy servant depart…* Troparion of the feast. Dismissal.

Be it known that the service of the saint which falleth on the coming Saturday we chant at Compline on Thursday evening; and that which falleth on the Sunday of All Saints we chant on the Friday evening.

FRIDAY OF PENTECOST WEEK
AT MATINS

At *God is the Lord…*, the troparion of the feast, thrice.

After the first chanting of the Psalter, this sessional hymn, in Tone I: Spec. Mel.: *Thy tomb, O Savior…* —

Lo! the prophecies of the prophets are fulfilled! For the Comforter Who, as God, concealed them with rays of obscurity, to be revealed in future times, hath now richly poured Himself forth upon the apostles, and through them upon those who worship the uncreated Trinity with faith.

Glory…, Now & ever…: The foregoing is repeated.

After the second chanting of the Psalter, this sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom…* —

The most Holy Spirit, descending now upon the apostles in the guise of fire, filled the assemblies of the nations with fear; for each heard in his own language what was spoken by the tongues of fire, O Thou Who lovest mankind. Wherefore, the miracle seemed like drunkenness to the unbelieving, but was recognized as truly salvific by the faithful. We therefore glorify Thy might, O Christ God, asking that Thou send down remission of transgressions in abundance upon Thy servants.

Glory…, Now & ever…: The foregoing is repeated.

Canon II of the feast, with 8 troparia, including the irmos; and that from the Menaion, with 4 troparia. Kontakion and exapostilaria of the feast.

Aposticha stichera, in Tone VI: Spec. Mel.: *On the third day…* —

Unto the most Holy Spirit, Who is hymned with the Father and the Son, let us chant, O ye faithful, bowing down without ceasing! O ye people, let us glorify God, the All-holy Trinity!

Stichos: Create in me a clean heart, O God, and renew a right spirit within me.

With the sacred and divine apostles we faithfully praise Thee, the Spirit Comforter; for at the third hour, as Christ promised, He sent Thee from the Father of lights.

Stichos: Turn Thy face away from my sins, and blot out all mine iniquities.

Glory to Thee, O Holy Trinity! In hymns I bow down triply before the Father, the upright Spirit and the Son; and hymning Thee as God, O Trinity, I honor Thee with faith as is meet.

Glory…, Now & ever…, in Tone VIII —

When Thou didst send Thy Spirit, O Lord, as the apostles were sitting, the Hebrew children, beholding this, were filled with awe, for they heard things spoken in other, strange tongues, as the Spirit imparted to them; for the ignorant were made wise, netting the nations for the Faith, and with eloquence they gave utterance to things divine. Wherefore, we cry out to Thee: O Lord Who didst appear on earth and save us from delusion, glory to Thee!

Then, the First Hour, and dismissal.

AT LITURGY

On the Beatitudes, 6 troparia, from Odes VII and VIII of the canons of the feast.

AT VESPERS

At Vespers, the appointed kathisma; and the entire service as on the feast itself, save for the entrance and the readings (following the pattern for the leave-taking of the Ascension of Christ).

SATURDAY OF PENTECOST WEEK

AT MATINS

The entire service as on the feast itself, save for the Polyeleos, the Hymns of Ascent, and the Gospel. Canon I with 8 troparia, the irmos being chanted twice; and Canon II with 6 troparia, with its irmos also chanted twice. Katavasiæ: the irmoi of Canon II, both choirs coming together to chant them. Great Doxology, troparion, litanies, and dismissal. At the dismissal the priest also commemorateth the saint of the day. First Hour. On the Hours, the troparion and kontakion of the feast. Final dismissal.

AT LITURGY

On the Beatitudes, 8 troparia, from Ode IX of both canons of the feast.

After the entrance, the troparion of the feast; *Glory…, Now & ever…,* the kontakion of the feast. Trisagion.

Prokimenon of the feast, in Tone VIII —
Their sound hath gone forth into all the earth, and their words unto the ends of the world.
Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands..

Epistle to the Romans, §79 [1:1-12]
Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, (which He had promised afore by His prophets in the Holy Scriptures,) concerning His Son Jesus Christ our Lord, Who was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: by Whom we have received grace and apostleship, for obedience to the faith among all nations, for His name: among whom are ye also the called of Jesus Christ: to all who be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, Whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me.

Alleluia of the feast, in Tone I —
By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth.
Stichos: The Lord looked down from heaven, He beheld all the sons of men.

Gospel according to Matthew, §15 [5:42-48]
The Lord said: "Give to him who asketh thee, and from him who would borrow of thee turn not thou away. Ye have heard that it hath been said: Thou shalt love thy neighbor, and hate thine enemy. But I say unto you: Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who despitefully use you, and persecute you; that ye may be the children of your Father Who is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love those who love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father Who is in heaven is perfect."

Communion verse —
Thy good Spirit shall lead me in the land of uprightness.

SUNDAY OF ALL SAINTS

AT LITTLE VESPERS

On *Lord, I have cried…,* 4 stichera of the resurrection, in Tone VIII —

We offer to Thee, O Christ, evening hymnody and rational sacrifice; for it was Thy good pleasure to have mercy upon us by Thy resurrection.

O Lord, O Lord, turn us not away from Thy face, but be Thou well-pleased to have mercy upon us by Thy resurrection.

Rejoice, O holy Sion, Mother of Churches, thou dwelling-place of God! For thou wast first to receive remission of sins, through the resurrection.

The Word, Who was begotten of God the Father before the ages, and Who in latter times of His own will became incarnate of her who knew not wedlock, endured death by crucifixion; and by His resurrection He hath saved man who was slain of old.

Glory…, in Tone VI —

O divine choir of martyrs, foundation of the Church, culmination of the glad tidings: In deed ye fulfilled the words of the Savior; for the gates of hades, which were opened against the Church, were shut by you; the outpouring of your blood quenched the burnt offerings of the idols, your sacrifice gave rise to the fullness of the Church. Ye astonished the incorporeal ones and stand, crowned, before God. Him do ye unceasingly entreat in behalf of our souls.

Now & ever…: Dogmatic theotokion, in Tone VIII —

How shall we call thee blessed, O Theotokos? How shall we hymn the unapproachable mystery of thy birthgiving, O all-blessed one? For the Creator of the ages and Fashioner of our nature, taking pity on His image, lowered Himself in an inscrutable self-abasement; and while He remained in the immaterial bosom of the Father, He made His abode in thy womb, O pure one, and immutably became flesh through thee, O thou who knewest not wedlock, remaining God by nature, as He was. Wherefore, we worship Him as perfect God and perfect man, One in dual form; for in Him there is truly a dual nature, and we all proclaim His essential characteristics to be of two kinds, according to His twofold essence, worshipping His two energies and wills. For, being one in essence with God the Father, of His own accord He willeth and acteth as God; and being of one essence with us, of His own accord He willeth and acteth as man. Him do thou entreat, O pure and most blessed one, that our souls be saved.

Aposticha sticheron of the resurrection, in Tone VIII —

Having descended from heaven, O Jesus, Thou didst mount the Cross, Thou didst come to death, O immortal Life, true Light for those in darkness, resurrection for the fallen. O our Savior, enlightenment of all, glory be to Thee!

And these other stichera, of the Theotokos: Spec. Mel.: *O all-glorious wonder…* —

Stichos: I shall commemorate thy name in every generation and generation.

Rejoice, O most lauded Theotokos! Rejoice, wellspring of Life which gusheth forth for the faithful! Rejoice, O blessed Mistress of all and Lady of creation! Rejoice, all-glorious and most immaculate one! Rejoice, all-pure one! Rejoice, O palace! Rejoice, thou habitation of God!

Stichos: Hearken, O daughter, and see, and incline thine ear.

Rejoice, all-pure Mother of God! Rejoice, O hope of the faithful! Rejoice, cleansing of the world! Rejoice, thou who deliverest thy servants from all sorrow! Rejoice, Life-bearing consolation of men! Rejoice, O our help! Rejoice, bulwark of those who call upon thee! Rejoice, divine dwelling-place and holy mountain of God!

Stichos: The rich among the people shall entreat thy countenance.

Rejoice, O Theotokos, Mother of Christ! Rejoice, thou only hope and help of men! Rejoice, O refuge! Rejoice, luminous candlestand of the Light! Rejoice, sanctified lamp! Rejoice,

O palace! Rejoice, O paradise! Rejoice, habitation of God! Rejoice, wellspring which poureth forth water for those who have recourse unto thee!

Glory..., Now & ever...: Theotokion, in the same tone —

He Whom heaven could not contain found room within thy womb without being circumscribed, and thou didst remain pure through the ineffable word, thy virginity having in nowise been defiled. For thou, alone among women, wast both mother and virgin; and thou alone, O all-pure one, didst nurse the Son, the Bestower of life, on thy milk, and didst hold the never-slumbering Eye in thine embrace. Yet as He was before time began, He did not leave the bosom of the Father, but being fully God with the angels above, below He was from thee wholly with men, yet everywhere present, in an ineffable manner. Him do thou entreat, O most holy Mistress, that those who in Orthodox manner confess thee to be the pure Theotokos be saved.

Then, *Now lettest Thou Thy servant depart...* Trisagion through *Our Father...* Resurrectional troparion; *Glory..., Now & ever...,* its theotokion. Little litany, and dismissal.

AT GREAT VESPERS

After the Introductory Psalm, we chant *Blessed is the man...*, the first antiphon.

On *Lord, I have cried...*, 10 stichera: 6 of the resurrection, in Tone VIII —

We offer to Thee, O Christ, evening hymnody and rational sacrifice; for it was Thy good pleasure to have mercy upon us by Thy resurrection.

O Lord, O Lord, turn us not away from Thy face, but be Thou well-pleased to have mercy upon us by Thy resurrection.

Rejoice, O holy Sion, Mother of Churches, thou dwelling-place of God! For thou wast first to receive remission of sins, through the resurrection.

The Word, Who was begotten of God the Father before the ages, And Who in latter times of His own will became incarnate of her who knew not wedlock, endured death by crucifixion; and by His resurrection He hath saved man who was slain of old.

We glorify Thy resurrection from the dead, O Christ, whereby Thou hast freed the race of Adam from the tyranny of hades, and hast, as God, granted the world life everlasting and great mercy.

Glory to Thee, O Christ our Savior, Thou only-begotten Son of God, Who wast nailed to the Cross and didst rise from the grave on the third day!

And 4 stichera of All Saints, in Tone VI: Spec. Mel.: *Having set all aside...* —

The spiritual rhetors, disciples of the Savior, who became instruments of the Spirit through faith, were scattered to the ends of the earth, sowing the honored preaching in Orthodox manner; through them, by divine cultivation and grace, did the armies of the martyrs spring forth, who imaged forth the honored Passion when they were subjected to multifarious wounds and fire; and they pray with boldness in behalf of our souls.

Consumed with the fire of the love of the Lord, the honored martyrs despised the fire, and as divine coals enkindled by Christ, they consumed the insolence of falsehood like tinder. With their honorable invocation they shut the mouths of wild beasts; beheaded, they felled all the regiments of the enemy; and pouring forth torrents of blood in their endurance, they have filled the Church, which is enlightened by their faith.

Cast to the wild beasts, receiving the strokes of the sword, their nails torn out, their hands severed, consumed without pity with material fire, their limbs broken, dismembered, the steadfast martyrs bravely endured, and looked forward to future rest, imperishable crowns, and the glory of Christ, to Whom they pray with boldness in behalf of our souls.

As is meet, let us with sacred hymns praise the apostles, and the martyrs who faithfully suffered in all the ends of the earth, the divinely wise priests, and the sanctified company of honored women, for they united those of heaven to those on earth, and by their sufferings received dispassion through the grace of Christ. And illumining us now like radiant stars, they pray with boldness in behalf of our souls.

Glory..., in Tone VI —

O divine choir of martyrs, foundation of the Church, culmination of the glad tidings, in deed ye fulfilled the words of the Savior; for the gates of hades, which were opened against the Church, were shut by you, the outpouring of your blood quenched the burnt offerings of the idols, your sacrifice gave rise to the fullness of the Church. Ye astonished the incorporeal ones and stand, crowned, before God. Him do ye unceasingly entreat in behalf of our souls.

Now & ever...: Dogmatic theotokion, in Tone VIII —

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Entrance. *O gladsome Light...* Prokimenon of the day. Three readings:

Reading from the Prophecy of Isaiah

Thus saith the Lord: "All the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will let them bring forth their witnesses, and be justified; and let them hear, and declare the truth? Be ye My witnesses, and I too am a witness," saith the Lord God, "and My servant whom I have chosen: that ye may know, and believe, and understand that I am He: before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning: and there is none who can deliver out of My hands. I will work, and who shall turn it back?" Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

Reading from the Wisdom of Solomon

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. Those who put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

Reading from the Wisdom of Solomon

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then

shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye who be judges of the ends of the earth. Give ear, ye who rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Most High.

At Litia, the sticheron of the temple; and these idiomela of All Saints, in Tone I —

With unity of faith let us spiritually celebrate the memory of all the saints, the universal solemnity of those who pleased God from ages past, the honored company of the patriarchs and prophets, the beauty of the apostles, the assembly of the martyrs, the boast of ascetics: for they pray unceasingly that the world be granted peace and our souls great mercy.

Come, all ye faithful, and in psalms, hymns and spiritual songs let us praise the most glorious memory of all the saints — the Baptizer of the Savior, the apostles, prophets and martyrs, the hierarchs, teachers and the venerable, the ascetics and the righteous, and the God-loving company of holy women — and, blessing them with honor, let us cry out together: O all-good Christ our God, by their supplications grant peace to Thy Churches, victory to our civil authorities, and great mercy to our souls.

Come ye all, and let us spiritually rejoice in the memory of the saints; for, lo! it hath come, bringing us rich gifts. Wherefore, with a cry of joy and a pure conscience, let us cry aloud, saying: Rejoice, O company of the prophets who preached the coming of Christ to the world, and who descried as near things that were afar off! Rejoice, O choir of the apostles, who netted the nations and fished for men! Rejoice, ye council of martyrs, who gathered together in the one Faith from the ends of the earth, endured for it the affliction of tortures, and have perfectly received a crown for your suffering! Rejoice, O sweetness of the fathers, who, laying waste to your bodies with ascetic toil, and mortifying the carnal passions, through love of God furnished your mind with wings and took flight to the heavens where, dwelling with the angels, ye receive eternal good things! Yet, O prophets, apostles, martyrs and ascetics, earnestly entreat Him Who crowned you, that they who ever keep your honored memory in faith and love may be delivered from foes, visible and invisible.

Glory…, in Tone V —

O ye faithful, let us hasten to the present solemnity! A spiritual banquet is being laid for us, a mystic cup for sweet sustenance, full of gladness for the martyrs' virtues. For, patient of soul, of every age and from all the ends of the earth, they gave their bodies over to all manner of wounds and offered them to God as a reasonable sacrifice: for some were beheaded, while others bore the lash upon their backs; some had their hands and all their members cut off: yet all the saints together shared in the sufferings of Christ. O Lord, Who hast bestowed upon them crowns as a reward for their torments, in that Thou lovest mankind vouchsafe that we may live, following their example.

Now & ever…: Resurrectional theotokion, in the same tone —

Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

Aposticha stichera of the resurrection, in Tone VIII —

Having descended from heaven, O Jesus, Thou didst mount the Cross, Thou didst come to death, O immortal Life, true Light for those in darkness, resurrection for the fallen. O our Savior, enlightenment of all, glory be to Thee!

Stichos: The Lord is King, He is clothed with majesty.

We glorify Christ Who rose from the dead; for, having assumed soul and flesh, He cut the passions off on either hand. Therefore, when His all-pure soul descended into hades, He took it captive. And in the tomb the body of the Deliverer of our souls did not see corruption.

Stichos: For He hath established the world which shall not be shaken.

With psalms and hymns we glorify Thy resurrection from the dead, O Christ, whereby Thou didst free us from the tyranny of hades and, as God, didst grant us everlasting life and great mercy.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

O Master of all, unapproachable Creator of heaven and earth, Who didst suffer on the Cross, Thou didst pour forth dispassion on me. Having accepted burial and risen in glory, Thou didst raise up Adam with Thyself by Thine almighty hand. Glory to Thy rising on the third day, whereby Thou didst bestow upon us everlasting life and cleansing of sins, in that Thou alone art compassionate!

Glory…, in Tone VI —

Come, ye faithful, and having formed a choir today, let us piously keep festival and gloriously honor the all-glorious and honorable memorial of all the saints, saying: Rejoice, O glorious apostles and prophets, ye martyrs and hieromartyrs! Rejoice, O assembly of the venerable and the righteous! Rejoice, O choir of honored women! In behalf of the world entreat Christ, that He grant victories over heresies to our hierarchs and great mercy to our souls.

Now & ever…: Resurrectional theotokion, in the same tone —

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

At the blessing of the loaves, *Virgin Theotokos, rejoice…* twice, and the troparion of All Saints, once, in Tone IV —

Adorned with the blood of Thy martyrs throughout all the world, as with purple and fine linen, Thy Church crieth out to Thee through them, O Christ God: Send down Thy compassions upon Thy people; and grant peace to Thy commonwealth and great mercy to our souls!

And a reading from the General Epistle of James.

If an all-night vigil service be not served, on *Lord, I have cried…*, 10 stichera: 4 of the resurrection, and 6 of All Saints, in Tone VI: Spec. Mel.: *Having set all aside…* After the Trisagion, the troparion of the resurrection; *Glory…*, that of All Saints; *Now & ever…*, the resurrectional theotokion in Tone IV. Dismissal.

At Nocturns, the Canon to the Trinity in Tone VIII, from the Octoechos.

AT MATINS

At *God is the Lord…*, the troparion of the resurrection, in Tone VIII —

Thou didst descend from on high, O Compassionate One, and didst accept a three-day burial, that Thou mightest free us from the passions. O Lord, our life and resurrection, glory be to Thee! Twice

Glory…, that of All Saints, in Tone IV —

Adorned with the blood of Thy martyrs throughout all the world, as with purple and fine linen, Thy Church crieth out to Thee through them, O Christ God: Send down Thy compassions upon Thy people; and grant peace to Thy commonwealth and great mercy to our souls!

Now & ever…: Resurrectional theotokion, in the same tone —

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, these sessional hymns, in Tone VIII —

Thou didst arise from the dead, O Life of all, and the radiant angel cried to the women: "Cease your weeping! Declare unto the apostles, and cry aloud, singing: Christ the Lord hath risen, Whose good pleasure, as God, it hath been to save the human race!"

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Men sealed Thy tomb, O Savior, but an angel rolled the stone away from its entry; and the women beheld Thee risen from the dead, and in Sion they proclaimed to Thy disciples the glad tidings that Thou didst arise, O Life of all, and that the bonds of death are broken. O Lord, glory be to Thee!

Glory…, Now & ever…: Theotokion —

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, didst cast down death by death, and as God didst reveal the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

And a reading from the Gospel Interpreted.

After the second chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: *That which was mystically commanded…* —

Radiant Gabriel, robed in white, stood before the tomb of Christ in lightning form and rolled the stone away from the tomb. Great fear seized all the watchmen, and they all suddenly became as dead. Be ye shamed by the guards of the tomb and the seal of the stone, O all-iniquitous ones, and understand that Christ hath risen!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Another sessional hymn: Spec. Mel.: *Of the Wisdom…* —

O Thou Who didst truly rise from the dead, Thou didst command the venerable women to proclaim Thine arising to the apostles, as it is written; and speedy Peter ran quickly to Thy tomb and, beholding a light within the sepulcher, was filled with awe. Wherefore, seeing the grave-clothes lying without the divine body in them, he cried out with faith: "Glory to Thee, O Christ God our Savior, for Thou savest all, in that Thou art the Effulgence of the Father!"

Glory…, Now & ever…: Theotokion, which we chant not sitting, but standing, with fear and reverence —

All creation — the assembly of angels and the human race — rejoiceth in thee, O thou who art full of grace, O sacred temple and reason-endowed paradise, thou boast of virgins, from whom God, Who existeth from before time, was incarnate and

became a child; for He made thy loins a throne, and thy womb He made more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee!

And a reading from the Gospel Interpreted.

Then, *Blessed are the blameless in the way…*, followed by the eulogitaria: *Blessed art Thou, O Lord...*, and *The assembly of the angels…*. Little litany, and this hypacoï, in Tone VIII —

Standing before the tomb of the Bestower of life, the myrrh-bearing women sought the immortal Master among the dead; and receiving the joyous announcement from the angel, they exclaimed to the apostles that Christ God is risen, granting the world great mercy.

Songs of Ascent, in Tone VIII, the verses being repeated —

Antiphon I

From my youth hath the enemy tempted me, causing me to burn with pleasures; but, trusting in Thee, O Lord, I vanquish him.

Let those who hate Sion be as grass before it is uprooted; for Christ will cut through their necks with the severing of torments.

Glory…: By the Holy Spirit are all things given life. Him do we praise with the Father and the Word, as Light from light, the great God.

Now & ever…: The foregoing is repeated.

Antiphon II

Let my heart, humble of mind, be covered with the fear of Thee, O most Compassionate One, and let it not, exalting itself, fall away from Thee.

May he who setteth his hope on the Lord be filled with awe when all things will be judged by fire and torment.

Glory…: Through the Holy Spirit doth every godly man see and prophesy, working exalted miracles, and hymning the one God in Three; for though Three shine together, the Godhead ruleth as One.

Now & ever…: The foregoing is repeated.

Antiphon III

I have cried unto Thee: Hearken, O Lord, and incline Thine ear to me who cry out; and before Thou takest me away from hence make me pure.

Everyone who returneth to his mother, the earth, is released to receive torments or honors for those things he did during life.

Glory…: Through the Holy Spirit proceedeth the theology of the thrice-holy Unity: for the Father is unoriginate, and from Him hath the Son been begotten timelessly, and the Spirit is equally enthroned and hath the same image, shining forth from the Father.

Now & ever…: The foregoing is repeated.

Antiphon IV

Behold now, what is so good or so beautiful as for brethren to dwell together? For therein hath the Lord promised life eternal.

He Who adorneth the lilies of the field doth admonish that it is not fitting for man to give thought to his raiment.

Glory…: By the Holy Spirit, the single Cause, are all things sustained through the bestowal of peace; for He is God, Who in dominion is consubstantial with the Father and the Son.

Now & ever…: The foregoing is repeated.

Prokimenon, in Tone VIII —

The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Stichos: Praise the Lord, O my soul. I will praise the Lord in my life.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §116

THE FIRST RESURRECTIONAL GOSPEL

[MT. 28:16-20]

At that time, the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him; but some doubted. And Jesus came and spake unto them, saying: "All power is given unto Me in

heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

From this day we begin to read the Matins Resurrectional Gospel in sequence.

Having beheld the resurrection of Christ..., and Psalm 50. *Glory...: Through the prayers of the holy apostles...; Now & ever...: Through the prayers of the Theotokos...* Sticheron, in Tone VI: *Have mercy on me, O God...* And the sticheron: *Jesus having risen from the dead...*

Four canons: that of the resurrection, with 4 troparia, including its irmos; that of the Cross & Resurrection, with 2 troparia; that of the Theotokos, with 2 troparia; and that of All Saints, with 6 troparia.

Ode I

Canon of the Resurrection, in Tone VIII

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Refrain: Glory to Thy holy resurrection, O Lord!

How can we not marvel at the almighty divinity of Christ, Who through His sufferings sheddeth dispassion and incorruption upon all the faithful, and poureth forth a wellspring of immortality from His holy side and life everlasting from His tomb?

The magnificent angel hath now appeared to the women, bearing splendid tokens of natural and immaterial purity, by his appearance proclaiming the light of the resurrection, crying: The Lord is risen!

Theotokion: All-glorious things have been said of thee among generations of generations, O thou who didst contain God the Word in thy womb, remaining pure, O Mary Theotokos; wherefore, we all honor thee, our help after God.

Canon of the Cross & Resurrection

Irmos: *Having traversed the water...*

The portals of pain have been removed, and the gate-keepers of hades were filled with fear, beholding Him descending into the nether regions Who in the highest transcendeth the nature of all things.

The ranks of the angels were amazed, beholding, seated upon the throne of the Father, human nature which had fallen and been imprisoned in the nether regions.

Canon of the All-holy Theotokos

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

O all-pure Theotokos, who in manner transcending nature gavest birth to the eternal and all-divine Word incarnate: we hymn thee.

O Christ, the Virgin gave birth unto Thee, the Life-bearing Cluster of grapes which poureth forth the sweetness of universal salvation.

Canon of All Saints, the acrostic whereof is "I hymn the many-named ranks of all the saints," in Tone VIII —

Irmos: *The staff of Moses, once working a wonder,...*

Hymning the ranks of Thy saints, I pray that through their supplications my soul may be illumined with Thy light; for Thou art Light unapproachable, dispelling the gloom of ignorance by Thy splendors, O Christ, Thou Word of God and Bestower of light. Twice

When Thou wast lifted up upon the Tree, Thou didst draw to the knowledge of Thee the whole legacy of the nations, O Master, and by Thy holy apostles, by whom Thou didst drive away the darkness of delusion, Thou didst illumine them with the light of the Holy Trinity.

Informed by Thy laws, O Christ, Thine apostles piously rejected all things on the earth, and with the light of grace the glorious ones

hallowed the whole world, spreading the glad tidings of Thee.

Glory...: The valiant martyrs who took up Thy Cross with rejoicing, unerringly imitating Thine honored sufferings, were not daunted by the threats of the tyrants, nor by fire, the sword, wounds, hunger or death.

Now & ever...: Theotokion: The virgins manifestly received a manly disposition, O most pure one; for, unerringly imitating the sufferings of the martyrs, and rejoicing in godly manner, they were brought before thy Son, the King of all, in Thy train, O Virgin.

Katavasiæ of the Theotokos: *I will open my mouth...*

Ode III

Canon of the Resurrection

Irmos: O Christ, Who in the beginning didst establish the heavens in wisdom and found the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thou, O Thou Who lovest mankind.

Adam, who was condemned by his sinful tasting, didst Thou justify by the saving suffering of Thy flesh, O Christ; for Thou Thyself wast not subject to the trial of death, O Sinless One.

Jesus my God, the Light of the resurrection, shone forth upon those sitting in darkness and the shadow of death, and binding the mighty one with His divinity, He seized his vessels.

Theotokion: O Theotokos, thou hast been shown to be more exalted than the cherubim and seraphim; for thou alone didst receive the uncontainable God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Canon of the Cross & Resurrection

Irmos: *O Lord, Fashioner of the vault of heaven...*

O Lord, from Thyself Thou didst banish me who before had rejected Thy commandments; but having assumed my form and taught me obedience through Thy crucifixion, Thou didst cause me to dwell with Thee.

O Lord Who in Thy wisdom hast foreknown all things, and Who didst plant the nether regions by Thine understanding, in Thy condescension, O Word of God, Thou didst deign to resurrect that which is in Thine image.

Canon of the Theotokos

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

Grant us help through thy supplications, O most pure one, repelling the attacks of grievous circumstances.

Thou wast the correction of our first mother Eve, having given birth to Christ, the Author of the life of the world, O Theotokos.

Canon of All Saints

Irmos: *O Christ, Who in the beginning...*

Arrayed in the sacred priesthood, and wisely guiding it to Christ, the priests and pastors fittingly adorned the discourse of doctrine, having truly been enriched from on high. Twice

Adorned with the beauties of that primal and good creation, and shown forth as luminaries steadily shining, O saints, ye have made of the Church of Christ a heaven, adorning it manifold ways, each in his place. Twice

Glory...: The councils of the blessed ones, submitting to Thy law and illumined with multifarious virtues, have, rejoicing, inherited the mansions of heaven, O Master; for, moving from one to another, they filled them all, as is meet.

Now & ever...: Theotokion: O Mother of God, from thy virgin womb didst thou give birth for us to God the Word, Who is from God, and Whom the pure virgins loved with a godly love, who in thy train all manifestly followed thee to Him.

Sessional hymn, in Tone VIII: Spec. Mel.: *Of the Wisdom...* —

Celebrating the holy memory of the forefathers, fathers and patriarchs, Thine apostles, martyrs and venerable ones, the ascetics and

righteous ones, and of every name recorded in the Book of Life, O Christ God, we move all to make entreaty, praying: In that Thou lovest mankind, through them bring Thy peace unto the world, that we may all cry out to Thee: O God Who art glorified in the council of Thy saints, Thou art truly He Who glorifieth their memory, as is meet!

Glory…: The foregoing is repeated.

Now & ever…: Theotokion —

Let us hymn the portal of heaven and the ark, the all-holy mountain, the radiant cloud, the bush unconsumed, the reasonable paradise, the restoration of Eve, the great treasure of the whole world, for in her have salvation and the remission of the ancient offenses been wrought for the world. Wherefore, let us cry out to her: Pray to thy Son, that He grant remission of transgressions unto those who piously worship thy most holy birthgiving.

Ode IV

Canon of the Resurrection

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Thou didst love me, Thine enemy, exceedingly, for in a strange abasement Thou didst descend to earth, O Savior of loving-kindness, refusing to reject mine utter disgrace; and abiding in the heights of Thine all-pure glory, Thou hast glorified that which before was dishonored.

Who, looking upon Thee Who didst destroy death by Thy death, O Master, is not filled with awe? For by the divine power of Thee Who wast crucified was corruption put to flight by the Cross and hades emptied of its riches by Thy death. Wondrous are Thy works, O Thou Who lovest mankind!

Theotokion: Thou art the boast of the faithful, O thou who knewest not wedlock, and thou art also the refuge, bulwark and haven of Christians; for thou bearest entreaties to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love know thee to be the pure Theotokos.

Canon of the Cross & Resurrection

Irmos: *I heard report of Thee, O Lord…*

The children of the violators of the law nailed Thee to the Cross, O Christ God; but thereby Thou didst save those who glorify Thy sufferings, in that Thou art full of loving-kindness.

Rising from the grave, Thou didst raise up with Thyself all the dead in hades; and as Thou art full of loving-kindness Thou hast enlightened all who glorify Thy resurrection.

Canon of the Theotokos

Irmos: I heard report of Thee, O Lord, and was afraid; for by the ineffable Counsel of the Godhead, Thou, Who art God eternal, didst issue forth, incarnate, from the Virgin. Glory to Thy condescension, O Christ! Glory to Thy power!

O Theotokos, thou unploughed field which gave rise to the life-creating Grain Who giveth life to the world: Save those who hymn thee.

All of us who are enlightened proclaim thee to be the Theotokos, O most pure one; for thou gavest birth to the Sun of righteousness, O Ever-virgin.

Canon of All Saints

Irmos: *Thou art my strength, O Lord,…*

The council of Thy saints, joined together by love, in truth, purity and joy, joineth chorus with the eternal choir of the angels, delighting in Thee, the God and Lord of all, O Thou Who seest all things. Twice

Like youths were ye crowned with the wreath of martyrdom through a deifying anointing, O glorious hieromartyrs who are most rich, and who were first adorned with the deifying anointing of the priesthood; wherefore, having received twofold crowns as is meet, ye rejoice eternally with Christ.

Ye truly made all carnal-mindedness subject to your spirit, O God-bearers, and through fasting ye ascetically caused its irrepressible uprisings to wither away; and now, illumined with the light of dispassion, ye have received the rewards for your labors.

Glory…: As martyrs of Christ, the foremost Martyr, ye endured great tortures with patience and valor, O glorious ones, suffering as though in others' bodies; and now ye have been shown to be inheritors of the kingdom, and ye pour forth healings upon the faithful.

Now & ever…: Theotokion: Thou wast the Bride of God, O Theotokos; for for us thou gavest bodily birth unto Him, the Word of God. And having lived a holy life in Him, the saints have been adorned by thee with all manner of sufferings, whereby they have set aright the fall of our first mother.

Ode V

Canon of the Resurrection

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Mocked, Thou didst endure being clad in a purple robe before Thy sufferings, O Savior, thus covering the ugly nakedness of the first-created man; and, naked, Thou wast nailed to the Cross in the flesh, O Christ, stripping off our robe of mortality.

Raising my fallen essence up from the dust of death, Thou didst fashion it anew and put it in order, which had grown old, showing it again to be the image of the King resplendent in the life of incorruption.

Theotokion: Possessed of maternal boldness before thy Son, O most pure one, spurn not thought of us as thy kin, we pray thee; for thee alone do we Christians set before the Master to obtain merciful purification.

Canon of the Cross & Resurrection

Irmos: *Enlighten us with Thy commandments…*

Guide us by the power of Thy Cross, O Christ, for through it do we fall down before Thee. Grant us peace, O Thou Who lovest mankind!

Pilot the life of us who hymn Thine arising, O our God, and grant us peace, O Thou Who lovest mankind.

Canon of the Theotokos

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

Still thou the unbearable tempest of my passions, O thou who gavest birth to God, the Helmsman and Lord.

The ranks of the angels and the assembly of men minister to thine Offspring, O all-pure Theotokos.

Canon of All Saints

Irmos: *Wherefore hast Thou turned Thy face from me…*

Like the divine prophets ye were vouchsafed to behold beforehand things yet to be, O God-bearers enlightened by the power of the Spirit, and in nobility of soul ye desired to be cleansed by a pure manner of life. Twice

Now shineth with divine gifts the choir of the saints — all the patriarchs before the Law, the prophets, apostles, and the assemblies of the martyrs, ascetics, teachers and the righteous, with the hieromartyrs. Twice

Glory…: Seeing today the company of Thy saints shining with Thy splendor and with inextinguishable lamps of grace, O Savior Who lovest mankind, we unceasingly hymn Thy divine wealth and abundance of good things.

Now & ever…: Theotokion: Loving Thine all-wondrous Offspring, the all-pure virgins considered the beauties of life to be as naught, O most pure one, with love desiring His splendors and divine radiance alone.

ODE VI

Canon of the Resurrection

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

By a tree the author of evil mightily cast me down; but, having been uplifted upon the Cross, Thou, O Christ, didst with greater might cast him down, putting him to shame; and thou didst raise up him who was fallen.

Rising from the grave, Thou didst take pity on Sion, making it new instead of old by Thy divine blood, in that Thou art compassionate; and Thou now reignest therein forever, O Christ.

Theotokion: Let us be delivered from grievous transgressions through thine entreaties, O pure Theotokos, and let us receive the divine effulgence of the Son of God, Who ineffably became incarnate of thee, O all-pure one.

Canon of the Cross & Resurrection

Irmos: *I pour forth my prayer unto the Lord...*

Thou didst stretch forth Thy hands upon the Cross, healing the hand of the first-created man, which in Eden was stretched forth without restraint; and having of Thine own will tasted gall, O Christ, Thou hast saved those who glorify Thy sufferings, in that Thou art powerful.

The Deliverer tasted of death, the ancient condemnation, that He might destroy the kingdom of corruption; and having descended into hades, Christ rose and hath saved those who hymn His resurrection, in that He is powerful.

Canon of the Theotokos

Irmos: Grant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

O Theotokos, we, the faithful, declare thee the temple and ark of God, the animate bridal-chamber and the gate of heaven.

Thine Offspring, the Destroyer of the temples of the idols, is worshipped as God with the Father and the Spirit, O Mary Bride of God.

Canon of All Saints

Irmos: *Cleanse me, O Savior...*

Finding Thee to be a precious, choice Stone set in Sion at the head of the corner, O Master, the saints set themselves as select stones in an unshakable foundation. Twice

When Thy side was pierced, drops of blood, dripping down with water, renewed the world and built up the divine council of all the saints for Thee, our Benefactor. Twice

Glory...: With all piety, let us hymn the divine cloud of the martyrs, which hath been made luminous by grace and shone forth most splendidly in the purple robe of blood and the scarlet of their steadfast suffering.

Now & ever...: Theotokion: We all know thee to be the most true Mother of God, through whom the nature of women, delivered, suffered for Christ, O most immaculate one, and through piety was filled with every virtue.

Kontakion, in Tone VIII —

The whole world offereth unto Thee, the Planter of creation, the God-bearing martyrs, as the firstfruits of nature. At their supplications and by the Theotokos, O greatly Merciful One, preserve Thy Church, Thy habitation, in peace profound.

Ikos: They who were martyred throughout the world, and have passed over to the heavens, they who imitated the sufferings of Christ, and who take away our sufferings, are gathered here today, showing the Church of the Firstborn to be an image of heaven, which crieth unto Christ: Thou art my God! Through the Theotokos save me, O greatly Merciful One!

SYNAXARION FOR THE SUNDAY OF ALL SAINTS

On this day, the Sunday after Pentecost, we celebrate the feast of all the saints throughout the world — in Asia, Africa and Europe, in the north and the south.

Stichoi: I hymn all the friends of my Lord;
And if anyone desire, let him speak of them all.

Our godly fathers have ordained that we celebrate this feast after the descent of the most Holy Spirit, showing, as it were, in a certain way that the coming of the Holy Spirit made the apostles such; He sanctified, made wise those of our substance, to fulfill what had fallen away from the angelic rank; He ordained them and brought them to God through Christ — some through torment and blood, and others through a virtuous life and sojourn. And He accomplisheth things beyond nature. The Holy Spirit descendeth in the form of fire, which by nature hath a tendency toward what is higher; whereas dust hath by its nature a downward tendency, as doth the flesh of which we are composed, which before, for a short time, was assumed by God the Word, and hath been deified, and upborne, and seated at the right hand of the glory of the Father. And now, as a promise, He draweth all who desire unto God the Word, Who indicateth for us the works of reconciliation. And what is the intended purpose of His coming to us in the flesh and His providential economy, if not that He bringeth the ignorant people of the nations to the Gospel and into friendship with God, while human nature, those who had been well pleasing to Him in various ways, He offereth to God therein? This is the first reason why we celebrate the feast of all saints. The second is because, although many were well-pleasing to God in their high virtue, yet for some reason, perhaps even because of certain human circumstances, they have remained unknown among the people, though with God they enjoy great glory. Or, inasmuch as many lived the Christian life in India, Egypt, Arabia, Mesopotamia, Phrygia, and the northern reaches of the Black Sea, and likewise all throughout the West, as far as the British Isles — briefly put, in the West and in the East — and because of the countless multitude of them it is not easy to render them fitting veneration as is the accepted custom in the Church, thus, that the most godly fathers might win the mediation and help of all of them, they ordained that a feast be celebrated for all the saints (as many as the Holy Spirit, Who dwelt in them, had sanctified), rendering honor to all of them together, no matter the country wherein they were right pleasing to God — those who lived before, and even those yet to be revealed, those who have not been glorified or made manifest. The third reason that we should join together on a single day those celebrated individually, on particular days, is that it might be made clear that they all struggled for the one Christ, and that they all ran the race for the selfsame virtue. Thus, all of them, as servants of the one God, have been crowned as is meet; they together comprise the Church, filling the world on high and moving us to engage in contests equal to theirs, though such be various and multifarious, and to strive with all diligence according to the strength each one may possess. It is to all the saints of ages past that the renowned Leo the all-wise constructed and dedicated a large and beautiful church. It is located near the Church of the Holy Apostles, in the middle of Constantinople. At first Leo began to build it in honor, so to speak, of his first consort, Theophania, who had pleased God well to the highest degree (a thing particularly amazing in the midst of the imperial court). But when he informed the Church of his intention, he did not find it conformable to his will, neither did it accept his reasoning, saying that it was not appropriate of a sudden to accord unto one who had but lately participated in the emperor's plans and banquets so great an honor as to build such a magnificent and special church for her, no matter how pleasing to God she had been. Then, with the endorsement of the whole Church, the all-wise Leo dedicated the newly-erected church to all the saints of the whole world, saying thus: "If Theophania is a saint, she will be included with all the rest of them." In my opinion, it is from that time that this feast began to be celebrated with greater solemnity, although it was celebrated earlier; and it is for this cause that it was included in the later Triodia, enclosing all the feasts like a garden wall. For the good order and structure of the Church, although it originated earlier, yet, gradually reaching a better and more fitting position, was fully established and defined

only in the days of the emperor, in the structure and order wherein it now existeth. The Triodion, to put it briefly, includeth a harmonious account of what God hath in His ineffable judgments done for us: of the devil's fall from heaven for the first act of disobedience, of the transgression and expulsion of Adam, of the whole dispensation of God the Word for our sake, and how we have been restored to heaven by the Holy Spirit and have come to augment that fallen angelic rank which is recognized in all the saints. One should know that we are now celebrating all those ranks which the Holy Spirit hath sanctified by grace — I have in mind the exalted and hallowed intelligences, that is, the nine ranks: of the forefathers, the patriarchs, the prophets, the holy apostles, the martyrs, the martyred monastics, the venerable, the righteous, all the choirs of holy women, and all the other saints, whose names are unknown to us; and to these let us also add those who are yet to be revealed. Yet beyond all, in all, and with all of these we celebrate the saint of saints, the all-holy one, who is incomparably more exalted than the angelic ranks themselves: our Lady and Mistress the Theotokos and Ever-virgin Mary. Through the supplications of Thine all-pure Mother and of all Thy saints from ages past, O Christ God, have mercy and save us, in that Thou alone art good and lovest mankind.

Ode VII

Canon of the Resurrection

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Thy glorious abasement, the divine riches of Thy poverty, O Christ, amaze the angels who behold Thee nailed to the Cross to save those who cry out with faith: Blessed art Thou, O God of our fathers!

By Thy divine descent Thou didst fill the nether regions with light, and darkness which before reigned as tyrant was driven away. Wherefore, those held prisoner from ages past arose, crying: Blessed is the God of our fathers!

Triadicon: Theologizing concerning Thee in Orthodox manner, we declare Thee unto all as the Lord, the only Father of the only-begotten Son, acknowledging that from Thee proceedeth the one upright Spirit, Who is of the same nature and is equally eternal.

Canon of the Cross & Resurrection

Irmos: *Once, in Babylon, the youths…*

Fulfilling the prophecies, O God, Thou hast wrought salvation in the midst of the world; for having been lifted up upon the Tree, Thou didst summon all who cry out with faith: O God of our fathers, blessed art Thou!

Rising from the tomb as from sleep, O Compassionate One, Thou didst deliver all from corruption; and creation is assured by the apostles who preach Thine arising, saying: O God of our fathers, blessed art Thou!

Canon of the Theotokos

Irmos: Once, in Babylon, the youths who had come forth from Judæa trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Thou didst appear incarnate of the Virgin's womb for our salvation; wherefore, in Orthodox manner acknowledging Thy Mother as the Theotokos, we cry out: O God of our fathers, blessed art Thou!

O Virgin, from the root of Jesse thou didst cause the Rod to spring forth which beareth the fruit of salvation for those who chant with faith unto thy Son: O God of our fathers, blessed art Thou!

Canon of All Saints

Irmos: *Once, in Babylon, the fire stood in awe…*

Continually praising Him Who resteth in the saints, the ranks of the saints now enjoy divine delight; and they dance, rejoicing and chanting: Blessed is the God of our fathers! Twice

Having been honorably illumined with the divine splendors of the effulgence of the threefold Sun, the assemblies of the saints theologize the three-Sunned Unity — the unoriginate Father, the right worshipful Son, and the Holy Spirit.

When Thou wilt appear among the deified in Thine ineffable glory, O God, granting and distributing worthy gifts and bestowing crowns, then, O Savior, vouchsafe them to chant unto Thee: Blessed is the God of our fathers!

Glory…: Rejoicing, let us hymn the assembly of all the saints, comprised of every rank, dignity and manner of life; and with them let us chant: Blessed is the God of our fathers!

Now & ever…: Theotokion: O all ye maidens, forming together a divine choir for Mary, the all-pure and all-holy Theotokos, cry aloud, rejoicing: Rejoice, O thou who hast poured forth the Source of joy upon us!

Ode VIII

Canon of the Resurrection

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The all-divine power of the divinity of Jesus shone forth divinely within us; for, having tasted death on the Cross for all, He destroyed the might of hades. Him do ye unceasingly bless, O children! Ye priests, hymn; ye people, exalt Him supremely for all ages!

The Crucified hath arisen! The stiff-necked one hath fallen! He who was fallen and broken hath been set aright! Corruption hath been cast away, and incorruption hath blossomed forth! For through Life hath death been slain. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Triadicon: The thrice-radiant Godhead which shineth forth the one Ray from Its one nature in three Hypostases — the unoriginate Father, the Word, Who shareth the Father's essence, and the Spirit Who is one in essence with Them — do ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Canon of the Cross & Resurrection

Irmos: *Becoming vanquishers of the tyrant…*

Him Who stretched forth His hands unto me who am naked, and Who calleth me to warm myself through His noble nakedness, do ye bless, all ye works of the Lord! Exalt Him supremely forever!

All ye works of the Lord, bless the Lord Who hath raised me up, the fallen one, from the uttermost depths and honored me with the glory of the Father's high throne, and exalt Him supremely forever!

Canon of the Theotokos

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

Quench the burning and fiery arrows of the adversary, which are directed against us, that we may hymn thee for all ages.

Thou didst supernaturally give birth to God the Word, the Creator and Savior, O Virgin; wherefore, we hymn and exalt thee supremely for all ages.

Canon of All Saints

Irmos: *Madly did the Chaldæan tyrant heat the furnace…*

Rejoice, ye martyrs, prophets and apostles, O honored assembly of hieromartyrs, O divine choir of the righteous, the venerable and the teachers, chanting melodiously with the myrrh-bearing women: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages! Twice

Filled with radiance past understanding, and full of gladness and joy, O saints, ye become gods by drawing closer to God; and sharing in deifying splendors and illumined with rays of ineffable glory, ye exalt Christ supremely for all ages. Twice

We bless the Father, the Son and the Holy Spirit: the Lord.

Shown forth like stars of great radiance, O saints, in righteousness, chastity, courage and understanding ye illumine the sky of the Church with various gifts and divers beauties. Hymn the Master, ye priests! Ye people, exalt Him supremely for all ages!

Now & ever...: Theotokion: All the divinely wise women who have reposed with gladness, standing forth reverently with spirit hymn the all-pure Virgin, the true Mother of God, who hath delivered us from the curse of Eve, our first mother, crying: Hymn ye her Fruit forever!

We praise, we bless, we worship the Lord, hymning and exalting Him supremely for all ages.

Katavasia, and the Magnificat.

ODE IX

Canon of the Resurrection

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Being simple in thy divine and beginningless nature, Thou didst join Thyself to the flesh, assuming it within Thyself, O Word of God; and having suffered as a man, Thou didst as God remain beyond suffering. Wherefore, we magnify Thee in two natures, indivisible and unconfused.

O Most High, Who becamest man by nature while of the divine nature of God the Father, Thou didst speak, condescending to Thy servants; and having risen from the tomb, Thou didst set upon mortals the grace of the Father Who is by nature God and Master, and with Whom we all magnify Thee.

Theotokion: In manner transcending nature, O Virgin Mother of God, thou wast shown to be her who gave birth in the flesh unto God the Word, Whom the Father begot from His heart before time began, in that He is good, and Whom we now understand as transcending the human body, even though He clothed Himself in a body.

Canon of the Cross & Resurrection

Irmos: *Every ear trembleth to hear...*

We know Thee as the Son of God by nature, Who wast conceived in the womb of the Mother of God and becamest man for the sake of man; and beholding Thee suffering on the Cross in Thy human nature, we magnify Thee Who as God remainest dispassionate.

Sullen darkness hath been destroyed, for Christ, the Sun of righteousness, the heavenly Man and earthly God, hath shone forth from hades, enlightening all the ends of the earth, illumining all with the light of His divinity. Him do we magnify in two natures.

Canon of the Theotokos

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnifying thee with the incorporeal choirs.

Thy memorial is full of joy and gladness, pouring forth healings upon those who approach and piously declare thee to be the Theotokos.

We hymn thee with psalms, O thou who art full of grace, and we continually offer thee "Rejoice!" for thou hast poured forth joy upon all.

Canon of All Saints

Irmos: *Heaven was stricken with awe...*

Armored with hope and love, and walled about with faith, the edifice of the elect withstood, rejoicing, all the threats, tortures and wounds of the tyrants, having been right gloriously enriched by Christ, Who made the first martyrs victorious in their sufferings. Twice

Now, as is meet, let us praise the haven of salvation: the Baptist, the prophets, martyrs and the ascetics, the godly teachers and priests, the assembly of the patriarchs, the right glorious hieromartyrs, the God-loving women, the venerable and the righteous. Twice

Glory...: Having been tried by the fire of temptations and not been deluded by pleasures, O assemblies of the saints, in purity ye rejoice in the heavens, standing before the radiant throne of the Master, the reflections having been abolished

and the shadows passed away through revelations of the Truth.

Now & ever...: Theotokion: For those who are separated thou hast been shown to be unifying, for through thee have they truly become men dwelling together with the angels in the heavens; and with them the ranks of all the saints now bear witness, hymning thy birthgiving in everlasting hymns, O Virgin Theotokos.

We chant *Holy is the Lord our God!* in Tone VIII.

Then, the resurrectional exapostilarion —

With the disciples let us ascend the mountain of Galilee with faith, to behold Christ speaking, and to receive authority over things above and things below. And let us learn how He teacheth us to baptize all the nations in the name of the Father, and of the Son, and of the Holy Spirit, and how He will abide with the initiates of His mysteries as He promised, until the end of time.

Glory..., that of All Saints —

The Baptist and Forerunner, the apostles and prophets, martyrs and hierarchs, the ascetics and the venerable, the hieromartyrs and the God-loving women, all the righteous and the ranks of the angels, must we needs crown with hymns, praying that we may receive their glory from Christ the Savior.

Now & ever...: Theotokion —

He Who on high is glorified as God by the angels, O all-pure one, ineffably, without leaving the bosom of the Father, dwelt with those below; and thou becamest the Mediatress of His salvation, having ineffably lent Him flesh of thy pure blood, O pure one. Him do thou beseech, that He grant deliverance from transgressions to thy servants.

On the Praises, 8 stichera: 5 of the resurrection, in Tone VIII —

Automelon: O Lord, though Thou didst stand forth before the tribunal, to be judged of Pilate, yet didst Thou not cease to sit on the throne with the Father. And having risen from the dead, Thou didst free the world from slavery to the alien, in that Thou art compassionate and lovest mankind.

O Lord, Thou hast given us Thy Cross as a weapon against the devil; for he trembleth and quaketh, unable to bear the sight of its power. For it raiseth the dead and hath abolished death. Wherefore, we bow down before Thy burial and rising.

O Lord, though the Jews placed Thee in a tomb as one dead, yet the soldiers watched over Thee as a sleeping king, and like a treasure of life they sealed it with a seal. But Thou didst rise and gavest incorruption to our souls.

Thine angel who proclaimed the resurrection, O Lord, frightened the guards and declared to the women, saying: "Why seek ye the Living among the dead? He Who is God hath risen and granted life to the whole world!"

O Thou Who art dispassionate in Thy divinity, Thou didst suffer on the Cross and didst accept resurrection on the third day, that Thou mightest free us from slavery to the enemy, and, being immortal, mightest give us life by Thy resurrection, O Christ God Who lovest mankind.

And 3 of All Saints, in Tone IV: Spec. Mel.: *As one valiant among the martyrs...* —

The Lord hath made the saints wondrous on earth, for they received His wounds and sufferings in their flesh, adorning themselves therewith and being manifestly arrayed with divine beauties. Let us hymn them as never-fading blooms, as the steadfast stars of the Church, as willing sacrifices.

Stichos: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Let the prophets and the apostles, the teachers and the venerable, the hieromartyrs and all the righteous, the multitude of holy women who suffered and fasted with love, and the ranks of the righteous, be praised with sacred hymns as heirs of the heavenly kingdom, as inhabitants of paradise.

Stichos: Wondrous is God in His saints, the God of Israel.

Triumphantly let the martyrs be praised, who made the earth heavenly with the splendor of their virtues, who imitated the death of Christ, who trod the path which winneth immortality, who with the cultivation of grace cleared away human passions, and who throughout the world contended in unity of soul.

Glory..., the first evangelical sticheron, in Tone I —

When the disciples came to the Mount of Olives for Christ's ascension from the earth, the Lord stood before them; and having worshipped Him and learned of the authority given them everywhere, they were sent forth to proclaim to the whole world His resurrection from the dead and His ascension into the heavens. And Christ God, the Savior of our souls, promised to remain with them without fail, forever.

Now & ever...: Theotokion, in Tone II —

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

After the Trisagion, the resurrectional troparion alone. Litanies. Dismissal.

The First Hour is read in the narthex, along with the Catechesis of St. Theodore the Studite, and the final dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 of the resurrection, in Tone VIII —

Remember us, O Christ, Thou Savior of the world, as Thou didst remember the thief upon the Cross; and account us all worthy of Thy heavenly kingdom, O Thou Who alone art compassionate.

Nailed of Thine own will to the Tree, O our Savior, Thou didst deliver Adam from the curse which came through the tree, and hast rewarded that which is Thine image with a dwelling in paradise, in that Thou art compassionate.

Hearken, O Adam, and rejoice with Eve; for he who of old stripped you both naked, and by deception hath taken all of us captive, hath been set at naught by the Cross of Christ.

Today is Christ risen from the tomb, granting incorruption unto all the faithful; and He reneweth the joy of the myrrh-bearing women after His suffering and resurrection.

And 4 troparia from Ode VI of the Canon of All Saints.

Prokimenon, in Tone VIII —

Make your vows and pay them to the Lord our God.

Stichos: In Judæa is God known; His name is great in Israel.

And that of All Saints, in Tone IV —

Wondrous is God in His saints, the God of Israel.

EPISTLE TO THE HEBREWS, §330
[HEB. 11:33-12:2A]

Brethren: All the saints through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were

tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

Alleluia, in Tone IV —

Stichos: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO MATTHEW, §38
[MT. 10:32-33, 37-38; 19: 27-30]

The Lord said to His disciples: "Whosoever shall confess Me before men, him will I confess also before My Father Who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Who is in heaven. He who loveth father or mother more than Me is not worthy of Me: and he who loveth son or daughter more than Me is not worthy of Me. And he who taketh not his cross, and followeth after Me, is not worthy of Me." Then answered Peter and said unto Him: "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" And Jesus said unto them: "Verily I say unto you, that ye who have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one who hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many who are first shall be last; and the last shall be first."

Communion verses —

Praise the Lord from the heavens; praise Him in the highest.

Rejoice in the Lord, O ye righteous. Praise is meet for the upright.

At the meal, the faithful are provided with great consolation, to prepare them for the struggle of the fast.

BE IT KNOWN that if the temple be dedicated to All Saints —

We chant Little Vespers, Great Vespers, Matins, and the Liturgy as we would when the feast of a great saint, whose service is of vigil rank, falleth on a Sunday.

At Matins, we chant the Polyeleos, and this magnification —

We magnify you, O apostles, martyrs, prophets and all the saints, and we honor your holy memory; for ye entreat Christ our God in our behalf.

Selected Psalm verses —

Blessed is the man that feareth the Lord...

Songs of ascent, of Tone VIII. Prokimenon. Let every breath praise the Lord. Gospel of All Saints. *Having beheld the resurrection of Christ...* Psalm 50. *Glory...: Through the prayers of all the saints... Now & ever...: Through the prayers of the Theotokos...* Instead of *Jesus, having risen from the dead...*, a sticheron to all the saints, whichever one desireth.

Canon of the resurrection, with 4 troparia, including the irmos; that of the Theotokos, with 2 troparia; and that of All Saints, with 8 troparia. And the rest as prescribed.

THE END AND GLORY BE TO GOD

THE SECOND SUNDAY AFTER PENTECOST
SERVICE TO ALL THE SAINTS WHO HAVE SHONE FORTH IN THE RUSSIAN LAND

On the first Sunday after the commemoration of All Saints, which is the first Sunday of the Fast of the holy, glorious and all-praised Apostles, we celebrate the memory of all the saints who have shone forth in the land of Russia.

AT LITTLE VESPERS

On *Lord, I have cried...*, 4 stichera of the resurrection, in Tone I; and *Glory...*, in Tone VI —

The memory of the saints hath been shown to be a cause of great festivity for our land; and, boasting therein, let us say: Forget not your native land of Russia, but be ye mindful of all of us who keep your memory, O all ye saints, praying to the Lord in our behalf.

Now & ever...: Theotokion, in Tone I.

At the aposticha, one sticheron of the resurrection, in Tone I; and these stichera of the saints, in Tone I: Spec. Mel.: *Joy of the ranks of heaven...* —

Stichos: The righteous cried, and the Lord heard them.

Let us all pray to Christ, celebrating today the memory of the glorious Vladimir, the author of the enlightenment of the Russian land; and with him let us harmoniously hymn our divine fathers, saying unto them: O all ye saints, entreat the Lord in our behalf, that He grant us great mercy!

Stichos: Blessed are all those who fear the Lord, that walk in His ways.

Rejoice, thou mountain of the Caves most rich, curdled by the Spirit! Rejoice, O paradise of immortal delights; for within thee hath our God been well pleased ever to dwell, enriching thee with the torrents of wonders which thou dost pour forth through His venerable ones!

Glory..., in Tone I —

With spiritual songs let us all cry out: Rejoice and be glad, O city of Kiev, who hast presented us with the all-rich Olga! Rejoice, thou city of Suzdal', who hast given rise to the right-believing Euphrosynia, a fruit of the tree of paradise, the confirmation of fasters! And with them let us also bless the all-glorious Febronia of Murom, Anna of Kashin, and Euphrosynia, the adornment of the land of Polotsk, and all the women of the Russian land who have been pleasing unto God; and let us cry out to them: O most blessed and holy ones, pray ye to the Lord in our behalf, that He grant us great mercy!

Now & ever...: Theotokion, in the same tone —

The prophet called thee the cloud of the everlasting Light, O Virgin; for Christ our God, the Word of the Father, Who shone forth from thee like the dew upon the fleece, hath enlightened the world and abolished deception. We beseech thee, O all-pure one: Cease thou never to entreat Him earnestly in behalf of us who confess thee to be the true Theotokos.

After *Now lettest Thou Thy servant depart...*, Trisagion through *Our Father,* and the troparion of the resurrection; *Glory...:* that of the saints, in Tone VIII —

The land of Russia doth offer Thee, O Lord, all the saints who have shone forth therein, as the beauteous fruit of Thy salvific splendor. By their supplications and through the Theotokos preserve Thou the Church and our land in peace profound, O most Merciful One.

Now & ever...: Theotokion, in the same Tone —

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

2ND SUNDAY AFTER PENTECOST: ALL SAINTS OF RUSSIA
AT GREAT VESPERS

After the Introductory Psalm, we chant *Blessed is the man...*, the full kathisma.

On *Lord, I have cried...*, we chant 10 stichera: 4 for the resurrection, in Tone I, and 6 of the saints —

In Tone I: Come, ye assemblies of Russia, let us praise the saints who are in your land — the venerable, the holy hierarchs, the right-believing princes, the martyrs, hieromartyrs, the fools for Christ's sake, and the company of holy women — both those known by name and those unknown; for truly by their deeds and words, and their manifold ways of life, and through the gifts of God, they did become saints, and God hath glorified even their graves with miracles. And now, standing directly before Christ Who hath glorified them, they pray fervently in behalf of us who celebrate their splendid festival with love.

In Tone II: With what beauties of hymnody shall we praise the divinely wise hierarchs of Russia, the splendid adornment of the Church of Christ, the crown of the priesthood, the rule of piety, the inexhaustible wellsprings of divine healing, the outpouring of the gifts of the Spirit, the rivers of manifold miracles which gladden the land of Russia with their flow, the fervent helpers of pious folk, for whose sake Christ, Who hath great mercy, hath cast down the uprisings of the enemy.

In Tone VIII: Earth is glad and heaven rejoiceth, O venerable fathers, praising your feats and labors, your spiritual fortitude and purity of mind; for ye were not overcome by the law of nature. O holy company and divine assembly, ye are truly the confirmation of your land.

In the same tone: Spec. Mel.: *O most glorious wonder...:* O blessed and divinely wise princes of Russia, who shine forth with Orthodox loving-kindness and are resplendent with the brilliance of the virtues: Ye illumine all the faithful, driving away the darkness of the demons. Wherefore, we honor you as partakers of never-waning grace and unashamed preservers of your heritage, O right wondrous ones.

O all-blessed martyrs of Christ, ye gave yourselves over to voluntary sacrifice, have sanctified the land of Russia with your blood, and have brought splendor even unto the air by your repose; and now ye dwell in the heavens amid never-waning light, ever praying in our behalf, O beholders of God.

The corrections of your virtues have enlightened the hearts of the faithful, O fools for Christ's sake and ye righteous, who have shone forth in Russia; for who hath heard of your boundless humility and forbearance, and doth not marvel? The needs of all did ye anticipate, O right-wondrous ones: ye were an example of meekness and guilelessness for all, of pity for the sorrowful, of speedy aid to those in misfortune, a sheltered haven for those at sea, and good speed for travelers. And now ye have been crowned with unfading wreaths by the hand of the omnipotent God. Him do ye entreat, that our souls be saved.

Glory..., in Tone V —

Rejoice, O faithful realm of Russia! Rejoice, O right-believing Prince Vladimir most rich! Rejoice, O chosen Olga! For ye were our first mediators before the Master of all, the initiators of Orthodoxy, and guides to the True Faith! Rejoice, every place and land and city nurtured by the citizens of the kingdom of heaven! These saints have been shown to be beacons for our souls! With the radiance of miracles, and by deeds and signs, they have shone forth mystically upon all the ends of the earth. And they now entreat Christ for the salvation of our souls.

Now & ever...: the Dogmatic theotokion in the tone of the week.

Entrance. Prokimenon: *The Lord is King...*

Three readings:

READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: "All the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will let them bring forth their witnesses, and be justified; and let them hear, and declare the truth? Be ye My witnesses, and I too am a witness," saith the Lord God, "and My servant whom I have chosen: that ye may know, and believe, and understand that I am He: before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning: and there is none who can deliver out of My hands. I will work, and who shall turn it back?" Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. Those who put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye who be judges of the ends of the earth. Give ear, ye who rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Most High.

At Litia, the sticheron of the temple, and these stichera of the saints, in Tone VIII —

Rejoice with us, all ye choirs of saints and ranks of angels, spiritually gathered together; and let us come and chant a hymn of thanksgiving unto Christ our God. For, lo! the countless assembly of our kinsmen, who have been well-pleasing unto God, standeth before the King of glory, and with entreaty mediateth for us. They are the pillars and beauty of the Orthodox Faith; they have glorified the Church of God with their ascetic feats and the shedding of their blood, with their teachings and deeds; they have confirmed the Faith of Christ with miracles and signs; they have shone forth from all the regions of their land, have established the Orthodox Faith therein, and with apostolic zeal have brought it even unto other

lands. Others have adorned the wilderness and the cities with holy monasteries, manifesting an angelic life. Many have been subjected to trials through mockery, wounding and cruel death by the children of this age. And many have struggled in other ways, in every class. And all pray to the Lord, that He deliver their homeland from tribulations, and provide us with a model of patience and endurance in the face of evil.

Glory..., Now & ever...: in the same tone —

All the noetic ranks rejoice with us, joining in spiritual chorus. They have seen the Queen and Mistress of all, glorified by the faithful with many names. And all the souls of the righteous, beholders of the sight, rejoice to see her in the air, stretching forth her most precious hands in supplication, entreating peace for the world, confirmation for the land of Russia, and salvation for our souls.

Aposticha stichera of the resurrection, in the tone of the week; and *Glory...*, in Tone IV —

Celebrating the yearly commemoration of our holy kinsmen, let us call them blessed, as is meet; for they have truly passed through all the beatitudes of the Lord: impoverished, they have become rich in spirit; being meek, they have inherited the land of the meek; having wept, they have found comfort; having thirsted after righteousness, they have been filled; having had mercy upon others, they have themselves found mercy; pure of heart, they have seen God, as far as such is possible; peace-makers, they have been counted worthy of adoption by God; and persecuted and tormented for piety and righteousness' sake, they now rejoice and are glad in the heavens; and they earnestly entreat the Lord, that He have pity on their homeland.

Now & ever...: Theotokion, in Tone V —

Let us sound the clarion of hymns! Together let us chant unto the Theotokos and Queen, the helper of our land: Rejoice, O thou who from ages past hast crowned our homeland with thy benevolence and pourest forth thy grace thereon! Wherefore, our Church of Russia doth celebrate with splendor thine all-honored protecting veil and the memory of thy miracles wrought thereby. Take not thy mercy away from us now, O Mistress; but look down upon our sorrows and oppression, and raise us up by thy mighty assistance.

After the blessing of the loaves, we chant: *O Virgin Theotokos, rejoice...*, twice; and the troparion of the saints, once, in Tone VIII —

The land of Russia doth offer Thee, O Lord, all the saints who have shone forth therein, as the beauteous fruit of Thy salvific splendor. By their supplications and through the Theotokos preserve Thou the Church and our land in peace profound, O most Merciful One.

AT MATINS

At *God is the Lord...*, the troparion of the resurrection, twice; *Glory...*, the troparion of the saints; *Now & ever...:* the theotokion:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, didst cast down death by death, and as God didst reveal the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

After the kathismata, the sessional hymns of the resurrection, in the tone of the week, with their stichoi and theotokia.

Polyeleos, and this magnification —

We magnify you, O all ye saints who have shone forth in the land of Russia, and we honor your holy memory; for ye entreat Christ our God in our behalf.

Selected Psalm Verses —

A Hear this, all ye nations; give ear, all ye that inhabit the world. [Ps. 48:1]

B My mouth shall speak wisdom, and the meditation of my heart shall be of understanding. [Ps. 48:3]

A Come, ye children, hearken unto me; I will teach you the fear of the Lord. [Ps. 33:11]

B I have proclaimed the good tidings of Thy righteousness in the great congregation. [Ps. 39:12]

A Thy truth and Thy salvation have I declared. [Ps. 39:13]

B I will declare Thy name unto my brethren, in the midst of the church will I hymn Thee. [Ps. 21:22]

A That I may hear the voice of Thy praise, and tell of all Thy wondrous works. [Ps. 25:6]

B O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth. [Ps. 25:7]

A I have hated the congregation of evil-doers, and with the ungodly will I not sit. [Ps. 25:5]

B For I have kept the ways of the Lord, and I have not acted impiously toward my God. [Ps. 17:21]

A The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment. [Ps. 36:31]

B His righteousness abideth unto ages of ages. [Ps. 110:3]

A Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice. [Ps. 131:9]

B Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee. [Ps. 83:5]

Glory…, Now & ever…

Alleluia, alleluia, alleluia, glory to Thee, O God. Thrice

Then, the troparia [eulogitaria]: *The assembly of the angels…*

Hypacoï in the tone of the week, and these sessional hymns of the saints —

In Tone VIII: Having been illumined with the lightning-flashes of the saints, as though entering a beautiful paradise we have found delight in a torrent of sweetness; and gazing in wonder at their valorous feats, we come to love their virtues, crying out to the Savior: Through their supplications, O God, give us a share in Thy kingdom!

In Tone I: Spec. Mel.: *Thy tomb, O Savior…* —

Like the radiant sun, like the brilliant morning-star, hath dawned the honored day of the memorial of the saints who have shone forth in the land of Russia, illumining all of us and rousing our hearts to imitate their godly life and their zeal for the Faith.

Glory…, in Tone VIII —

All the faithful people of Russia celebrate on the day of the commemoration of Thy saints, O Lord. The heavens rejoice and the ends of our earth are glad. Through their supplications grant unto our souls great mercy.

Now & ever…, in the same tone —

Looking down from the highest, O most merciful Master, visit us who have been afflicted by sin, taking unto thyself the wretched; and through the supplications of the Theotokos and all the saints of Russia, grant unto our souls great mercy.

Songs of Ascent of the tone of the week

Prokimenon of the tone of the week.

Let every breath praise the Lord.

Gospel of the resurrection.

Psalm 50. *Glory…: Through the prayers of the apostles… Now & ever…: Through the prayers of the Theotokos…* And the stichera of repentance and the resurrection.

Canon of the Resurrection in the tone of the week, with 4 troparia, including its irmos; that of the Theotokos, with 2 troparia; and that of the saints, with 8 troparia.

Canon of All Saints of Russia, in Tone VIII —

Ode I

Irmos: O ye people, let us send up a hymn unto our wondrous God, Who freed Israel from bondage, singing and crying out a hymn of victory unto Thee Who alone art Master.

Together, in spiritual songs, let us all hymn our godly fathers who have shone forth in piety, whom every place and region of the land of Russia hath brought forth, and whom the Church of Russia hath nurtured.

Rejoice, O ye seven holy hierarchs — Basil, Ephraim, Eugene, Elpidius, Agathadorus, Eutherius and Capito — who were bishops in Cherson and hallowed our land with your blood!

Come, O ye faithful who love the martyrs, and with hymns let us honor the protomartyrs of Russia, Theodore and the youth John, who refused to worship the idols and shed their blood for Christ.

Thou art our greatness and boast, O divinely wise Olga; for by thee were we freed from the deception of idolatry. Pray thou now for the people whom thou hast led to God.

Rejoice and be glad, O servant of Christ, great and wise Prince Vladimir, intercessor for our souls; for by thee have we all been delivered from the deception of the demons. Wherefore, we cry to thee: Rejoice!

Michael, the hierarch of God, shineth like a star in heaven, illumining the land of Russia with the light of the knowledge of the divine Faith and led to the Master a new people, reborn in the font of baptism.

O blessed passion-bearers of Christ, Boris and Gleb: forget not your homeland. Dispel from it famine and affliction, and deliver us, who set our hope on you, from civil strife and every sinful fall.

Theotokion: With the ranks of the angels, O Mistress, with the honorable and glorious prophets, the preëminent apostles and hieromartyrs, and with the archangels, pray thou to God in behalf of us sinners, who in the land of Russia have glorified the feast of thy protecting veil.

Ode III

Irmos: None is as holy as the Lord, and none is as righteous as our God, Whom all creation doth hymn, singing: None is righteous save Thee, O Lord!

The sacred and great Lavra, which was founded by thee, O venerable father Anthony, first of all the monks of Russia, most gloriously preacheth and soundeth forth more loudly than a clarion; and the house of the Mother of God doth glory in splendor, chanting unto God: By Thee have I been established, O Lord!

Let us radiantly hymn the blessed Theodosius, eminent in miracles and great in the virtues, the founder of the cœnobitic monastic life in Russia, the glorious favorite of Christ and the all-pure Theotokos; and with him Nestor, the recorder of memorable events, and Alypius, the first iconographer in Russia.

Thou art a noetic paradise, O holy mountain of the Caves, who didst produce a multitude of spiritual trees — the blessed fathers, whose number it is not possible to reckon individually. We therefore offer praise and hymnody to the one Master for all of them together.

O martyr Anthony and steadfast Eustathius, together with John, ye adornments of the Lithuanian land, who set at naught the arrogance of Olgerd: Quench ye the passions which mortify me!

Be ye intercessors for your earthly homeland and for the city wherein ye struggled in martyrdom, O venerable-martyr Athanasius, and thou, O young Gabriel. And teach us also to confess Orthodoxy with boldness and not to fear the enemy.

Let the venerable Job be honored, the adornment of the Lavra of Pochaev, together with all the wonderworkers and saints of Volyn', who have illumined the ends of our land with their deeds and miracles.

With sacred hymns let us praise Athanasius, the holy bishop of Constantinople, who brought his own precious relics, as an earnest of unity with the universal Church, to be a blessing for the land of Russia, and hath bequeathed them to us.

Theotokion: Lo! the time for the assistance of the all-holy Theotokos is come, for temptations have multiplied. Behold! now is the time for us to sigh unto her, O brethren! Let us therefore say with our whole heart: O Mistress, O Mistress, help thou thy people!

Kontakion, in Tone III: Spec. Mel.: *Today the Virgin...* —

Today the choir of the saints who have pleased God in our land standeth forth in the Church and invisibly prayeth to God for us. With them the angels give glory, and all the saints of the Church of Christ celebrate with them; for together they all entreat the preëternal God for us.

Ikos: Beautiful trees of the Garden of Eden, laden with goodly fruit, have the saints been shown to be, producing the sweet-smelling blossoms of doctrine and the fruits of good works: whereby our souls are fed, and our spiritual hunger is assuaged. Come ye, therefore, let us hasten beneath their shadow and bless them as the delight and adornment of our land, and as a model and pattern for our life; for they have received imperishable crowns from the preëternal God.

Sessional hymn, in Tone IV: Spec. Mel.: *Go Thou quickly before...* —

Christ, the Sun of righteousness, sent you forth as rays illumining the land of Russia, O favored ones of God, enlightening our race. Wherefore, with your divine entreaties, O blessed ones of God, make radiant my darkened soul.

Glory..., Now & ever ..., in the same tone —

O ye faithful, let us make haste to the divine and healing robe of God our Savior, Whose good pleasure it was to assume this flesh and to shed His own holy Blood upon the Cross, and thereby redeemed us from slavery to the enemy. Wherefore, we cry out to Him in thanksgiving: Save Thou our Orthodox hierarchs and this city, and with Thy precious robe defend all the people and save our souls, in that Thou lovest mankind.

ODE IV

Irmos: O Word, with divine vision the prophet perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

O Daniel, divinely blessed prince, the Lord showed thee forth as the founder and first prince of the city of Moscow. Praying unceasingly to Him, save thou that city of Moscow and all the land of Russia from tribulation, and in thy mercy visit its Orthodox people.

We entreat you, O holy hierarchs of Christ — Peter, Alexis, Jonah and Philip — and all the rest of the wonderworkers of Moscow, to still the turmoil of our spirit and the tempest of grief, and by your supplications to God grant us serenity.

A primate of the apostolic Church, a confessor of the Orthodox Faith, a second Chrysostom in denouncing the sin-loving and seditious, and a builder of the Orthodox kingdom wast thou, O holy hierarch Hermogenes; and for this thou wast tormented with imprisonment and starvation and hast received from God an imperishable crown. Wherefore thou dwellest with the martyrs.

Today the glorious city of Moscow rejoiceth, and all Russia is filled with gladness; and thine honored monastery, O divinely blessed Sergius, boasting, is adorned, possessed of thy precious relics as an inexhaustible and all-wondrous treasure.

With sacred hymns let us praise the venerable Nikon, the lover of obedience; and with him let us also hymn Stephen, Sabbas, Andronicus, and all the venerable disciples and companions of the great Sergius, by whose supplications the children of Russia are saved.

When there was neither city, nor village, nor vale wherein the people of Russia could hide from the tyranny of the enemies to whom they had been given over because of their sins, then thou, O venerable Dionysius, didst show thyself to be a mighty refuge for all the suffering.

We entreat you, O blessed and all-wise ones — Basil, Maximus and John of Moscow, and all the fools for Christ's sake in Russia, who were wondrous in your manner of life and understanding: Beseech Christ our God in behalf of your earthly homeland, and beg salvation for all the faithful.

Theotokion: O Virgin Theotokos, thou hope of Christians, thine ancient mercies which thou didst show toward our fathers do thou also grant unto us, and protect and preserve us from all evil.

ODE V

Irmos: Delivering me from the darkness of the passions, O Christ, vouchsafe, I pray, that out of the deep night my spirit may rise at dawn in the light of the day of Thy precepts.

O first pastors of Novgorod the Great — Nicetas, John and Gregory, Theoctistus, Euthymius and Serapion — in the house of the Wisdom of God ye flourished like palm-trees in your right-fruitful words and blameless lives.

With splendor let the princes of Novgorod be praised: Vladimir, who erected the most marvelous Cathedral of the Holy Wisdom, and his mother Anna, and Mstislav and Theodore; and with them let all who shone forth in their God-pleasing life from the generation of the princes of Russia be hymned with divine songs.

Who among mortals can glorify as is meet the wondrous Barlaam, the adornment of Novgorod, the beacon of all Russia, and Anthony, who traveled from Rome on a stone, over the waves of the sea?

Come ye, let us behold the ever-living and divinely-blossoming flowers of the Garden of Eden: the struggles of the fathers who shone forth in the region of Novgorod, whose husbandman is the Lord alone.

With songs let us hymn the meek Vsevolod and Dovmont, the unassailable ramparts of Pskov, and Nicholas the Blessed, and Cornelius, who enlightened the land of Latvia with holy baptism.

Isidore the priest, and with him the assembly of martyrs in Yuriev, the city of Estonia, who confessed the Orthodox Faith in the face of the Latins, have passed over to the eternal mansions; and standing in splendor before the King of hosts, they pray for us who honor their memory.

Euphrosynia, the joy of Polotsk and splendor of virgins, do we bring before Thee, O my Christ, as an intercessor. For her sake do Thou save us.

Theotokion: O thou who art a fervent helper for those who have recourse to thee and the hope of the hopeless: Look upon the affliction of thy people and reveal to us a sign of thy mercy, O all-pure one.

ODE VI

Irmos: O Thou Who lovest mankind, accept me, who am held fast by many sins, and who fall down before Thy compassion; and save me, as Thou didst the prophet, O Lord.

O venerable Zosimas, Sabbatius and Germanus, who loved Christ, ye turned away from the world in accordance with the Gospel, crossing over to the trackless and barren islands of Solovki. And ye accustomed yourselves to all the virtues, imitating the wise bee, and became eminent receptacles of the Holy Spirit, O all-wise ones.

Let us hymn the venerable Tryphon, great in wonders, the enlightener of Kola, who shone forth in the uttermost ends of the lands of the north, delivered the people from bitter slavery to the demons, and illumined them with holy baptism.

Rejoice, O wilderness that before wast barren and uninhabited, but now dost blossom like a lily and art filled with a multitude of monks! Leap up, ye mountains of Valaam and all ye groves, praising Sergius and Germanus, together with Arsenius of Konev and Alexander of Svir, the most lauded fathers.

Thou didst pass over the rolling deep of this life, having the Mother of God as pilot, O venerable Cyril. And thou, O Joseph, boast of Volotsk, and Nilus the unacquisitive, ye who wisely pastured the flocks of your disciples by the still waters and on the meadow of abstinence, and dwell now with them invisibly: Pray ye for us who keep your memory.

Like the sun thou didst shine forth among the assemblies of the monastics, and from the days of thy youth wast sanctified, emitting the virtues of thy life like beams of radiance, O Demetrius of Priluki, our venerable and God-bearing father.

Having lived in God-pleasing manner, thou didst make the fastness of the wilderness useful and spiritually profitable, like cities, pouring forth a wellspring of healings upon those who with faith honor thee, O venerable Dionysius.

Join chorus, O Russian Thebaïd! Adorn yourselves, O wilderness and forests of Olonetz, Belozersk and Vologda, which produced a holy and glorious multitude of fathers, who by their wondrous life instruct all not to cleave unto the world, but to take their cross upon their shoulders and follow after Christ.

Theotokion: Of old, the Creator of all wrought a wonder through thy most precious icon, O Virgin, and saved the Imperial City from the incursion of aliens. Thus be thou now also a protection and aid for the land of Russia, O Lady and Queen, saving it from all the assaults of the enemy.

Kontakion & ikos of the resurrection, in the tone of the week.

Ode VII

Irmos: On the plain of Dura the tyrant once built a furnace to torment the God-bearers; and therein the three youths chanted hymns unto the one God, and sang, all three together, saying: O God of our fathers, blessed art Thou!

Let Leontius, Isaiah and Ignatius, James and Theodore, the precious vessels of the Spirit and honored adornment of Rostov, Abraamius, the valiant scourge of the demons, and the other Joasaph, who shone forth in Russia, Peter, the scion of royalty, and Heirinarchus, the voluntary sufferer, be hymned with the other godly wonder-workers of Rostov.

After God, ye are the helpers and protecters of the city of Vladimir: O valorous Alexander, conqueror of the Swedes; George, who didst lay down thy life in battle for the Church of God and the people; Andrew, builder of the Russian nation, with the chaste Gleb, and thou, O venerable Abraamius, who like the merchant of the Gospel didst purchase the kingdom of heaven with thy sufferings. Guide us to the haven of salvation, for ye are the bulwark of the faithful.

Glory be to John and Theodore, the luminaries of Suzdal'! And with them let Euthymius also be hymned, who was great in ascetic struggles, the companion of the great Sergius, and also Euphrosynia, the all-radiant star of Suzdal'.

Let Nicetas be honored, the model of repentance, who struggled ascetically on a pillar and received death at the hands of his kinsmen; and Daniel, the burier of the dead; and with them also Andrew, who forsook the glory of the princely rank and finished his life in poverty: the wonder-workers of Pereaslavl'.

O Constantine, apostle and enlightener of the land of Murom, together with thy noble offspring Theodore and Michael; and thou, O valiant and pious Peter, vanquisher of the serpent of pride, with thy wise spouse Febronia and the righteous and merciful Juliana: Entreat Christ in our behalf!

O holy hierarch Arsenius, boast of Tver'; Michael, prince and martyr, and Anna, treasure of the city of Kashin; venerable Nilus and Macarius, Ephraim, enlightener of the city of Torzhok, with Arcadius and Juliana: O ye blossoms of chastity: entreat Christ in our behalf!

With the sword of your supplications, O right-believing and venerable princes Theodore, David and Constantine, ye vanquished the demons and received from heaven the grace to heal illnesses and to expel evil spirits from those who cry out: Blessed art Thou, O God of our fathers!

Theotokion: Through thine entreaties grant us aid, O all-pure Theotokos. Tribulations are come upon us, sorrows have multiplied, and our foes have arrayed themselves against us. But, standing forth, do thou, O all-pure one, deliver us. Cast down the uprising of our enemies, and grant us victory, that all who do evil to thy servants may be put to shame.

Ode VIII

Irmos: Becoming vanquishers of the tyrant and the flame by Thy grace, taking exceeding care to keep Thy commandments, the children cried out: Bless the Lord, all ye works of the Lord!

Adorn thyself, O city of Kazan', having as thine intercessors the venerable and holy hierarchs Gurius, Barsanuphius and Germanus, who expelled from thee the darkness of unbelief, and the martyrs John, and Stephen and Peter, who forsook the ungodliness of their fathers and won passage to the heavenly homeland through the swords of their compatriots.

Having studied the sacred Scriptures from thy youth, O God-bearing Stephen, thou didst cultivate the stony hearts of the people of Perm with the plough of thy words; and having sown the divine seed therein, didst bring forth beautiful fruit for Christ.

Be glad, O land of Siberia; for in thee the Lord hath revealed His favored ones: the righteous Symeon of Verkhoturya, and the holy hierarchs of Irkutsk: Innocent, Sophronius and John, the new and wondrous luminaries and wonderworkers.

O divinely wise hierarch Demetrius, recorder of the lives of the saints and good lover thereof: By thy supplications show us to share in their glory.

O holy hierarch Metrophanes, first pastor of Voronezh, who didst show great courage, fearing neither the threats of the Emperor nor death, and who didst save thy soul in simplicity: Entreat God in our behalf.

Thou didst gather spiritual treasure from the corrupt world, as a bee gathereth sweet honey from ephemeral blossoms, O father Tikhon; and therewith thou dost sweeten us all.

Truly wondrous and indescribable are thy miracles, O Theodosius our father; for thou art shown to be the adornment of the city of Chernigov, the glory of the Church of Russia, the heavenly preacher of the Orthodox Faith, and a sure witness to the Truth.

Truly thou wast a light to the world, O John our father; for having adorned thy soul with divine works, thou wast shown to be an exemplary pastor of the Orthodox Church, and wast a model for all the faithful in word and life. Wherefore, we call thee blessed.

Theotokion: Thou art the boast of Christians, O Mistress; thou art a weapon against our enemies and a bulwark for those who flee to thee. On thee do we now call for help, O Lady: Let not the foe — who praise thee not, nor thy Son, nor venerate thine icon — rise up against thy people; but vanquish them and save thou our souls.

Ode IX

Irmos: O Theotokos, thou uttermost limit of virginity, who dost exalt thy feast with thy grace, with thy mystic visitation thou dost now adorn thereon those who magnify thee now in the virginal memory of thy Word.

O venerable Seraphim, our joy! We honor thy great struggles and labors in the wilderness, and thy teaching, whereby thou didst enlighten many who came to thee and didst teach them to hymn the Trinity One in essence.

O holy hierarch Joasaph of Belgorod, who by thy pious life hast provided a rule of faith and a model of loving-kindness for all: Pray thou unceasingly to the Lord, that He establish the right Faith, peace and piety in the realm of Russia.

O holy hierarch and martyr Joseph, the city of Astrakhan and all the lands of the Volga honor and boast in thee, who didst suffer cruelly for righteousness at the hands of godless rebels.

Glory to Thee, O God, Who hast revealed to us Thy wondrous favorite Herman. By his supplications preserve us from every assault of the enemy and from soul-corrupting passions, and guide us to every good thing, that, escaping everlasting torment, we may attain unto Thy kingdom.

O the new passion-bearers! They launched a campaign against wickedness, taking up the Faith of Christ as a shield against the teachings of this world, and providing us with a worthy model of forbearance and the endurance of evil.

O the steadfastness and courage of the company of the martyrs of Christ, who were slain for Christ! For they have adorned the Orthodox Church, and in their own country have given their blood as the seed of faith; and with all the saints they are worthily honored.

O our great fathers, known by name and unknown, revealed and hidden, who have attained unto the heavenly Sion and have received much glory from God: Ask consolation for us the sorrowful; raise up our land, which hath fallen, and gather its scattered people, accepting as a gift from us this hymn of thanksgiving.

Triadicon: O All-holy Trinity, accept as first-fruits, as choice incense, all the saints which Russia hath offered Thee, of old and in recent times, known and unknown; and by their supplications preserve it from all harm.

Theotokion: O Virgin full of grace, who hast enriched our cities and villages with the images of thy precious countenance, as with waves of sweet fragrance: Accept our thanks, and deliver our homeland from cruel misfortunes; for we all magnify thee as the almighty protection of our land.

Resurrectional exapostilarion; *Glory…*, of the saints —

In hymns let us praise the never-waning luminaries of the land of Russia, the initiates of the mysteries of the Word, glorifying Christ Who hath enlightened and loveth them, and hath given them to us as helpers amid sorrows.

Now & ever…: Resurrectional theotokion.

On the Praises, 4 stichera of the resurrection, and 4 of the saints —

In Tone I: Thou didst send Thy Spirit, O Lord, to the wise soul of Prince Vladimir, that he might know Thee, the one God in Trinity. Wherefore, having enlightened Thy chosen people, entrusted to him by Thee, Thou broughtest them into Thy Church with faith, chanting: O our Deliverer, glory be to Thee!

In Tone II: Assembling together, let us bless the beacons of the land of Russia, the all-praised martyrs, the holy hierarchs, our enlighteners and the foundation of our faith, the venerable dwellers in the wilderness and instructors in piety, crying out to them: O ye venerable, ye martyrs, ye righteous, and all ye saints of Russia, entreat Christ God, that He grant us great mercy!

Stichos: The righteous cried, and the Lord heard them.

O venerable fathers, the spiritual blossoms of the Russian land, our boast and confirmation, and a right calm haven for all were ye; for, having acquired you as an inexhaustible treasure, our land doth boast in you. And now, even though your bodily tongues have fallen silent, yet do miracles bear witness that the Lord hath glorified you. Him do ye entreat, that He grant our souls great mercy.

Stichos: Blessed are those who fear the Lord, that walk in His ways.

In Tone IV: Having listened to the voice of the Gospel and become enflamed with apostolic zeal,

ye made haste to teach the unbelieving heathen, O divinely blessed Kuksha, Leontius, Stephen and Gurius, equals of the apostles, and thou, O right-wondrous Innocent, apostle of the great land of Siberia and initiator of the enlightenment of the new lands beyond the sea. Wherefore, as is meet, with all the others who have labored in spreading the Gospel of Christ, ye are called blessed.

Glory…, the Evangelical sticheron. *Now & ever…:* theotokion: *All-blessed art thou, O Virgin Theotokos…*

Great Doxology. And after the Trisagion, the troparion of the resurrection alone.

AT LITURGY

On the Beatitudes, 10 troparia: 6 of the tone of the week; and 4 of the saints, in Tone IV —

We have not inherited our land through the sword, but through Thy right hand, and Thine upraised arm, and the light of Thy countenance; and by the tears of Thy saints, their struggles and sweat, their blood and teaching, is our homeland firmly established.

When we turned away from Thee and did not keep Thy commandments, then didst Thou thrust us aside and cast us down; and we are become the least among all the nations. But have pity on us, O God our Savior, through the entreaties of the saints.

Glory…: Triadicon: O all-blessed Trinity, return us from exile; heal our sickness and our sorrow; and lift our spirit from slothfulness and the sleep of sin, that we may be worthy of our fathers and brethren who by their struggles glorified Thy name in our land.

Now & ever…: Theotokion: Gather in the dispersed, return those who have been cut off, bring back again those who have fallen away from the Orthodox Faith, comfort the weeping and sorrowful, and heal the dissolution of our tormented land, O thou who art full of grace, entreating God in our behalf with the saints who are our compatriots.

After the little entrance, the troparion of the resurrection, that of the temple, if dedicated to the Theotokos, and that of the saints. Kontakion of the resurrection; *Glory…:* that of the saints; *Now & ever…:* that of the temple, if dedicated to the Theotokos; or, *O intercession for Christians unashamed…*

Prokimenon of the tone of the week; and that of the saints, in Tone VII —

Precious in the sight of the Lord is the death of His saints.

EPISTLE, AS APPOINTED; AND THAT OF THE SAINTS:
HEBREWS §330 [11:33-12:2A]

Brethren: All the saints through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without

us should not be made perfect. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

Alleluia in the tone of the week, and that of the saints, in Tone I —

Stichos: Be glad in the Lord and rejoice, ye righteous.

GOSPEL, AS APPOINTED; AND THAT OF THE SAINTS:
MATTHEW §10 [4:25-5:12]

At that time, there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they who mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they who do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in the heavens."

Communion verse —

Rejoice in the Lord, O ye righteous; praise is meet for the upright.

N.B.: If the church be dedicated to All Saints of Russia, at Matins we chant: *Having beheld the Resurrection of Christ…;* and Psalm 50. *Glory…: Through the prayers of all the saints of Russia, O Merciful One…; Now & ever…: Through the prayers of the Theotokos…* And instead of *Jesus having risen from the dead…,* we chant the sticheron: *Celebrating the yearly commemoration…* (the first of the aposticha stichera at Great Vespers); and the rest as usual.

OR, ON THE SAME SUNDAY:
SERVICE TO THE VENERABLE & GOD-BEARING FATHERS WHO HAVE SHONE FORTH IN ASCETICISM ON MOUNT ATHOS
AT LITTLE VESPERS

At *Lord, I have cried…,* four stichera of the resurrection, from the Octoechos; and *Glory…,* of the venerable fathers, in Tone I —

O all ye assemblies of monastics, come to the chariot of God, which is adorned with thousands and myriads of the virtues, and let us praise the fathers of Mount Athos: the venerable ones and holy hierarchs, the martyrs and hieromartyrs, those known by name and those whose names are unknown; for by word and deed, by the divers ways whereby they lived the angelic life, and by the gifts they received from God, they have truly been revealed as saints, and have shown the Mountain to be rightly named for holiness; and God hath glorified their very graves with miracles and fragrant myrrh. And now, standing before Christ Who hath glorified them, they pray earnestly for us who celebrate their memory.

Now & ever…: The dogmaticon for Little Vespers, from the Octoechos.

At the aposticha, one sticheron from the Octoechos, and these stichera, in Tone II: Spec. Mel.: *When from the Tree…* —

When ye took the Cross of the Lord upon your shoulders and entered upon the ascetic contest on Athos, and overcame the flesh and the world, and destroyed all the wiles of the prince of this world,

then did the multitude of demons cry out to one another with lamentations: "O friends, how our might hath vanished!"

Stichos: The saints shall boast in glory, and they shall rejoice upon their beds.

When certain inhabitants of the Holy Mountain submitted to the Latin-minded and entered into communion with them, thus saving their own lives, then, aflame with zeal for the Faith, O God-bearers, ye rejected their union. Wherefore, having endured death and multifarious tortures, ye have been adorned with the crown of martyrdom.

Glory…, in Tone V —

O blessed multitude of the fathers of Mount Athos, who can praise you as is meet? For, imitating John the Baptist, Paul of Thebes and Anthony the Great, ye made your abode in the wild and trackless land of Athos, trusting in God Who saveth you; and having struggled with the help of grace divine, ye made your sacred dwellings everywhere on the Mountain and have nurtured a multitude of monastics on the pastures of salvation. And now, deliver us, your flock, from all want, and pray that our souls be saved.

Now & ever…: Theotokion, in the same tone —

The prophecies concerning thee have been fulfilled, O pure Virgin; for one of the prophets foretold thee to be the gate in Eden which faceth the East, through which no one would pass save the Creator of thee and the whole world; and another foretold thee as the bush burning with fire, which remained unconsumed, in that the Fire of the Godhead dwelt within thee; and yet another called thee the holy mountain whence the Cornerstone was cut without the aid of men's hands, which broke asunder the image of the noetic Nebuchadnezzar. Truly great and all-glorious is the mystery manifest in thee, O Mother of God! Wherefore, we glorify thee, for through thee hath salvation come to our souls.

After *Now lettest Thou Thy servant depart in peace…,* the troparion of the resurrection; *Glory…,* the troparion of the venerable fathers, in Tone I —

In hymns let us honor the fathers of the wilderness of Athos, the angels in the flesh, the confessors and the venerable, holy hierarchs and martyrs; and, imitating their virtues, let us cry aloud, saying: Glory to Him Who hath glorified you! Glory to Him Who hath crowned you! Glory to Him Who hath shown you to be our intercessors amid tribulations!

Now & ever…: the resurrectional theotokion, in the same tone —

When Gabriel announced to thee, "Rejoice!" O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having given birth to thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

AT GREAT VESPERS

After the Introductory Psalm, we chant *Blessed is the man…,* the entire kathisma.

At *Lord, I have cried…,* 10 stichera: 4 for the resurrection, from the Octoechos; and 6 for the venerable fathers: 3 in Tone IV: Spec. Mel.: *As one valiant among the martyrs…* —

O assemblies of monastics and laymen, come ye together and hold a splendid festival; for, behold! all the venerable ones who have fasted on Mount Athos have summoned us all to spiritual joy, setting before us the struggles, sufferings and feats which they undertook in manner transcending nature.

Let us bless as is meet the company of the venerable, the choirs of monastics who shone forth on Mount Athos and have illumined all creation: the truly fragrant flowers, the beautiful trees of the Athonite orchard, unwithering and fruitful, the ever-flowing rivers of spiritual gifts.

As befitteth sons, let us praise our honored fathers: the incorporeal ones in bodies, the godly men, the fiery pillars of Athos, who stand with love and joy around the pure Mother of God, as she was seen in a vision divine.

And 3 stichera, in Tone V: Spec. Mel.: *Rejoice, boast of ascetics…* —

Rejoice, O ye multitude of the venerable fathers of Athos, regiment of the Queen of heaven, who by the remembrance of God vanquished all the princes of darkness and cruel authorities, ye who mortified the flesh and gave life to the spirit, who quenched the burning embers of the passions with the outpouring of your tears! Having attained divine activity, entreat Christ the Lord, that He grant great mercy to our souls.

Rejoice, O ye multitude of the venerable, who, shining forth from the Mountain like beacons and illumining the whole world with the splendors of spiritual gifts and divine virtues, have shown yourselves to be stars of great brilliance, making Athos another heaven and dispelling all the darkness of the demons. O heavenly men and earthly angels, honored habitations of the All-holy Trinity — the Father, the Son, the Holy Spirit — entreat Christ the Savior, that He grant great mercy to our souls.

Rejoice, ye multitude of the venerable, storehouses of the virtues, treasuries of humility, sweet workhouses of constant prayer, comely assemblies of meekness, suns of discernment, wellsprings of compunction and twofold love, for God and neighbor: Entreat Christ, that He grant our souls great mercy.

Glory…, in Tone VI —

Today the honored celebration of the fathers of Athos hath shone forth more splendidly than the skies bedecked with stars, illumining the thoughts of those who love the feasts of the Church. Come, then, ye inhabitants of the Holy Mountain, and with hymns of praise let us glorify them, saying: Rejoice, ye who vanquished the incorporeal demons and on earth imitated the angels in your life! Rejoice, inhabitants and citizens of Athos, who pray most mightily for all the world! Rejoice, O our intercessors before God, our manifold benefactors and guardians! Entreat ye the Lord, that our souls find mercy!

Now & ever…: the dogmaticon in the tone of the Octoechos.

Entrance. Prokimenon of the day.
Three readings:

READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. Those who put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then

shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye who be judges of the ends of the earth. Give ear, ye who rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Most High.

READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hasted He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Litia, these stichera —

In Tone I: Rejoice in the Lord, O holy Mount Athos, thou noetical and beauteous paradise! For, lo! at the foot of thy mountains ever-blooming and fragrant lilies have blossomed forth, and in thy vales and by thy shores trees of goodly foliage have grown up, bringing forth immortal fruits of the Spirit. Wherefore, having gathered both monastics and laymen within thyself, keep gladsome festival, and cry out with thanksgiving to thy Mistress and helper: I magnify thee, O Theotokos, who hast exalted me and given to my children the venerable fathers, by whose supplications they are ever protected and receive great mercy from thy Son.

O venerable fathers, who undertook ascetic feats on this mountain, from your youth ye took up the Cross of the Lord, whereby the world was crucified to you, and ye to the world. For some of you cut yourselves off from it sensibly, and others died in mind thereto. Wherefore, understanding the twofold activity of the Cross, ye made a twofold ascent of the spiritual ladder, by act and vision, and attained the perfection proper to man; and now ye are glorified by Christ in the heavens, for Whom ye also suffered. Beseech Him in behalf of our souls.

In Tone II: Come, ye assemblies of monastics, and as is meet let us honor today the memory of the holy fathers; for they established in an uninhabited place sacred monasteries and divers churches, and, as solicitous fathers, have bequeathed to us their teachings and rules as an inheritance. As dutiful sons, O brethren, let us therefore preserve our patrimony intact: let us not permit it to lie idle, like the barren fig-tree, but, looking to the end of our instructors' life, let us imitate their faith and their struggles, that with them we may receive everlasting good things.

O divinely wise fathers, ye imitated the life of Moses and Elijah in the wilderness, and received their vision of God as is meet; for ye lived on Mount Athos, as on Sinai and Horeb, and were vouchsafed, as far as man is able, to see, not with the sight of your eyes or with the comprehension of your mind, the invisible and incomprehensible God, Whom Moses perceived in the dark cloud of fire and Elijah in the voice of the still, small breeze. And now, contemplating the Trinity in Unity and the Unity in Trinity, not as in the reflection of a glass or in the vision of a dream, but directly, O venerable fathers, pray ye in behalf of our souls.

In Tone III: Let us praise the fathers of Athos, who are like a lyre with four strings, comprising the venerable, the holy hierarchs, the confessors and the martyrs; for, as servants, they kept the commandments to escape punishment; as hired laborers, they cultivated the virtues out of zeal for promised rewards; and, afire with the desire for Him, as sons by grace they pleased God. And now, having become heirs of God in the heavens and co-heirs with Christ, they pray for our souls.

Glory..., in Tone IV —

Come ye, let us bless today the annual commemoration of the God-bearing fathers on Athos, in that they all truly trod the paths of the Lord to blessedness. For, having impoverished themselves in spirit, they have become rich in the kingdom of heaven; having been meek, they have inherited the land of the meek; having wept, they have been comforted; having hungered for righteousness, they have been filled; and having been merciful, they have found mercy; pure of heart, they have seen God, as far as such is possible; having acted as peace-makers, they have been counted worthy of divine adoption; persecuted and tortured for the sake of righteousness and piety, they now rejoice and are glad in the heavens, and earnestly entreat the Lord, that our souls find mercy.

Now & ever...: Theotokion, in the same tone —

In thy mercy, O Lady, cease not to care for thy servants, who with faith come beneath thy mighty protection; and help and save us all, that we may continually glorify thee, the Mother of compassions, who sendest down great mercy upon the faithful.

Aposticha stichera of the resurrection in the tone of the Octoechos; and *Glory...*, in Tone VIII —

Who can recount your struggles, O most blessed fathers? Who can worthily praise your fasting, the vigilant soaring aloft of your mind in unceasing prayers, the irresistible call of your conscience to the virtues, your mortification of the flesh, your war against the passions, your standing all night, your ever-flowing tears, your humble-mindedness, and your victories over the demons, the multitudes of your spiritual gifts, how ye stood firmly for piety in the face of all, even to the shedding of your blood and to death? Wherefore, O ever-memorable ones, ye have been crowned as victors by Christ. Pray ye earnestly for us who honor your holy memory with faith.

Now & ever...: Theotokion, in the same tone —

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: Accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

After *Now lettest Thou Thy servant...*, the troparion: *Virgin Theotokos, rejoice...*, twice; and the troparion of the venerable fathers, once, in Tone I —

In hymns let us honor the fathers of the wilderness of Athos, the angels in the flesh, the confessors and the venerable, holy hierarchs and martyrs; and, imitating their virtues, let us cry aloud, saying: Glory to Him who hath glorified you! Glory to Him Who hath crowned you! Glory to Him Who hath shown you to be our intercessors amid tribulations!

AT MATINS

At *God is the Lord...*, the troparion of the resurrection, twice; *Glory...:* the troparion of the venerable fathers; *Now & ever...:* the theotokion in the same tone —

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy ark, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

After the kathismata of the Psalter, the resurrectional sessional hymns, with their refrains and theotokia.

Polyeleos, and this magnification —

We bless you, O venerable fathers of Athos, who fasted on that mountain, and we honor your holy memory, O instructors of monks and conversers with the angels.

Selected Psalm verses —

A With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication. [Ps. 39:1]
B He set my feet upon a rock, and He ordered my steps aright. [Ps. 39:3]
A Lo, I have fled afar off and have dwelt in the wilderness. [Ps. 54:7]
B I am become like a pelican of the wilderness. [Ps. 101:7]
A I have watched, and am like a sparrow that sitteth alone upon the housetop. [Ps. 101:8]
B My knees are grown weak through fasting. [Ps. 108:23]
A And my flesh is changed for want of oil. [Ps. 108:23]
B With tears will I water my couch. [Ps. 6:5]
A For many dogs have encircled me, the congregation of evil doers hath surrounded me. [Ps. 21:16]
B They have bent their bow, a bitter thing. [Ps. 63:3]
A That they may shoot in secret at the blameless man. [Ps. 63:3]
B I beheld the Lord ever before me, for He is at my right hand, that I may not be shaken. [Ps. 15:8]
A All the nations compassed me round about, and by the name of the Lord I warded them off. [Ps. 117:10]
B Blessed be the Lord Who hath not given us to be a prey to their teeth. [Ps. 123:5]
A Let all Thy works, O Lord, give praise to Thee. [Ps. 144:10]
B And let Thy righteous ones bless Thee. [Ps. 144:10]
A Know also that the Lord hath made wondrous His holy one. [Ps. 4:4]
B He hath labored forever, and shall live to the end. [Ps. 48: 9-10]
A The Lord preserveth the souls of His saints. [Ps. 96:11]
B The saints shall boast in glory and they shall rejoice upon their beds. [Ps. 149:5]
A Precious in the sight of the Lord is the death of His saints. [Ps. 115:6]
B Chant unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness. [Ps. 29:4]

Glory..., Now & ever...

Alleluia, alleluia, alleluia, glory to Thee, O God. Thrice

Then the eulogitaria: *Blessed art Thou, O Lord... The assembly of angels...;* Hypacoï of the tone, and these sessional hymns of the saints —

In Tone I: Spec. Mel.: *Thy tomb, O Savior...* —

Having shone forth like the morning star, the precious memory of the fathers of Athos illumineth the inhabitants of that mountain like the radiant sun and warmeth the hearts of monastics, inspiring them to imitate their life of asceticism and zeal for the faith of Christ.

In Tone V: Spec. Mel.: *Rejoice...* —

How beauteous is your company, O thrice-blessed fathers! It delighteth the hearts of the faithful and maketh spiritually glad the assemblies of monastics of the Holy Mountain. Pray for us, we entreat you, O saints, that we may be delivered from misfortunes and sorrows, from every evil circumstance and from everlasting torment which is to come.

Glory..., in Tone VIII: Spec. Mel.: *Of the wisdom of the Word...* —

Loving the God of all with all their soul, the fathers who fasted on Athos offered up their spiritual struggles in solitude; and, fervently loving their neighbor, they erected honorable temples in divers places on that mountain, wherein assembling multitudes of laymen they made of the Holy Mountain a city. To them, therefore, let us cry out: Entreat Christ God, that He grant remission of transgressions unto those who honor your holy memory with love.

Now & ever…: Theotokion, in the same tone —

Thy Son, O Virgin, is Christ, the Son of God, the only Mediator for all Christians. And thou, O all-pure one, art a Mother most sweet and a helper for those who dwell on the Holy Mountain; for thou didst receive it from thy Son as thy portion. Wherefore, take pity on us, thy faithful children and servants, O Mistress, beseeching thy Son and our God, that He grant us remission of the transgressions we have committed in word, deed and thought.

The Song of ascent of the tone of the Octoechos. Prokimenon of the tone.

Let every breath praise the Lord.

Resurrectional Gospel.

Having beheld the resurrection of Christ… Psalm 50. *Glory…: Through the prayers of the apostles… Now & ever…: Through the prayers of the Theotokos… Have mercy on me, O God… Jesus having risen from the tomb…*

Canon of the resurrection, with 4 troparia, including its irmos; canon of the Theotokos, with 2 troparia; and 2 canons of the saints, with a total of 8 troparia —

ODE I

Canon I of All Saints of Mount Athos, in Tone VIII —
Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

O God of all, grant the gift of eloquence unto me, Thy servant, who now begin to praise in hymns the fathers who shone forth on Mount Athos and did Thy will.

With hymns let us honor the holy assembly of the fathers of Athos, the friends of the all-holy Virgin and loving favorites of Christ God, our fervent intercessors who pray continually for the salvation of our souls.

In hymns I honor Athanasius the Great, the sacred founder of the Great Lavra, the model and standard for the fathers on Athos, both in appearance and in deed.

Theotokion: Rejoice, O all-holy Lady, who hast hallowed Athos by thy coming! Rejoice, thou who didst cast down the idols in that place! Rejoice, thou who didst plant the true Faith on the mountain! Rejoice, thou who didst from thence drive unbelief away!

Canon II of All Saints of Mount Athos, in Tone I —
Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

I must needs praise the glorious Agapius of Vatopedi, who heard the voice of the Theotokos, who toiled in slavery and delivered his master and his sons, in that he is free of everlasting torment.

I praise the life of Athanasius, the comely scion of the Monastery of Simonopetra, and the godly Acacius the New; and the venerable Gabriel of Iveron, who drew forth from the sea the miraculous icon of the Portaïtissa.

Glory…: How can I not honor the honorable Gennadius, who in Vatopedi manifestly beheld the oil which flowed forth through the miracle of the Mother of God? And how can I remain silent concerning the God-bearing George? For they are the founders of the Monastery of Iveron.

Now & ever…, Theotokion: When God divided the nations according to the number of his angels,

then He foresaw that thou, O Virgin, wouldst be His all-pure Mother, and He set the great Mount Athos apart for thee as an inalienable inheritance.

Katavasia: *I will open my mouth…*

ODE III

Canon I

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, confirmation of the faithful, Who alone lovest mankind.

O venerable fathers of Athos, who struggled by means of grace divine, ye founded sacred folds on the mountain and, with the help of the Mother of God, nurtured multitudes of monastics in the meadows of salvation. Pray ye now for us, your flock, that we be delivered from all want, and that our souls be saved.

I hymn Gregory Palamas, who hath been revealed as a great theologian and a sacred instrument of the Holy Spirit, the beholder of the never-waning light, the true instructor of the faithful in theology.

Meet it is also to praise the other Gregory, who fasted splendidly in the environs of the Lavra, and yet another Gregory, his namesake, who raised up the most lauded monastery which beareth his name.

Theotokion: Rejoice, thou who didst choose Mount Athos as thy portion! Rejoice, thou whose will it hath been to be the helper of that place! Rejoice, bestower of earthly blessings upon the faithful who abide there! Rejoice, surety of their eternal salvation!

Canon II

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

The Monastery of Simonopetra put forth Damian as a shoot, and the Monastery of Philotheou gave rise to another Damian, the martyred monk, and with him the godly Dometius. Let us call them blessed.

I hymn the wondrous Dionysius, who founded the Monastery of John the Baptist, and Dometius, the fellow faster of Dionysius.

Glory…: Another Dionysius, the scion of Iveron, and Damascene, the divine adornment of the Lavra, are now blessed, for they have received twofold crowns, for suffering and for fasting.

Now & ever…, Theotokion: Thou, O all-pure Virgin, hast promised ever to fight with all who on Mount Athos contend against the adversary who wageth war on men. Wherefore, O Mistress, mindful of thy promise, forsake us not, we beseech thee.

Kontakion, in Tone IV: Spec. Mel.: *O Thou Who wast of Thine own will lifted up on the Cross…* —

Come ye, let us all praise the fathers who have made Mount Athos a heaven, who have shown forth therein an angelic life, and have assembled a multitude of monks; and let us cry out unto them: deliver us from every misfortune and temptation, O ye multitude of the venerable, boast of Athos.

Ikos: O how goodly is your unity, O divinely wise fathers! O how comely and sweet is this your festival, whereon all of you, the saints who have shone forth on the Mountain, both known and nameless, receive our general praise as a spiritual brotherhood; for it is fitting to celebrate on a single day those who pleased the Lord in a single place. Wherefore, having assembled together, both monastics and layfolk, as new children of the fathers of old we call you blessed as is meet, crying out together: From all evil save the place wherein ye lived, O ye multitude of the venerable, boast of Athos.

Sessional hymn, in Tone IV: Spec. Mel.: *Joseph marveled…* —

All the armies of the angels together were stricken with awe, beholding your valor of soul and contest, which transcend nature, O fathers who bore the sign of the Cross: how, clad in a

material body, ye vanquished incorporeal foes and in thanksgiving chanted a hymn to the Lord: Glory to Thee, O Lord, glory to Thee Who hast strengthened the mortal nature of men! Twice

Glory…, Now & ever…: Theotokion —

Every mind is filled with awe at Thy love for mankind, O Mary Theotokos, which thou didst show to the monastic ranks who fasted on Mount Athos. For thou didst gather them from throughout the earth unto that great mountain, and didst entrust it to the monks as thine own inheritance. Truly great is thy forethought for us, O Ever-virgin!

Ode IV

Canon I

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Loving God with all your soul, O venerable ones, ye performed great feats of asceticism; and, likewise loving your neighbor, ye raised up monasteries in divers places on Athos and assembled multitudes of cœnobites therein. Wherefore, pray ye, O solicitous fathers, and be ye full of love for us, that our souls may be saved.

With hymns I honor Euthymius, the abbot of Vatopedi, who was bound with chains and plunged into the depths of the sea, but denounced the intentions of the Latin-minded and hath received from the hand of the Lord the imperishable crown of martyrdom.

I also hymn another honorable Euthymius, the founder of the Monastery of Iveron, for while he was once serving God, he was seen by those with him to be a pillar bright as the sun. And I praise yet another venerable Euthymius, the founder of Dochiariou.

Theotokion: Rejoice, O fervent Mediatress for those who live within thy portion! Rejoice, thou who hast promised to that place the mercy of thy Son until the end of time! Rejoice, thou who hast foretold that His grace would never be removed therefrom! Rejoice, O joy and salvation of our souls!

Canon II

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Meet it is to praise the honored and faithful ministers of the Trinity: Theodosius, the abbot of the Monastery of Philotheou, and Theophanes the faster, the divine adornment of the Monastery of Dochiariou, and the exceeding wise Theoleptus of Philadelphia.

How can I leave without praise Theonas, the luminary of the Monastery of Pantocrator, who was later hierarch of Thessalonica? And how can I fail to praise in words Theophilus the myrrh-gusher, who emitteth a fragrance sweeter than any perfume?

Glory…: Let us praise the founder of the sacred Monastery of Iveron, the venerable John, the father of Euthymius according to the flesh; and with him let us also hymn the steadfast monks martyred for Christ, the divinely wise James and another James, the scions of Iveron.

Now & ever…: Theotokion: How great is thy forethought for Mount Athos, O Mistress! For thou didst say that thou wilt be an instructor and teacher in the virtues for all who live virtuously thereon, and a nurturer and physician for their bodies and souls.

Ode V

Canon I

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

O venerable fathers of Athos, like sweetly singing nightingales dwelling amid the groves

of the Holy Mountain ye learned ever to utter the saving name of Jesus, illumining your mind with light divine, and delighting your hearts with the joy which floweth therefrom. By your supplications grant this also unto us who keep your memory.

I praise in song the venerable Joasaph of the Monastery of Dionysiou, for, rejoicing, he shed his blood for love of Christ the King of all, and received a crown of martyrdom.

It is truly fitting to praise in hymns the great Callixtus, the wise and divinely inspired instrument of grace, the adornment and glorious pastor of the Monastery of Iveron.

Theotokion: Rejoice, O Virgin, for through thy blessing the power of the Most High hath overshadowed the mountain! Rejoice, thou who by the grace of God hast planted a spiritual garden in the midst of thine inheritance! Rejoice, for its valleys and groves have been filled with monks! Rejoice, for there hath shone forth on Athos a multitude of the venerable, who pray for the salvation of our souls!

Canon II

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

Let the venerable Cosmas, the excellent scion of the Monastery of Zographou, be honored in hymns; for he beheld the Theotokos with his own eyes; and with him let the martyred priest Constantius, who lived at the Lavra, be likewise honored.

And do thou also rejoice in the Lord, O Monastery of Koutloumousiou, for within thine environs blossomed forth the great Cyprian, the martyred monk and priest of Christ.

Glory…: The Monastery of Dionysiou rejoiceth in its children like a mother, and it praiseth the honorable new martyr Macarius and Leontius, who hath most gloriously poured forth a fragrant myrrh from his grave.

Now & ever…: Theotokion: Who doth not rejoice, hearing of thy promise, O all-immaculate Maiden? For thou hast said that thou shalt intercede before thy son and God for those who live well on the Holy Mountain, asking for them forgiveness of transgressions.

Ode VI

Canon I

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

O venerable fathers of Athos, performing many and divers feats of asceticism ye thereby soared aloft from that mountain to the mountains of heaven; and establishing your dwelling-place there, ye have now found rest for your souls, like golden and all-comely doves. There be ye also mindful of us who praise you.

With hymns let us honor the sacred child of the Lavra, the God-bearing Maximus, who received from the divine Spirit the rich gift of prophecy.

I honor the godly offshoots of the Monastery of Vatopedi: the glorious Neophytus, who heard the voice of the pure divine Maiden, and Nicodemus, who hath shone forth among the venerable.

Theotokion: Rejoice, for thou ever regardest thine inheritance! Rejoice, for thou dost vouchsafe it the grace of God and thine own mercy! Rejoice, thou who dost establish the hearts of thy servants upon the rock of the commandments of Christ! Rejoice, thou who bringeth down the blessing of thy Son upon us!

Canon II

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

Be thou hymned as is meet, O wondrous Niphont, excellent adornment of the Monastery of Dionysiou, who wast the shepherd of Constantinople and paragon of all the venerable.

Be glad, O honored Monastery of Dochiariou, who hast been enriched by a glorious founder, the wise Neophytus, who, like a fruitful tree, was replete with every virtue.

Glory…: O Karyes, center of asceticism, be thou also glad in the divine Spirit, having given rise to the glorious Nectarius, the sweetest nectar of the virtues, who abode with the venerable.

Now & ever…: Theotokion: Protected by thine alliance, as with mighty armor, O Theotokos, the venerable ones of Mount Athos have vanquished all the forces of the demons and have received the trophy of victory.

Kontakion & ikos of the resurrection

Ode VII

Canon I

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

O venerable fathers who shone forth on Athos, like stars of great brilliance ye illumine that mountain with beams of the virtues and divine gifts, and have shown the site of your spiritual struggles to be a second heaven, dispelling the foul darkness of the demons. Cease ye never to pray for us to the Lord.

The God-bearing Niphont was shown to be one of the saints on Athos who dwelt like a bird within the environs of the Lavra and hath received from God the gift of prophecy.

Nilus, the myrrh-gusher of the Lavra, and Nicodemus the new martyr, the flower of Kavsokalyvia, who are beloved of Christ, are praised in songs and hymns as is meet.

Theotokion: Rejoice, O most compassionate one, who bestowest all gifts upon thy servants! Rejoice, thou who art their all-merciful consoler amid battle, pangs and toils! Rejoice, thou who arrangest for them a long life on earth and a most blessed one in the heavens! Rejoice, thou hope and salvation of our souls!

Canon II

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

How can I not honor among the choir of the divine fathers the valiant Nicephorus, who lived in spiritual stillness in the wilderness and was worthily vouchsafed spiritual gifts?

Let Paul, the founder of two monasteries — Grigoriou and Xeropotamou — the ornament of fasters, who shone forth in his repose like another sun, be praised in hymns.

Glory…: I chant a hymn unto Pachomius, the godly scion of Kavsokalyvia, the new martyr of Christ, who hath received a twofold crown from the hand of the Lord.

Now & ever…: Theotokion: Thou art the Mistress of the world, O Ever-virgin, and even more art thou the Mistress and intercessor of Mount Athos, saving it from all trials and misfortunes.

Ode VIII

Canon I

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

O inhabitants and protectors of Athos, our intercessors after the Theotokos, great and manifold benefactors and instructors, pillars of fire who stand with love and joy around the Mother of the Light: Never cease to pray for us to the Lord.

Peter is praised, the first to dwell in seclusion on Athos, who lived an immaterial life and in the

flesh drove away incorporeal demons, who went about naked all his life and was richly granted the gifts of the Holy Spirit, through the prayers of the Theotokos.

In hymns let us honor the glorious Romanus, the adornment of fasters and joy of the martyrs of Christ, whom the Lavra, that center of asceticism, put forth like a fragrant rose.

Theotokion: Rejoice, O our protectress in this present age! Rejoice, our intercessor and sure hope in that which is to come! Rejoice, thou who grantest entry there to every good man! Rejoice, thou who dost repel the assault of every evil from thy portion.

Canon II

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Let the godly hierarch Savva be praised, who received from Christ the power to work miracles and shone upon the land of Serbia like the sun, together with Symeon, his father according to the flesh and son in the Spirit, who hath poured forth a fragrant myrrh from his tomb; for they are the founders of the divine Monastery of Chilandar.

With hymns let us honor Symeon, the excellent instructor of the Monastery of Philotheou, and Simon the myrrh-gusher, who by the guidance of the stars of heaven erected a most lofty monastery on a rock and received from God the power to work miracles and authority over unclean spirits.

We bless the Father, the Son, and the Holy Spirit: the Lord:

Leap up and dance, O honored Monastery of Dionysiou, that gavest rise to the godly Philotheos, the adornment of fasters, whom Mary the Theotokos delivered from prison, and whose precious head hath shone forth like the sun.

Now & ever…: Theotokion: Thou hast shown thyself seated upon an exalted and splendid throne, O Mistress, shedding thy light upon all; and countless choirs of monks, the fathers who are now being praised, stood round about thee in the sunny environs of Athos and around the Holy Mountain, and were shown to be pillars of fire.

Ode IX

Canon I

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

O venerable fathers of Athos, regiment of the Queen of heaven, who with her help have vanquished the princes of darkness, have mortified the flesh, have revived the spirit and received the divine activity of grace: Cease ye never to pray for us to the Lord!

Rejoice, honored Monastery of Vatopedi, enriched by the twelve martyred monks who courageously denounced the Latin-minded Emperor Michael and Patriarch John! For they were given over to death by hanging and have received twofold crowns from God.

Be glad, O honored Monastery of Iveron, for thou hast offered many of thy children to God as martyred monks, who were cast into the depths of the sea because they denounced with brave resolve the heresy of the Latin-minded.

Theotokion: Rejoice, thou by whom all the monasteries of the mountain are protected! Rejoice, thou by whom all the snares of the enemy are destroyed! Rejoice, thou who movest thy Son to compassion for us! Rejoice, thou through whom thy servants have acquired boldness before Him!

Canon II

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Leap up and rejoice also, thou Monastery of Zographou, who hast offered to the Lord thy sons, the twenty-four godly martyred monks, who valorously put to shame the machinations of the Latin-minded, and whose lives were ended in fire like a sacred immolation.

And thou, O Karyes, honored center of fasting, dance now and rejoice, for thou also hast offered to Christ thy children, the steadfast martyred monks, who were beheaded by the sword because they defended the dogmas of the fathers and rejected the falsehood of the Latins.

Glory…: Triadicon: O most Holy and worshipful Trinity, accept those whom Mount Athos offereth to Thee as chosen firstfruits, who have been pleasing unto Thee in times past and in the latter days, known by name or unknown; and through their supplications keep us all from all harm.

Now & ever…: Theotokion: All those who dwell on Mount Athos offer thee hymns of thanksgiving, O Mother of God, for thou dost ever save them from every evil circumstance, and dost nurture, care for and take thought concerning them. And we beseech thee: Vouchsafe also unto us the kingdom of God at the hour of our repose.

Exapostilarion of the resurrection.

Glory…: Exapostilarion of all saints of Athos: Spec. Mel.: *Hearken, ye women…* —

Rejoice, O glorious Mount Athos, who hast as intercessors the God-bearing fathers who shone forth on thee! And celebrating their joyous festival with thine inhabitants, honor thou the council of thy saints!

Now & ever…: Theotokion —

Rejoice, O Ever-virgin, seeing the fulfillment of thy prophecy that Mount Athos would become holy! For the fathers who struggled in asceticism thereon, whom we honor today, have truly been shown to be saints, sealing thy prophecy in deed, O Maiden.

On the Praises, 8 stichera: 4 for the resurrection, and 4 for the saints of Athos, in Tone I: Spec. Mel.: *Joy of the ranks of heaven…* —

Come, all ye who dwell on Athos, let us praise with hymns the honored assembly of the fathers of Athos, the loving favorites of God, our intercessors and unceasing mediators before the Lord.

O venerable fathers, who dwelt on Mount Athos in the body, ye have lifted up your mind wholly to the noetic and eternal mountains and have truly dwelt on earth like the immaterial angels.

Stichos: The saints shall boast in glory, and they shall rejoice upon their beds.

For the sake of your extreme humility and concern for things divine, O fathers, through the grace of the Spirit ye truly received foreknowledge and foresight from God. Wherefore, ye foretold and manifestly spake of things of the future as though they were in the present.

Stichos: Sing unto the Lord a new song; His praise is in the Church of the saints.

Illumined now by the unapproachable glory of the all-radiant Trinity, O God-bearing fathers, and filled with divine gladness and joy, O glorious ones, pray ye earnestly in our behalf, that we may be delivered from everlasting torment.

Glory…, in Tone VIII —

The choir of the venerable fathers, who came from many lands and made their abode on Mount Athos, hath been vouchsafed spiritual gifts by the Lord and hath shown us the way of asceticism in word and deed. Wherefore, praising them well as is meet, let us cry out: O sanctified multitude of the venerable, beloved of God! O divinely assembled garden of the bees who, in the clefts and caves of the mountain, as in noetic hives, have stored up the sweetest honey of spiritual stillness and have spiritually offered fragrant incense upon the altar of heaven! O boast of Athos and melodious instruments of the glory of God: Pray ye to the Lord, that our souls find mercy!

Now & ever…: Theotokion, in Tone II: *Most blessed art thou, O Virgin Theotokos…*

Great Doxology. Resurrectional troparion alone.
Litanies and dismissal.
Evangelical sticheron. First Hour

AT LITURGY

On the Beatitudes, 10 troparia: 6 for the resurrection, from the tone of the Octoechos; and 4 for all saints of Athos, from Ode III of their first canon.

After the entrance, troparion of the resurrection; troparion of the temple, if dedicated to the Theotokos; troparion of all saints of Athos; kontakion of the resurrection; *Glory…:* kontakion of all saints of Athos; *Now & ever…:* kontakion of the temple, if dedicated to the Theotokos; if not: *O unashamed intercession for Christians…*

Prokimenon of the resurrection, according to the tone of the Octoechos; and that of the saints, in Tone VII —

Precious in the sight of the Lord is the death of His saints.

EPISTLE OF THE SUNDAY; AND THAT OF THE SAINTS:
GAL §213 [5:22-6:2]

Brethren: The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia of the tone of the Octoechos; and that of the saints, in Tone VI —

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

GOSPEL OF THE SUNDAY, AND THAT OF THE SAINTS:
LUKE §24 [6:17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye who hunger now: for ye shall be filled. Blessed are ye who weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in the heavens."

Communion verses —

Praise the Lord from the heavens, praise Him in the highest.

In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE THIRD SUNDAY AFTER PENTECOST
COMMEMORATION OF ALL THE NEW MARTYRS OF CHRIST, WHO HAVE SUFFERED SINCE THE FALL OF CONSTANTINOPLE
AT LITTLE VESPERS

On *Lord, I have cried...*, 4 stichera of the resurrection, in Tone II; and *Glory...*, in the same tone —

Now doth the Church celebrate, adorned with the blood of the new martyrs as with new raiment of purple and fine linen; and, offering it to Christ as a pure and right acceptable sacrifice, she crieth out to Him with boldness: O Thou Who hast crowned and glorified them, send down rich mercy upon those who keep their honored memory with love!

Now & ever...: dogmaticon of Little Vespers, in Tone II

Aposticha stichera: 1 sticheron of the resurrection, in Tone II; and these stichera, in Tone VI —

Stichos: Wondrous is God in His saints, the God of Israel.

O right victorious martyrs, new confirmation of the Church, boast of the faithful, confounding of the Moslems, who fulfilled the words of the Savior in your deeds and manifestly portrayed His sufferings in yourselves by undergoing multifarious tortures for His sake: Pray ye for the salvation of our souls.

Stichos: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Following in the footsteps of the martyrs of old, ye struggled steadfastly for the sake of the Faith in these latter days, O glorious passion-bearers, and move all to glorify and praise God, Who strengthened your weak nature and enriched you with the gifts of the Spirit, unto the salvation of our souls.

Glory..., in the same tone —

O Master Most High, Who art glorified and worshipped in the Trinity: take pity on us through the right acceptable entreaties of Thy new martyrs, who in the presence of the tyrants boldly proclaimed Thee to be the one true God of all, O Son of God, and Thine ineffable incarnation from the Virgin Mother, which saveth those who confess it.

After *Now lettest Thou Thy servant depart...*, Trisagion through *Our Father,* and the troparion of the resurrection; *Glory...*, that of the new martyrs, in Tone III —

The new martyrs, who with unremitting battle have cast down the ancient deception, have exalted the Faith of the Orthodox; for, having abolished the worship of the iniquitous and professed Christ boldly, they now unceasingly entreat Him as perfect God, that He grant us great mercy.

Now & ever...: theotokion, in the same tone —

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind.

AT GREAT VESPERS

After the Introductory Psalm, we chant *Blessed is the man...*, the full kathisma.

On *Lord, I have cried...*, 10 stichera: 3 of the resurrection and 1 of Anatolius, in Tone II; and 6 of the new martyrs, in Tone I —

O all-glorious wonder! In these latter times martyrs shine forth and dispel the gloom of falsehood; now the Christian Faith is exalted and ungodliness declineth; the faithful rejoice and hold festival for the newly manifest, chanting to Christ God: Thou art the boast and victory of the martyrs, O Almighty!

O Thy wonders, O Christ! Men's feeble nature hath triumphed over the principalities and powers of darkness; the newly revealed passion-

bearers are numbered with the martyrs of old for their steadfast confession of the Faith, their valiant endurance of tortures, and their signs and wonders. Wherefore, in them we cry to Thee: Thou art the boast and victory of the athletes, O Almighty!

United by love for Christ, and having Him dwelling within you, O right victorious new martyrs, ye suffered for Christ, and Christ suffered in you and through you, as the Head of the Church through its members. Wherefore, your precious relics have become release from sickness for those who venerate them with faith. We cry out to Him Who strengthened you: Thou art the boast and victory of the passion-bearers, O Almighty!

In Tone IV: Let us come together today, O ye faithful, and celebrate a festival in common; for, lo! new martyrs have appeared among our race, who have boldly preached the Orthodox Faith and denounced the evil-minded descendents of Hagar of old.

With sacred hymnody let us praise the valiant new martyrs: the preservers of the Truth and destroyers of falsehood, who glorified Christ in their members and bore His precious wounds, who were a spectacle for angels and men, the fullness of the faithful.

Standing in the heavens before the Chief of the martyrs together with those who suffered before for His sake, O forbearing athletes, ye have adorned yourselves with glory like unto theirs. Wherefore, as ye have boldness, ask peace and great mercy for us.

Glory..., in Tone VI —

Today have all the martyrs of Christ who were slain in many places since the fall of Constantinople been shown forth in the firmament of the Church as newly manifest stars. O ye who love the martyrs, calling them blessed, let us say to them as is meet: Rejoice, confirmation of piety and silencing of impiety! Rejoice, glory of the Church of the East and shaming of the heterodox! Rejoice, ye models of patience and suffering for Christ! Stand noetically in our midst, O invincible ones, delivering us from tribulations and temptations, and pray for the salvation of our souls.

Now & ever...: the dogmaticon, in Tone II —

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gave birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the salvation of our souls.

Entrance. Prokimenon of the day.
Three readings:

READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: "All the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will let them bring forth their witnesses, and be justified; and let them hear, and declare the truth? Be ye My witnesses, and I too am a witness," saith the Lord God, "and My servant whom I have chosen: that ye may know, and believe, and understand that I am He: before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning: and there is none who can deliver out of My hands. I will work, and who shall turn it back?" Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them

and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. Those who put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye who be judges of the ends of the earth. Give ear, ye who rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Most High.

At Litia, the sticheron of the temple, and these stichera —

In Tone I: With gladness rejoice in God, O Church of the East! Rejoice and dance, O chosen bride of Christ, clasping to thy bosom thy martyrs new and old; and cry out to Christ thy Bridegroom: "Behold, here am I and the children which Thou hast given me, O Lord, whom I have spiritually begotten through Thy grace and nourished with the milk of piety, and whom I have shown to be perfect martyrs for Thy name. Accept their blood as a right acceptable sacrifice and, showing mercy, free me from the slavery which oppresseth me and from every heresy, for Thou hast redeemed me with Thy precious blood."

In Tone IV: Kings and priests of God have ye become, as is written, O sacred new martyrs, through your steadfast suffering: kings, in that ye gained dominion over the passions of the flesh, the world and the prince of this world; and priests, in that ye presented yourselves to God as an unblemished sacrifice and a sacred whole-burnt offering. And now, standing in the heavens before Christ, the King of kings and High Priest, pray ye for the salvation of our souls.

In Tone V: Rejoice, ye multitude of new martyrs, adornment of the Orthodox, newly slain lambs, champions and preservers of the Faith, unashamed mediators for us before God, imitators in these latter years of the first martyrs, unshakable towers of endurance! Beg ye great mercy for our souls.

Glory..., in Tone VIII —

The heavenly mansions of the saints possess your souls, O martyrs who suffered greatly; and we on earth, possessing your holy relics, are full of joy, drawing forth sanctification and healing of soul and body therefrom. Glory to Thee, O Lord, Who, even in our generation, hast shown forth passion-bearers for the confirmation of the Faith, the consolation of those held captive, and the salvation of our souls!

Now & ever...: Resurrectional theotokion, in the same tone —

O new wonder greater than all the wonders of the past! For who hath ever known a mother to give birth without having known a man, and to bear on her arm Him Who sustaineth all creation?

Yet it was the will of God to be born. O all-pure one, who bore Him in thine arms as an infant and hast maternal boldness before Him: Cease not to pray in behalf of those who honor thee, that He have compassion and save our souls.

Aposticha stichera of the resurrection, in Tone II; and *Glory...*, in Tone IV —

Today hath the noetic spring arrived amid the winter of a captivity in suffering, composed of scores upon scores of new martyrs, those known by name, and others whose names are unknown. Wherefore, come ye who love their feast, and, entering into the sight of their right laudable struggles as into a garden burgeoning with blossoms, let us sweeten the senses of our souls; for there we shall see all manner of fragrant flowers, which never wither and are stained with blood. And, praying to Christ, let us cry out: O Master Who hast planted them in Thy Church like roses, through their right acceptable prayers vouchsafe unto us the everlasting springtime of Thy kingdom, in that Thou lovest mankind!

Now & ever...: Resurrectional theotokion, in the same tone —

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us who call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of those who cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

After the blessing of the loaves, we chant: *O Virgin Theotokos, rejoice!...*, twice; and the troparion of the new martyrs, once, in Tone III —

The new martyrs, who with unremitting battle have cast down the ancient deception, have exalted the Faith of the Orthodox; for, having abolished the worship of the iniquitous and preached Christ boldly, they now unceasingly entreat Him as perfect God, that He grant us great mercy.

AT MATINS

At *God is the Lord...*, the troparion of the resurrection, twice; *Glory...*, that of the new martyrs; *Now & ever...*: the resurrectional theotokion in the same tone —

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind.

After the kathismata, the sessional hymns of the resurrection, in the tone of the week, with their stichoi & theotokia.

Polyeleos, and this magnification —

We magnify you, O all ye new martyrs of the Church of the East, and we honor your holy memory; for ye entreat Christ our God in our behalf.

Selected Psalm verses —

A Our God is refuge and strength. [45:1]
B A helper in afflictions which mightily befall us. [45:1]
A Therefore shall we not fear when the earth be shaken. [45:2]
B O God, Who shall be likened unto Thee? Be Thou not silent neither be still, O God. [82:1]
A For behold, Thine enemies have made a noise, and those who hate Thee have lifted up their heads. [82:2]
B Against Thy people have they taken wicked counsel, and have conspired against Thy saints. [82:3]
A They have made the dead bodies of Thy servants to be food for the birds of heaven. [78:2]

B The flesh of Thy saints for the beasts of the earth. [78:2]

A They have poured out their blood like water. [78:3]

B For Thy sake were we slain all the day long. [43:23]

A We are counted as sheep for the slaughter. [43:23]

B Thou hast made us a byword among the nations. [43:15]

A And I became a man scourged all the day long. [72:14]

B By fire hast Thou tried us even as silver is tried by fire. [65:10]

A We went through fire and water, and Thou didst bring us out into refreshment. [65:12]

B Be glad in the Lord, and rejoice, ye righteous. [31:11]

A For the Lord is in the generation of the righteous. [13:6]

B And their inheritance shall be for ever. [36:18]

A The righteous cried and the Lord heard them. [33:17]

B A light hath dawned forth for the righteous man, and gladness for the upright of heart. [96:12]

A In everlasting remembrance shall the righteous be. [111:6]

B In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them. [15:2]

A Wondrous is God in His saints, the God of Israel. [67:35]

B The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied. [91:11]

A The righteous man shall be glad in the Lord, and shall hope in Him. [63:11]

B And all the upright in heart shall be praised. [63:11]

Glory…, Now & ever…

Alleluia, alleluia, alleluia, glory to Thee, O God. Thrice

Then, the troparia [eulogitaria]: *The assembly of the angels…*

The hypacoï of the tone, and these sessional hymns of the new martyrs —

In Tone II: O most valiant martyrs, ye new and right glorious army assembled by God from many places and cities, who suffered lawfully and have been crowned by Christ: Pray for us, that we who honor your holy memory with love may be delivered from every cruel circumstance.

In Tone IV: Ye shone forth upon the ends of the earth amid the darkness of slavery like the radiant sun, O sacred passion-bearers; for, illumining the faithful, ye warm them with divine love, and, like strong anchors, ye fix timid hearts firmly in the Faith amid the raging waves of life's tempest.

Glory…, in Tone VIII —

The choirs of the angels and multitudes of the Orthodox marveled at your courage, O athletes. How, suffering in your bodies of clay, did ye vanquish the immaterial foe? And with thanksgiving for you they hymn the all-holy Trinity Who hath revealed martyrs in these latter years.

Now & ever…: Theotokion, in the same tone —

Thou art a microcosm of the universe of the Creator, O Mary, the crown of things divine which hath been foretold, the depiction of the primal Majesty, the ever-flowing wellspring pouring forth grace upon those who hymn thee with love.

Hymns of Ascent, in Tone II. Resurrectional prokimenon, in Tone II. *Let every breath praise the Lord.* Gospel III of the Resurrection. *Having beheld the Resurrection of Christ…;* Psalm 50; *Glory…: Through the prayers of the apostles…; Now & ever…: Through the prayers of the Theotokos…; Have mercy upon me, O God…; Jesus having risen from the tomb…*

Canon of the Resurrection, with 4 troparia, including the irmos; that of the Theotokos, with 2 troparia; and that of the new martyrs, with 8 troparia, in Tone VIII —

ODE I

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

O threefold Unity, three-Sunned Unity: Enlighten my darkened mind and illumine mine impure tongue, that in writing I may worthily hymn by name Thy sacred new martyrs.

Forming a spiritual choir, O ye faithful, with hymns let us honor the glorious passion-bearers, the beacons of the Church, who illumine the hearts of those who with faith and love keep their memory.

Let us render timely praise to the glorious Angelus, and to Athanasius of Attallius, the priest of the Almighty; and let us also hymn his compatriot Athanasius, with Anastasius the Bulgarian.

Let Athanasius, the right lauded adornment of Nicæa, Acacius, the ornament of Athos, Alexander and Athanasius, scions of Thessalonica, Anastasius, the glorious boast of Nauplius, and Akhmet Kalpha, be honored today.

With the streams of your blood, O athletes, ye drowned the invisible enemies, by the victorious right hand of Christ Who drowned the ancient tyrant in the roiling waters.

In years in which the fire of love for Christ was extinguished, ye appeared, O valiant passion-bearers, like the protomartyrs Stephen and Thecla. Wherefore, pray ye that a new fire be instilled in hearts which have waxed cold.

Illumined with the light of the three-Sunned Godhead together with the choirs of the ancient martyrs, O new martyrs, by your intercession send down enlightenment upon those who hymn you.

Theotokion: O thou who art full of grace, first among all thou art full of all spiritual gifts, receiving them from the all-holy Trinity and distributing them among the faithful; and through them the most lauded Aquilina and the all-wondrous Argyra struggled even to the shedding of their blood.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, confirmation of the faithful, Who alone lovest mankind.

Let Anastasius, the most honored priest, be hymned, and the steadfast Anthony, the boast of the Athenians. May Anastasius of Ancyra be blessed, and Auxentius, the scion of Vellas.

I hymn Gabriel of Byzantium, the glorious hierarch Gabriel of Serbia, Gabriel the martyred monk, and George; and with them George of Philadelphia.

With hymns of praise I honor George the Cypriote and another all-wise George; and I hymn the right wondrous George who suffered lawfully in Magnesia.

Possessed of adoption by grace, O most lauded passion-bearers, ye rejected the adoption of the Moslems and spurned all their honors and pleasures, that ye might gain Christ alone.

"Boast not, O tyrants, and speak not lofty things in your pride," the new victors cried to the Moslems, "for the Lord God of wisdom maketh His adversaries weak!"

Wondrous is the dominion of Thy might, O Christ! For, behold! this present, enfeebled generation, armed with Thy Cross, hath been girded about with Thy power, as of old, and hath vanquished the ancient foe who is mighty in malice.

O Trinity our God, through the supplications of Thy new martyrs exalt the horn of Orthodox Christians, and make them steadfast, granting them victory over the enemy.

Theotokion: We glorify thee, O joyous Virgin Mother of God; and we hymn thee, the holy and all-pure one chosen from among all generations, who hast been shown to be a new heaven, more exalted than the heavens, O most hymned one.

Kontakion of the new martyrs, in Tone I —

Rejoice mystically, O Church of Christ, beholding thy children, the new martyrs, standing round about thy table in their relics, like newly

planted olive shoots; and cry aloud to the Creator of all: Thou art the confirmation of the martyrs, O Christ!

Ikos: O brethren, we must ever and in all things be prepared for the inscrutable judgments of God's providence concerning us, not least for lengthy captivity by the tyrants who have become the cause of many spiritual benefits for us, and because of whom and through whom rightly glorious, lovely fruit worthy of the granary of heaven hath sprung forth for Christ: the newly manifest martyrs who now stand before us for glorification. For, being steadfast in wisdom and protected by the power of Christ, they considered all the sweet things of this life to be but dung, and went forth into the arena of suffering. Wherefore, having cast down the ungodliness of the Moslems and proclaimed the Christian Faith with boldness, for its sake they manfully endured multifarious tortures to the end and have received crowns of martyrdom, crying out to Him Who hath crowned them: Thou art the confirmation of martyrs, O Christ!

Sessional hymn of the new martyrs, in Tone V —

O warriors of Christ, your holy relics are a wondrous infirmary, an animate pharmacopœia of our Orthodox Faith, a coffer of miracles rich in myrrh, a vessel of heavenly fragrances surpassing the sweet scent of earthly perfumes. Entreat Christ God, that He grant remission of transgressions unto those who honor you, O new martyrs.

Glory..., Now & ever...: Theotokion —

Thou wast the divinely inscribed scroll of Isaiah, O Mary, the animate tabernacle of Moses and the strong rampart of Amos, the golden lampstand of Zachariah, the unquarried mountain of Daniel and the transcendent proclamation of the prophets. O Theotokos, ask thou forgiveness of debts for us who glorify thy birthgiving.

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Rejoicing, the hieromartyr Damascene struggled for Christ, and like a rose the new Demetrius, the adornment of Philadelphia, blossomed forth; and with them Demetrius Demos the journeyman, who suffered in Smyrna and hath wrought many miracles.

Damascene, Damian and the godly Dionysius have been vouchsafed martyrs' crowns, and Doukas of Lesbos hath been glorified in his endurance, receiving trophies of victory with the martyr Demetrius of Byzantium.

With hymns I honor Euthymius who was nurtured on Athos, Zachariah, archpastor of Corinth, and Zosimas of Iveron, and with them I glorify the other Zachariah, from Arta, and Elijah Ardounes: the glorious new martyrs of Christ.

Theodore the new, the adornment of Byzantium, was shown to be a cedar firm and unshaken despite the winds of torture, and with him the other Theodore, of Lesbos, Theophanes, the boast of monastics, and Theophilus of Chios.

That ye might obtain everlasting life and the glory of the early martyrs, ye considered transitory life and glory to be as naught, O right victorious ones, and, burning with love for Christ, for His sake ye steadfastly endured all manner of torments.

Dragged to the slaughter, the passion-bearers cried out to the Moslems: "We have confessed Christ God to you and have denounced your falsehood! For what iniquity would ye then slay us? Yet shall ye behold us resplendent in the glory of heaven!"

Aflood with spiritual waters, O glorious martyrs, ye have been shown to be rivers of living water by the hand of the life-creating Trinity, from Whom send ye down upon those who hymn you peace, health and salvation.

Theotokion: In that thou hast great and unfathomable boldness before the all-holy Trinity which surpasseth that of all the saints, O Mistress, pray for us, thy servants who glorify thee with reverence, that we be delivered from all grievous circumstances.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Let every tongue glorify the martyred monk James, his deacon James, the initiate of the mysteries, and Ignatius, the adornments of Athos, and Jordan, the boast of Trebizond, who have glorified Christ in their sufferings.

Who will not perforce bless the godly John, the comely scion of Ioannina, and John, the glorious adornment of Sostavia, and with them the splendid John Koulikas?

Let John the carpenter, the boast of Byzantium, be honored with hymns, and let John the tailor, the scion of Thasos, be lauded, and John of Wallachia: three martyrs who are namesakes of grace.

Like the thirsting deer of the Psalms, O new passion-bearers, ye hastened to the wellsprings of martyrdom, crying out to the tyrants: "Why delay ye in torturing us? For we desire to be with Christ!"

Like blood-thirsty wolves the tribe of Ishmael fell upon you, O most praised lambs of God, and devised all manner of tortures to separate you from the love of Christ.

The waves of torment which burst forth through the rage of the ungodly were unable to drown the ship of your souls, O right glorious ones, before ye entered the harbor of the kingdom of heaven.

Let us hymn the Godhead in three Hypostases, Who hath given us as intercessors the holy new martyrs, who move Him to mercy for those who honor their memory.

Theotokion: Rejoice, O Ever-virgin, thou golden censer of noetic fragrances, wherein Christ, the heavenly Incense, hath been placed, Who perfumeth those who have recourse unto thee, O Theotokos.

ODE VI

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

John the ship-owner is truly worthy of great hymnody, as is the steadfast youth John, who showed himself to be another Maccabee through the grace of God. And with them let John, the boast of Bulgaria, be likewise hymned.

The venerable Joasaph suffered, and with him Joseph of Syria struggled lawfully, as did the glorious Cosmas, the divine preacher of grace, who is adorned with a twofold crown.

All praise is due to the most chaste Kyranna, and to the venerable Cyprian who also endured torture; and hieromonk Constantius the Russian is worthy of laudation.

O wondrous passion-bearers, Christ hath multiplied you in His Church like cedars unbroken by tortures, and by His grace He hath made your souls white beyond all earthly whiteness.

Like roses and lilies ye blossomed forth in the courts of the Lord, O most honored athletes, perfuming those who faithfully call upon you with the sweet fragrance of your struggles.

In the midst of the winter of captivity ye showed yourselves to be like blossoms of narcissus and hyacinth, O ye who are blessed of God, and with your sweet fragrance ye gladden the spiritual senses of those who kiss your relics.

Mercifully regard the entreaty of Thine unworthy servants, O Father, Son and Holy Spirit, and of Thine omnipotent aid deprive us not who honor Thy new martyrs, but rescue us from sufferings and temptations.

Theotokion: Knowing thee to be a powerful helper, O thou who art most good, we offer thee supplication with all our soul: Attend and hearken unto us, O Mistress, and deliver thy servants from the wrath and vengeance of God.

Kontakion & ikos of the Resurrection, in Tone II.

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judæa trod down the flame of the

furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

With hymns and songs I praise the martyred monk Macarius, Macarius of Chios, and Mark of Crete, and with him Myron, the radiant star of that same island.

Let us send up praise to Manuel of Crete, Michael the scion of Athens, and the other Michael, from Granitsa, for they theologized gloriously concerning the Trinity.

Let Michael of Vourla and Nicetas of Nisiros be praised, and the priest Nicetas of the Russian monastery on Athos, and Nicodemus, venerable among the martyrs, who struggled in the Monastery of Meteora.

Truly the enemy, who boasted that he would overturn the earth and the sea, was utterly vanquished by you; for, having Christ within you, O invincible ones, ye trampled him beneath your feet.

O most blessed passion-bearers, the Lord tried you like gold in the fire of torments, and hath received you as a rich whole-burnt offering, showing you to share in His own sufferings.

To the Moslems ye preached God the Lord, for Whom ye most zealously accepted tortures, O athletes. Him do ye entreat, that we be freed from everlasting torments.

Offering praise to the consubstantial Trinity, O martyrs, never cease to ask for us a pure heart and upright spirit, that we may chant in purity: O God of our fathers, blessed art Thou!

Theotokion: Thou wast shown to be the daughter of God the Father, O Mary, the Mother of the Son, O Ever-virgin, and the Bride of the Holy Spirit, O all-pure one, thou dwelling-place of the Trinity, the Origin of light, thou animate temple of the whole Godhead.

ODE VIII

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Who will not offer praise to Nicodemus, the venerable martyr who beareth a staff in his hand, and to the valiant Nicholas, the offspring of Cappadocia, who suffered for Christ in Smyrna, and to the other Nicholas, from the village of Metsovon?

Let Nicholas of Karpenesia be praised, who suffered in Byzantium, and with him Nicholas the scion of Byzantidas; and let Nicholas, the great boast of Chios, be justly crowned, for he hailed therefrom and suffered there.

I magnify Parthenius of Constantinople, the comely scion of Mytilene, and with him I honor the former apostate Paul the Russian with sacred hymns; and I hymn the venerable Pachomius, and the godly Panaghiotes of Cæsarea.

Blessing the choir of the new passion-bearers of the Lord, O ye assembly of those who love the martyrs, let us cry out to them: Pray ye, that we may be delivered from all tribulation and condemnation, who cry: Hymn the Lord, O ye works, and exalt Him supremely forever!

Following in the footsteps of the ancient martyrs, ye struggled steadfastly for the Faith in these present times, O right victorious ones, and move all to cry out to Him Who strengthened you: Hymn the Lord, O ye works, and exalt Him supremely forever!

Looking down from above upon those who celebrate your memory, O glorious crown-bearers, mediate with the Most High Bestower of gifts, that He grant temporal and everlasting good things unto us who cry: Hymn the Lord, O ye works, and exalt Him supremely forever!

When your heads were cut off, O most honored new martyrs, ye were united more closely to the Head of the Church, Christ alone, the Bestower of life, crying out to Him, and to the Father and the Spirit: Hymn the Lord, ye works, and exalt Him supremely forever!

Theotokion: A new Adam hath been born in place of the first Adam — thy Son, O Virgin. And thou, O all-pure Mother, standest in the place of Eve. Instead of Eden, of which our forefather was

deprived, heaven hath been opened; and instead of the grief of our first mother joy was announced to thee, O Theotokos.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Like a star the luminous Polydorus of Cyprus shineth forth among the new martyrs, and the martyred monk Romanus adorneth the choir of passion-bearers, as doth Romanus, the priest and martyr, who hath received a twofold crown from the Lord.

The steadfast Sabbas Nigelis and Seraphim, hierarch of Phanar, rejoice with the new martyrs of Christ; and with them Symeon of Trebizond and the godly Stamatius of Volos continually join chorus.

The number of the new martyrs hath been increased by Triandaphyllus the seaman, Christos the gardener, who showed himself to be a right profitable servant of Christ, Christodoulus, the new servant of Christ and boast of Albania, and the virgin Zlata, the adornment of Bulgaria.

The incorporeal choirs of the angels rejoiced in your martyrdom for Christ, O right glorious passion-bearers, and the sacred ranks of the martyrs joyously welcomed you to the mansions of heaven.

When the gates of heaven opened to you, the Master of all made you to dwell in the mansions of His Father with those who endured suffering for Him in the past, O ye of valorous mind; and He hath caused you to share in His glory. Therefore be ye mindful of those who commemorate you.

O new council of athletes, ye heavenly chain wrought of gold and various in form, O sacred wreath woven of flowers, ye most lauded ones: Accept this supplication, and with others whose names are unknown to us ever offer entreaty for us to God.

O our God in three Hypostases, Who hast accepted the struggles of Thy new martyrs and all-gloriously crowned them: Through their intercession save Thy servants and vouchsafe that we may eternally glorify Thy dominion.

Theotokion: O Virgin, take to thy Son the sacred new martyrs, those we have commemorated by name and those whose names we know not, and pray with them, that, delivered from the fire which burneth without light, we may be counted worthy of the kingdom of heaven.

Exapostilarion of the resurrection; and, *Glory…:* exapostilarion of the new martyrs —

O Thou Who art worshipped in Trinity, accept the new martyrs whom a captive people bringeth to Thee as perfect offerings, as fragrant roses, as incense of sweet savor, as myrrh of great price; and grant us freedom and the forgiveness of all transgressions.

Now & ever…: Resurrectional theotokion.

On the Praises, 8 stichera: 4 stichera of the resurrection, in Tone II; and 4 stichera of the new martyrs, in the same tone —

Come, all ye who love the martyrs, let us hymn the new martyrs of Christ, for in these latter days they have been shown to be the glory and confirmation of the Orthodox Faith, our fervent intercessors, the physicians of the infirm and the consolation of the sorrowful, and they pray that we be saved.

Come, ye choirs of incorporeal beings, and celebrate with us fleshly beings on the honored feast of the passion-bearers; for, likewise vested in weak bodies, they struggled for Christ's sake like incorporeal ones, ignoring the cruel torments; and pray ye with them, that we be saved.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Come, ye multitudes of martyrs, greet ye one another now: Ye ancient martyrs, welcome the new; ye who bear names, welcome your namesakes; ye who suffered particular torments,

3RD SUNDAY AFTER PENTECOST: NEW-MARTYRS OF THE TURKISH YOKE

welcome those who have imitated you. And rejoice all together in the ineffable glory of heaven, praying that we be saved.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

O newly assembled choir of three choruses, composed of hieromartyrs, martyred monastics and martyrs! Who can praise your passion-bearing struggles worthily? For, at various times and in divers places, ye all armed yourselves against the selfsame ungodliness of Islam, and endured multifarious tortures for the one true Faith. And now, joining chorus together in the heavens, pray ye that we be saved.

Glory…: Evangelical sticheron; *Now & ever…:* Theotokion: *All-blessed art Thou, O Virgin Theotokos…*

Great Doxology. And after the Trisagion & *Our Father,* the resurrectional troparion alone. Litanies. Dismissal.

AT LITURGY

On the Beatitudes: 10 troparia: 6 for the resurrection; and the last 4 troparia of Ode III of the canon of the new martyrs.

Resurrectional prokimenon, in Tone II; and this prokimenon of the new martyrs, in Tone VII —
For Thy sake, O Lord, we are slain all the day long.

EPISTLE FOR THE 3RD SUNDAY OF PENTECOST, AND EPISTLE TO THE ROMANS, §99 [8:28-39]

Brethren: We know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, those He also called: and whom He called, those He also justified: and whom He justified, those He also glorified. What shall we then say to these things? If God be for us, who can be against us? He Who spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God Who justifieth. Who is he who condemneth? It is Christ Who died, yea rather, Who is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him Who lovedus. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Resurrectional Alleluia, in Tone II; and that of new martyrs, in Tone IV —
The righteous cried, and the Lord heard them; and He delivered them out of all their tribulations.

GOSPEL FOR THE 3RD SUNDAY OF PENTECOST, AND GOSPEL ACCORDING TO LUKE, §106 [21:12-19]

The Lord said to His disciples: "Beware of men: they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls."

Communion verses —

Praise the Lord from the heavens, praise Him in the highest.

Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE TRIODIA OF THE VENERABLE JOSEPH

Be it known that in the early printed versions of the Pentecostarion these triodia were appointed to be chanted at the Divine Liturgy. The Greeks, however, chant them at Compline in conjunction with the appropriate canon to the Theotokos, while at the Liturgy they chant the odes of the festal canons, distributing them among the days of the week thus: on Sunday, Odes III and VI; on Monday, Ode I; on Tuesday, Ode IV; on Wednesday, Ode V; on Thursday, Ode VII; on Friday, Ode VIII; and on Saturday, Ode IX. Therefore, following the Greek text, from which the Slavonic Pentecostarion has been translated and against which it has been corrected, we have not placed these triodia within the context of the Pentecostarion itself, so as not to violate the Greek text, but have placed them instead at the end of the book, to facilitate their chanting during Compline in conjunction with the canon of the Theotokos. In this context, the odes of the canon of the Theotokos which coincide with the odes of the triodia are replaced by the corresponding odes of the triodia. At Liturgy, the odes of the festal canons are chanted on the Beatitudes, as indicated above.

AT COMPLINE ON SUNDAY EVENING OF THE SECOND WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "Joseph hymneth thee," in Tone I —

ODE I

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Let us chant unto God, for He is the Victor Who hath defeated death by death, Who with Himself hath raised up the human race and most richly honored it with incorruption.

Though Thou wast bound, as One Mighty Thou didst break asunder the bonds of death with strength; and releasing men from corruption, Thou didst raise up from hades those who hymned Thy might, O greatly Merciful One.

Glory…: O compassionate Christ Who of Thine own will didst sojourn even in hades for the sake of me who lie in the grave of sin and in the pit of disobedience: Raising me up by Thy visitation, have mercy on me.

Now & ever…: Beholding Christ risen from the dead in the flesh, O Theotokos, thou didst rejoice. Ask thou that He also give me tears of rejoicing, that I may thus find divine consolation, O pure one.

ODE VIII

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

When Thou wast placed in the tomb, Thou didst abolish the curse by Thy Cross, O my Jesus Christ, and having cast down the dark kingdom of hades and risen from the dead, Thou didst raise up all creation with Thee; wherefore, we hymn Thee for all ages.

When Thou didst ascend the Cross, the sun was extinguished, O Thou Who lovest mankind; and when Thou didst descend into hades, light shone forth upon the souls that were in darkness and were buried under bitter death; wherefore, we hymn Thee for all ages.

Glory…: Release me who am bound by the bonds of sin, O Christ my Savior, and shine upon me the divine radiance of repentance, delivering me from everlasting darkness by Thine awesome arising, which we hymn for all ages.

Now & ever…: Bearing in thine arms Christ Who was incarnate of thee, O Virgin, beseech Him now to accept me also, who have become lost in the trackless wastes of life through my countless offenses, though I am ever possessed of a slothful character.

ODE IX

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Beholding Thee crucified between the thieves, O Word, Thou Sun of never-waning light, the sun was darkened, and the mountains and hills, the earth and the sea were shaken. Hades trembled, releasing the prisoners it held, who hymn Thee.

Thou didst show Thyself to be like a great sun when Thou didst descend beneath the earth, and Thou didst shine forth as an unwaning beacon from among the dead, all-gloriously illumining the ends of the earth; wherefore, we unceasingly magnify Thee, O Bestower of life.

O Jesus our Savior, Who destroyed death by Thy death and resurrected all who were held thereby, do Thou also raise me up who am in the uttermost pit of deadly passions and sins, for I cry unto Thee, O Thou Who lovest mankind.

Glory...: Weeping, the myrrh-bearing women came very early to the tomb; and, finding Thee gone, they beheld an angel sitting before it, clad in garments of white, who cried: "The Lord hath risen! Haste ye to announce His resurrection to His disciples!"

Now & ever...: All creation doth marvel at the mystery of thy birthgiving which passeth understanding, O Mistress; for thou gavest birth to God Emmanuel, Who became man for our sake, and by His Cross destroyed the tyranny of death, O most immaculate one.

AT COMPLINE ON MONDAY EVENING OF THE SECOND WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "I, Joseph, chant unto God," in Tone I —

ODE II

Irmos: See, O see ye that I am God, Who commanded Moses to lead the enslaved people of Israel in the wilderness, and saved them, in that I am mighty in power.

Let us chant today unto the Lord, crying out to Him Who was crucified for our sake and hath brought low our primal foe, Who was placed in the tomb and hath brought life to the dead by His resurrection.

Holy is the Lord Who, as One Mighty, rose from the dead on the third day, Who appeared to the disciples in a divine manner and with ineffable joy filled their souls, which before had been filled with sorrow.

Glory...: O Word without beginning Who art equally enthroned with the unoriginate Father, Who wast crucified and reckoned among the dead, yet rose as One Mighty: Grant life to my soul which hath been slain by disobedience.

Now & ever...: O thy wonders! O the awesome report of thee! For thou gavest birth in the flesh unto God, Who hath broken asunder the bonds of death and delivered men from corruption, O pure one who art full of the grace of God.

ODE VIII

Irmos: Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

All creation lamented Thy suffering, O Good One, and the sun grew dark when Thou didst set upon the Cross; but those who sat in darkness beheld a great light, hymning Thee, O Compassionate One.

Hades trembled, beholding Thee arriving in it with Thy soul, O Christ King of all; and it surrendered the dead of ages past, who hymn Thy love for mankind.

Glory...: Having risen from the tomb, Thou didst appear to the godly women bearing spices, O Christ, and didst transform their lamentation into joy, in that Thou art the consolation of all forever.

Now & ever...: Beholding Him to Whom thou gavest birth risen from the dead, O Virgin Mary, thou didst show thyself to be full of joy. Him do thou therefore entreat, O pure one, that He utterly uproot all grief from our hearts.

ODE IX

Irmos: The radiant cloud upon which the beginningless Master of all descended from heaven, like rain upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

When the wise thief beheld Thee crucified of Thine own will upon the Tree, he cried aloud: "Remember me, O Jesus, when Thou comest in Thy kingdom!"; and he became a resident of paradise, having been justified by faith alone.

Seeing Thee among the dead, hades was mortified, O Savior, and surrendered the dead which it had swallowed of old; and they glorify Thine ineffable power, O Christ, and the surpassing kindness wherewith Thou hast saved us, O King of all.

Glory...: The women bearing myrrh came to the tomb, and, beholding Thee, O Christ, risen from the grave, they were filled with great joy and announced to Thine apostles that Thou hadst arisen and appeared, raising up the whole world with Thee.

Now & ever...: Beholding the never-waning Light shining forth from among the dead, O pure one, filled with great joy thou didst rejoice with the all-holy disciples. With them ask thou for us forgiveness of our boundless transgressions, O Theotokos, thou helper of the faithful.

AT COMPLINE ON TUESDAY EVENING OF THE SECOND WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "I, Joseph, do praise God", in Tone I —

ODE III

Irmos: To Christ God, the Son Who was begotten of the Father without corruption before time began, and in latter times without seed became incarnate of the Virgin, let us cry aloud: O Lord Who liftest up our horn, holy art Thou!

O Holy One of the saints, desiring to sanctify the world, Thou wast lifted up of Thine own will upon the tree of the Cross, and wast slaughtered like a lamb; and with Thy beneficent blood Thou dost renew us who hymn Thee.

The might of the enemy was taken away, death was made captive, and human nature, which had become corrupt, was made immortal when Thou didst die, O Christ Jesus; and the world hath been restored, crying aloud: Holy art Thou, O Lord!

Glory...: "Be not now astonished!" the angel cried out to the women; "Go ye right diligently, proclaiming to the sorrowful apostles the words of joy, that Christ, the Life and Resurrection of all, hath risen!"

Now & ever...: O pure Virgin, thou hast been shown to be more exalted than the angels, having given flesh to God Who was crucified and buried, and hath poured forth incorruption upon mortals. Him do thou beseech, that He save us who hymn thee.

ODE VIII

Irmos: The dew-bearing furnace presented an image of a supernatural wonder, for it did not consume the young men whom it had received, as the fire of the Godhead consumed not the Virgin's womb which it had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Uplifted in the flesh upon the Tree, Thou didst accept death of Thine own will. And, beholding Thee, the sun hid its rays, and the veil of the temple was rent in twain, O Almighty One. Wherefore, hymning Thee, we cry: Let all creation bless the Lord and exalt Him supremely forever!

They who from of old sat in the shadow of death beheld Thee, the never-waning Effulgence,

for when Thou didst descend among them with Thy soul, O Lord, they were freed from the everlasting bonds, hymning Thee with a loud voice, and saying: Let all creation bless the Lord and exalt Him supremely forever!

Glory…: The women who came early to the tomb beheld a radiant angel who said: "The Deliverer hath risen! Why, therefore, do ye still imagine Him Who is alive to be among the dead? Full of joy, cry ye aloud: Let all creation bless the Lord and exalt Him supremely forever!

Now & ever…: Thy Son brought about the mortification of hades, O pure one, rising from the dead as He foretold. Him do thou entreat, that all be delivered from corrupting sin and torment who cry aloud with faith: Let all creation bless the Lord and exalt Him supremely forever!

Ode IX

Irmos: A strange and most glorious mystery do I behold: The cave is heaven; the Virgin, the throne of the cherubim; the manger, the place wherein lay Christ God, Whom naught can contain, Whom praising, we magnify.

Healing the pangs of the first-created man, Thou didst experience pain, hanging upon the Tree of Thine own will, O Savior; and having set Thyself in the nethermost pit, Thou didst resurrect the dead whom death before had managed to swallow.

When of old the choir of the apostles beheld Thee risen, O Lord, they worshipped Thee with fear and joy; and Thou didst cry out to them: "Behold the fulfillment of My words! Be ye no longer sorrowful, but rejoice!"

Having wrapped Thee in a winding-sheet, O Savior, the righteous Joseph lovingly placed Thee in a new tomb; and manifestly breaking the gates and bars of hades, Thou didst raise up the dead whom death before had managed to swallow.

Glory…: The myrrh-bearing women rejoiced, hearing of the resurrection of Christ; wherefore, they cried out to the apostles, running with all haste: "Behold, grieve no more, but rejoice, for the Lord of all hath risen from the dead!"

Now & ever…: O Maiden, beholding Christ the Bridegroom wholly radiant in beauty beyond compare, Who had issued forth in the flesh from the chamber of the sepulcher, thou wast filled with joy. Him do thou beseech, that He deliver us from corruption and torment.

At Compline on Wednesday Evening of the Second Week After Pascha

Triodion, the acrostic whereof is: "The hymnody of Joseph", in Tone I —

Ode IV

Irmos: Let the divinely eloquent Habbakuk stand with us on godly watch and show us the radiant angel, who clearly saith: "Today hath salvation come to the world, for Christ is risen, in that He is almighty!"

Thou wast brought unto death for us, the lowly, O Christ Thou life of all; and having made the kingdoms of hades captive, Thou didst recover the souls of the dead like sheep, resurrecting them with Thee, in that Thou art the mighty and omnipotent King.

"Why seek ye Life among the dead?" the radiant angel who appeared at the tomb said to the women; "Come, behold the grave clothes lying empty, and haste ye to tell His disciples!"

Glory…: Having been slain by the descent of Christ, hades, made utterly captive, surrendered all the dead, and its insatiable belly was emptied by the omnipotent will of God, the King of all.

Now & ever…: Jesus, the King of all, dwelt within thee, O pure Virgin, as in a most comely temple; and by His descent He destroyed the dark abode of hades, and as Almighty He rose from the dead, raising man up with Himself.

Ode VIII

Irmos: This is the appointed and holy day, the one king and lord of Sabbaths, the feast of feasts and solemnity of solemnities, whereon we bless Christ forever.

Glory to Christ Who hath cast down the enemy and made hades captive by descending into it, and Who hath given life to the dead whom it had managed to swallow, who praise Him forever!

The radiant angel who appeared to the myrrh-bearing women cried aloud: "Behold the place where He was laid; and seeing Him Who by His own power hath made death and hades captive, seek ye no longer Life among the dead!"

Glory…: Hell was embittered, meeting Thee below, O Word; and, unable to withstand Thee, at Thy command it quickly surrendered the dead whom it had swallowed, who together hymn Thy dominion.

Now & ever…: O Virgin, thou didst behold the Word to Whom thou ineffably gavest birth in the flesh risen from the dead, and didst fill thy soul with joy, O pure one, hymning His descent into hades for all ages.

Ode IX

Irmos: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

As the Creator of the hours and days, O Deliverer, on the appointed day, at the sixth hour, Thou didst endure mockery and crucifixion, O Compassionate One, that Thou mightest lift our reproach and reconcile us with the Father.

Hades met Thee with groaning, O Deliverer, and quickly released the prisoners it had held, who with godly voices hymn Thy power which passeth understanding, O Word, and Thine awesome condescension.

Glory…: Very early the women came with haste bearing myrrh, to anoint Thine all-pure body; and the incorporeal one said unto them: "The Author of life hath risen! Be ye filled with joy divine!"

Now & ever…: O all-immaculate one, who gavest birth to the Light Who shineth forth amid the darkness and shadow of death, thou didst behold Him shine forth from among the dead, and joining chorus with all the myrrh-bearing women thou didst glorify Him.

At Compline on Thursday Evening of the Second Week After Pascha

Triodion, the acrostic whereof is: "Glory be to God! Amen," in tone I —

Ode V

Irmos: Shine forth thy radiant and everlasting light upon us who rise early unto the judgments of Thy commandments, O Master Christ our God, Who lovest mankind.

The assembly of the Jews crucified Thee, the Long-suffering One, O Word, yet by Thy crucifixion Thou didst save the countless assembly of all the nations, O Christ our God Who lovest mankind.

Thou didst not disturb the seals on the stone by Thy resurrection, just as at Thy nativity Thou didst not break the maidenhead of the Virgin who gave Thee birth, O Christ our God.

Glory…: Strangely beholding the incorporeal one who was divinely radiant, the women, filled with awe, heard him say: "Weep not! The Lord is risen!"

Now & ever…: O all-pure one, thou gavest birth to the holy Lord of hosts Who hath emptied the kingdoms of hades, hath arisen and with Himself raised our human substance.

Ode VIII

Irmos: Christ God, Who saved the chanting children in the furnace and transformed the raging flames into dew, hymn ye and exalt supremely for all ages!

Hymn ye Christ God, Who was crucified of His own will, was laid in a tomb and hath abolished the dominion of death, and exalt Him supremely forever!

Rising from the tomb, Thou didst appear first to the women, O Christ, sending them as heralds to the apostles; wherefore, we praise Thee for all ages.

Having destroyed the power of death by Thy might, O Compassionate One, as King Thou didst empty the kingdoms of hades; wherefore, we praise Thee for all ages.

Glory...: Having risen, Thou didst say unto the disciples: "Make haste to proclaim My power throughout all the world, doing away with the darkness of polytheism with the light of truth!"

Now & ever...: In that thou art more exalted than the heavens, higher than the cherubim and more honorable than all creation, O most holy Virgin, pray thou for those who ever glorify thee with faith.

Ode IX

Irmos: O ye faithful, let us magnify the Theotokos, the ever-flowing, life-receiving fountain, the light-bearing lamp of grace, the animate temple, the all-pure tabernacle which is more spacious than heaven and earth.

All the earth rejoiceth today! Let the clouds let gladness fall! For the Lord of glory, Who was crucified on the Tree, hath risen, freeing us mortals from corruption and enlightening us with incorruption, in that He is full of loving-kindness.

The angel who in the tomb shone forth with radiance answered the sacred women who in tears were bearing myrrh: "Why seek ye Him Who is alive among the dead? He is risen, illumining all things!"

Glory...: The radiant resurrection of our God, which by the Spirit illumineth the faithful more brightly than the rays of the sun, doth enlighten all forever and guide them to salvation. We celebrate it with pure minds.

Now & ever...: O Theotokos who gavest birth to eternal Life, grant life unto us who have been slain by our falls into sin. Haste thou to do this, guiding us to the true Life, that we may ever bless thee with faith.

At Compline on Friday Evening of the Second Week After Pascha

Tetraödion, the acrostic whereof is: "I chant my first hymnody", in Tone I —

Ode VI

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

The iniquitous Jews nailed Thee, the Long-suffering One, to the Cross, and the sun and the moon, beholding their audacity, straightway hid their light; but the dead, rising up, hymned Thee, O Christ.

Let the mountains drop forth sweetness today, and let the people rejoice; for Christ hath risen on the third day, releasing mortals from pain. Wherefore, O ye faithful, together let us all offer praise unto Him.

Glory...: When the divinely wise women went at dawn to Thy tomb, they beheld an angel, who announced Thy radiant resurrection unto them and proclaimed: "Why do ye now bring myrrh to One Who is alive?"

Now & ever...: Christ was born without harming thy womb, O pure one, as was His good pleasure; and without breaking the seals on the tomb, He arose as He desired: for He accomplisheth all good things, in that He is the Bestower of life and almighty.

Ode VII

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

Crucified with the two thieves, given vinegar to drink, and subjected to abuse for our sake, O long-suffering Master, Thou didst endure all these things willingly, and didst rise on the third day, O all-praised and all-glorified God of our fathers.

Joseph took Thine all-pure body down from the Tree and, lovingly providing burial for It; he kissed It with love, and, rejoicing, cried out to Thee: O all-praised God of our fathers, blessed art Thou!

Glory...: "Why seek ye the Living among the dead?" said the angel who appeared to the weeping women; "Why do ye offer Him myrrh? Go, rather, and say unto His disciples: Christ Who died hath risen! Hide yourselves no longer!"

Now & ever...: Thou alone among women art full of grace, for at the cry of the archangel thou didst joyously give birth to the Bestower of joy. Wherefore, we honor thee and cry out to thy Son: O all-praised God of our fathers, blessed art Thou!

Ode VIII

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

The Jews, a people who before were disobedient, took Thee and, filled with envy, cruelly bore Thee to the Cross, unwilling to chant unto Thee: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Having requested Christ's body, Joseph kissed it lovingly and laid it in a sepulcher as dead; but the Savior broke asunder all the keys of death, its bars and gates, and rose on the third day.

Glory...: In that Thou art the noetic myrrh, the choir of women came very early to anoint Thy body; and they found an angel, who cried aloud unto them: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Now & ever...: Thou gavest birth to the Son Who is immutable in His divine essence, O blessed Mary, even though He hath appeared in the flesh for our sake, as was His good pleasure. To Him let us cry aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Ode IX

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Thy feet were affixed to the tree of the Cross, O Lord and Master, and Thou didst draw all the nations to understanding; Thou didst open paradise, which our first parents closed of old by eating of the tree. Wherefore, we all magnify Thee.

The noble Joseph and Nicodemus placed Thee, the Bestower and Author of life, in a pit and provided Thee with all the needful grave-clothes as one dead; and the assembly of women, having tended Thy body with them, lamenting piteously magnified Thee in godly manner.

Glory...: O Savior Who alone art compassionate, my consolation and confirmation, Thou hast been wholly the enlightenment and desire of all who piously celebrate Thy holy resurrection on the third day; wherefore, we all magnify Thee.

Now & ever...: Of His own will the most Perfect One truly took noetic and animate flesh of thy womb, O most immaculate one; and He sitteth in the heavens on the Father's throne, from whence He shall come again.

THE TRIODIA OF THE VENERABLE JOSEPH

At Compline on Sunday Evening of the Third Week After Pascha

Triodion, the acrostic whereof is: "Joseph chanteth these hymns," in Tone II —

Ode I

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Having been suspended upon the Cross of Thine own will, O Christ, Thou didst destroy the mighty kingdoms of hades and didst boldly lead forth the prisoners of ages past.

"Come ye," the angel said to the myrrh-bearing women, "and, having beheld the place where lay the Lord of all, proclaim His resurrection to His disciples!"

Glory...: Of old, the righteous Joseph placed in a new tomb Thee Who by Thy resurrection hast refashioned human nature, which had become corrupt, O Bestower of life.

Now & ever...: Thou didst behold Christ, the Sun of righteousness, risen from the dead, O thou who art full of the grace of God. Him do thou beseech, that He enlighten the hearts of all who hymn thee.

Ode VIII

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

Let us glorify the Lord Who was lifted up upon the Cross and buried in the flesh of His own will, Who broke down the iron gates and bars of hades, and rose again in glory on the third day.

Let heaven rejoice and let the earth and men be glad! Christ hath risen and appeared to His disciples; and, abiding with them, He hath filled their hearts with gladness.

The Bestower of life announceth joy to the weeping women, who touched His sacred feet, at whose sound Eve, our first mother, was filled with fear of old in paradise.

Glory...: Let us glorify the one God in three Hypostases but a single Essence — the Father, the Word and the upright and divine Spirit — saying: Hymn ye the Lord and exalt Him supremely forever!

Now & ever...: Let us hymn the Mother of God with sacred voices as the one who is manifestly more holy than the ranks on high, the divine bridge leading men to the heavenly choirs.

Ode IX

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who became ineffably incarnate of the holy Virgin for our sake.

O the savagery of the Jews! O how unjustly they condemn to die upon the Tree Christ Who alone is righteous and as God doth breathe life into the dead in hades! Together let us hymn His divine resurrection.

Though seals were affixed, Thou didst rise from the tomb, O Christ, Thou resurrection of all, and didst appear to the disciples, teaching those who were in doubt; and Thou didst cry: "Go ye forth, proclaiming My glory to the world!"

Glory...: This most holy day of the resurrection, the consolation of souls and joyous gladness, doth divinely summon the faithful to celebrate and cry: O Father, Son and divine Spirit, glory to Thee!

Now & ever...: O Virgin, Mother of the Light, with His divine Light illumine our thoughts and hearts, dispersing the gloom of the passions by thine entreaties, through grace making all partakers of never-ending day.

THE THIRD WEEK AFTER PASCHA

At Compline on Monday Evening of the Third Week After Pascha

Triodion, the acrostic whereof is: "Save me, O Christ!" in Tone II —

Ode II

Irmos: Heed ye My law, O my people! Incline your ear to the words of my mouth; for I have called upon Thy name, O Lord.

O Almighty One Who didst fashion man with Thine own hands, Thy hands were nailed to the Tree, delivering us from the hands of the enemy.

Having destroyed the dark prison, O Christ, thou didst take from it the prisoners it had acquired, and as One mighty Thou didst Thyself rise from the dead.

Beholding Thee, the apostles worshipped Thee Who hadst risen from the tomb on the third day, O Christ; and they proclaimed Thine arising everywhere.

Glory...: Groaning and shedding tears, the godly women arrived at the holy tomb, and they were informed of the resurrection of Christ.

Now & ever...: O most immaculate Mistress, thou didst receive the Sustainer of all, Who demolished the gates of hades and rose again on the third day, as He said.

Ode VIII

Irmos: Hymn and bless Him Who, on Mount Sinai of old, prefigured the miracle of the Virgin in the bush for Moses, and exalt Him supremely for all ages!

When Thou wast lifted up upon the Cross, Thou didst raise up the world with Thyself; and when Thou wast placed in the tomb, O Savior, Thou didst raise up those who slept in the grave, who glorify Thy great power.

Descending to the dead, Thou didst slay hades and break down the gates and bars of death; and Thou didst boldly lead up those in fetters, for the salvation of all.

Glory...: Thou didst appear to Thy disciples amid many signs over a period of forty days, O Compassionate One, and through them hath the whole world been told and assured that Thou art the risen God.

Now & ever...: Thou art the Life of all, Thou art the consolation of both the living and the dead, their joy and enlightenment, O Thou Who shone forth from the Virgin and hast risen in glory from the tomb on the third day.

Ode IX

Irmos: Who among mortals hath ever heard or seen such a thing as a virgin being found to have conceived in her womb and given birth to a babe without pain? Such a miracle was thine, O pure Theotokos, and we magnify thee.

O Thou Who wast crucified, Thou hast risen, as Thou didst say before; and having risen from the dead, by Thy resurrection Thou hast raised up the world with Thee. Thou didst appear first to the myrrh-bearing women, telling those who loved Thee with all their soul to rejoice, O greatly merciful Joy of all.

Now hath corruption been abolished; for Christ, Who is life and incorruption, hath risen from the dead, and dwelleth with His apostles, teaching them higher and divine things, and telling them not to leave Jerusalem.

Glory...: The angel once said to the women who, weeping, were bearing myrrh: "Why seek ye today the living among the dead? He hath risen, as He said before! He is not here, Who hath emptied the graves and breathed immortality into the dead, in that He loveth mankind!"

Now & ever...: Seeing thy Son and God risen from the dead, O Theotokos, thou wast filled with joy, in that thou art the cause of joy and gladness for all. Wherefore, every soul doth joyfully praise and glorify thee, O Ever-virgin.

THE TRIODIA OF THE VENERABLE JOSEPH

AT COMPLINE ON TUESDAY EVENING OF THE THIRD WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "The Savior hath risen," in tone II —

ODE III

Irmos: The desert, the barren Church of the nations, blossomed like a lily at Thine advent, O Lord; and therein hath my heart been established.

Beholding Thee suffering upon the Cross of Thine own will, O Lord, creation was appalled and troubled, and the dead arose from the graves.

When Thou wast in hades with Thy soul, O Bestower of life, all-destroying death was filled with terror at the sight, and it released the prisoners it had devoured.

Glory...: All creation was filled with joy by Thine arising from the dead, O compassionate Lord, for with Thyself Thou didst raise up the whole world, casting down the kingdom of death.

Now & ever...: A sword pierced thy soul, O pure and most immaculate one, when thou didst behold Christ crucified; but thou didst rejoice when thou didst see Him risen from the grave.

ODE VIII

Irmos: Once, in Babylon, the fiery furnace divided its effect at the command of God, consuming the Chaldæans, but bedewing the youths who sang: Bless the Lord, all ye works of the Lord!

Thou didst die upon the Cross, though Thou art the Life of all, and wast laid in the tomb as one dead and bereft of breath, O Long-suffering One; but Thou didst rise again on the third day, unto the restoration of the world. Wherefore, we glorify Thee with gladness, O Bestower of life.

Sion hath heard of the resurrection of the Lord and been filled with gladness, and its daughters have manifestly rejoiced and made proclamation to the disciples, saying: "Be ye not sorrowful! The Bestower of life hath risen!"

Glory...: When morning came, the women went with haste to the tomb; and approaching it with trembling, they saw angels clad in white garments, and were filled with awe; but they heard: "Fear not! The Bestower of life hath risen!"

Now & ever...: Hymning thee, the radiant cloud of the noetic Sun, O divinely joyous one, we glorify thee. Enlighten our hearts, dispelling all the darkness of despondency and the passions, O Bride of God.

ODE IX

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

When it beheld Thee, the Sun of righteousness, stretched out upon the Cross, the sun hid its light, the stones split asunder, and hades quickly released the dead, who hymn Thy dominion, O almighty Bestower of life.

Having all-gloriously emptied the insatiable belly of hades, in that He is omnipotent, the All-divine One straightway rose in glory and was seen by the godly disciples. Him do we worship, with the Father and the Spirit.

Glory...: "The Lord hath risen!" the holy angel who appeared at the tomb said to the myrrh-bearing women; "Go and tell His disciples who are weeping and lamenting in Galilee, that they will see Him there."

Now & ever...: Unceasingly entreat Christ our God, O most immaculate one, that those who ever bless thee be delivered from perils and tribulations, from the tempest and darkness of the passions, and from the devious snares of the evil one.

THE THIRD WEEK AFTER PASCHA

AT COMPLINE ON WEDNESDAY EVENING OF THE THIRD WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "I chant a hymn unto God," in Tone II —

ODE IV

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Of Thine own will didst Thou mount the Cross, O Lord, girded about with power, and having descended into hades with Thy soul, Thou didst free the souls from everlasting bonds and raise them up with Thyself, O Loving and Compassionate One.

Having awesomely demolished the bars and gates of hades by Thy might, O Master, Thou didst despoil its riches; wherefore, we glorify Thy surpassing condescension and honored resurrection.

Glory...: The women came to the tomb to anoint Thine all-pure body; but they found an angel seated upon the stone, O Christ, and they were amazed and afraid. With them we hymn Thine arising.

Now & ever...: O Theotokos, in manner past understanding thou gavest birth to Him Who is holy among the holy, Who by thy mediation bestoweth sanctification, deliverance and remission of sins upon the faithful who glorify His resurrection.

ODE VIII

Irmos: Refusing to obey the edict of the tyrant, the three venerable children were cast into the furnace, and confessed God, chanting: Bless the Lord, O ye works of the Lord!

Thou didst raise up human nature by being lifted up upon the Cross, O Christ, and didst cast into the abyss the enemy who had fallen from on high; and though Thou hadst been entombed, Thou didst rise up, taking death captive.

Thou didst break the bars of hades, O Christ, and in Thy boldness didst lead forth the fettered prisoners, who glorify Thy power and Thine arising from the tomb on the third day.

Glory...: When the choir of the holy apostles beheld Thee of old risen from the tomb in glory, O Christ, they were filled with gladness, and cried aloud: Glory to Thine arising!

Now & ever...: Thy weeping was transformed into joy, O holy and all-pure one, when thou didst behold Christ, thy Son and Master, risen from the dead in glory on the third day, and illumining the world.

ODE IX

Irmos: Thee do we magnify, O blessed and most pure Theotokos, who through thy virginal womb didst ineffably make God incarnate, the Luminary Who shone forth before the sun and hath come to us in the flesh.

Thou wast shown to be crucified between two thieves, O greatly Merciful One, and wast placed in a pit beneath the earth; yet Thou hast resurrected those in the darkness and shadow of death, O Compassionate One, who hymn Thy resurrection on the third day.

No longer doth death have dominion over men, as it is written, since Christ the Immortal One rose from the dead, emptying the insatiable kingdoms of hades. Let the whole world rejoice, holding festival.

Glory...: The radiant angel before the tomb said unto the myrrh-bearing women: "Why seek ye, weeping, Him Who is free among the dead? For He hath already risen as He said before. Go ye from hence, rejoicing!"

Now & ever...: Thou hast been shown to be more spacious than the heavens, O Virgin, having contained God Who in His goodness was placed beneath the earth, and by His death hath given immortality unto all. Glorifying Him piously, we bless thee as is meet.

AT COMPLINE ON THURSDAY EVENING OF THE THIRD WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "Glory to God! Amen.", the composition of Joseph, in Tone II —

ODE V

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: Rising early unto Thee, O King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee.

Once, the council of the iniquitous Jews put Thee to death, suspending Thee upon the Tree, O Thou Who lovest mankind; but, placed in the tomb, Thou didst loose all the bonds of hades and didst resurrect all the dead of ages past.

When Thou didst taste of corruption, O Thou Who art the immortality of all, Thou didst boldly lead up all who were bound and raise them from the grave, O Bestower of life, destroying death and illumining us with Thine arising.

Glory...: Of old, beholding an angel at the tomb, resplendent in strange vesture, the women marveled; but he cried unto them: "Fear not! Christ hath risen! Go ye and announce it to His disciples."

Now & ever...: Thou hast been shown to be the east of the Sun of righteousness, O Virgin Mother; for, beholding Him risen from the dead, as He had said, and illumining the whole world, thou didst rejoice, O pure one, praising Him Who loveth mankind.

ODE VIII

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanted in the midst of the flame: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

As God, O Good One, Thou didst deign to become man and to be crucified of Thine own will, for the salvation of those who with faith ever cry: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Joseph laid Thee in a subterranean crypt, wrapping Thee in sweet spices, with myrrh and aloes; but Thou didst arise, saving those who cry out with faith: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Glory...: Thou didst appear to the disciples, risen from the dead, and didst say unto them: "Go ye into the world and proclaim My dispensation, chanting: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Now & ever...: Sanctify our hearts, O most holy Virgin Bride of God, for they have seen the most holy Word of God risen and cry out in gladness: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

ODE IX

Irmos: Every tongue is at a loss how to praise thee as is meet, and even a heavenly intelligence is bewildered when called upon to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our godly love; and, in that thou art the protectress of Christians, we magnify thee.

No sooner was Thy Cross planted on Golgotha, O Savior, than the entire edifice of death was shaken from its depths, and all who sat in the shadow of death were truly released from their unbreakable bonds, crying: Glory to the dominion of Thy power!

The earth quaked, the stones split asunder in fear, all the mountains and hills were shaken, the sun dimmed its light, beholding Thee suspended upon the Cross, and the iron bars and gates of hades were riven apart, O Christ, when Thou didst raise up the world with Thyself by Thine arising from the dead.

Glory...: Of old, beholding Thee dead on the Cross, the noble Arimathæan took Thy body down from the Tree and then wrapped It in a new winding-sheet and with great fear placed it carefully in a new tomb; but, as Thou didst foretell, O Word, Thou didst rise on the third day.

Now & ever...: Transcending the laws of nature, O most immaculate one, thou didst ineffably give birth to the Word Who was crucified by the council of the iniquitous and was placed in a tomb; yet seeing Him risen from the dead, thou wast filled with joy. Him do thou entreat in behalf of us who hymn thee.

AT COMPLINE ON FRIDAY EVENING OF THE THIRD WEEK AFTER PASCHA

Tetraödion, in tone II —

ODE VI

Irmos: Lead me up from the abyss, Jonah cried to Thee. He is an image of burial and resurrection, which Thou hast given us, O almighty Savior.

When the myrrh-bearing women reached Thy sepulcher, they wept; but the angel announced joy to them, crying: "Christ hath risen! Proclaim it to the world!"

When Thou wast lifted up upon the Cross, the sun hid its radiance; but Israel would not recognize Thee Who art God and Creator, Who of Thine own will laid down Thy life for all.

Glory...: Let all things rejoice, for Christ hath risen from the grave, having captured all the treasuries of hades, that He might set forth a universal feast of gladness.

Now & ever...: Even though thou gavest birth to a Babe, yet didst thou remain a virgin, as thou wast before birthgiving, O pure Virgin Theotokos; for He Who was born hath restored nature, in that He is God.

ODE VII

Irmos: Blessed art Thou, O God of our fathers, Who of old didst extinguish the thunderous furnace and bedew the children with an outpouring of the Spirit.

The mindless men of the assembly of the Jews nailed Thee to the Cross, O Christ, in return for the benefactions Thou gavest them.

Thou didst set Thyself forth as a wellspring of mercy for all, that, released from the debt of death, we all may hymn Thee, O Thou Who lovest mankind.

Glory...: By Thy three-day death and life-bearing burial Thou gavest everlasting life unto those in the graves, who hymn Thee with faith, O Savior.

Now & ever...: To thee, the sole Mediatress of joy, is due the angel's salutation, which we, the faithful, cry out to thee, O Ever-virgin Mary.

ODE VIII

Irmos: The bodies of the pious youths, clad in the same purity as their souls, quivered with awe; and the irresistible fire, though fed with boundless fuel, recoiled; but as the ever-living flame faded away, an everlasting hymn was chanted: O all ye works of the Lord, hymn ye the Lord and exalt Him supremely for all ages!

The counsel of the ungodly is set at naught, and the seals were affixed by the Jews in vain: He Who was buried hath risen, mocking them all; for God willingly accepted suffering, yet by His authority He arrangeth all things as He desireth. Him let us unceasingly hymn as Lord and exalt supremely for all ages.

He whose countenance shone with splendor said unto the women: "Go ye! Christ hath risen! Henceforth proclaim ye His resurrection to the whole world. Weep not, for this is not the time for tears; for death no longer reigneth, hades no longer hath dominion, and sin no longer resulteth in damnation."

Glory...: O Word, Christ our Master, our life hath been hidden in Thee Who suffered in the flesh, Who rose from the dead, and liveth forever. Therein do we faithful Christians hope to share at Thine awesome second coming, hymning Thy divine sufferings as is meet, and Thy resurrection from the dead.

Now & ever...: Through thee hath our first mother received release from the ancient condemnation: no longer will she give birth amid pain, for thou hast given birth to Christ, O Theotokos. Wherefore, we bless thee as is meet,

praising Him Who was born of thee without seed, and exalting Him supremely for all ages.

ODE IX

Irmos: Thou hast magnified the Theotokos who gave Thee birth, O Christ our Creator, through whom Thou didst clothe Thyself in a body subject to passions like ours, but which looseth our transgressions. Blessing her, all of us, the generations of men, magnify Thee.

"Hearken unto the voice of thy Bridegroom," the godly David crieth out to the Church, "for from His side hath water and divine blood been given unto thee for the washing away of thine offenses; for He hath delivered thee from the falsehood of idolatry, in that He loveth mankind.

By Thy rising on the third day, O Christ, Thou hast shone forth life upon the multitude of nations; by Thy divine glory Thou wast revealed to them who neither asked nor sought after Thee, and Thou didst condemn the Jewish people who would not believe in Thee.

Glory...: Obedient to the counsel of the Father even unto the Cross, O Word, by Thine own power Thou hast annulled the curse which I incurred through the seduction of the tree in Eden; wherefore, I hymn and magnify Thine ineffable abasement.

Now & ever...: Incarnate of the Virgin, O Savior, Thou didst draw to Thee a holy nation, and people who were not Thine own Thou didst call Thy godly people; wherefore, we all now worship Thee, O Almighty One.

AT COMPLINE ON SUNDAY EVENING OF THE FOURTH WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "The Savior hath risen," in Tone III —

ODE I

Irmos: By the staff Israel of old crossed the cloven sea as though on dry land, for, moving in the form of the Cross, it manifestly prepared a way. Wherefore, let us chant in praise to our wondrous God, for He hath been glorified.

Mounting on high, O Savior, as One Mighty Thou didst receive the captives held in hades and resurrect them with Thyself, rising from the grave on the third day as One omnipotent, O Thou Who lovest mankind.

Beholding Thee slain of old and buried in a new tomb, O Savior, hades became wholly mortified and powerless; and all the dead, rejoicing at Thy life-bearing resurrection, were released from their bonds.

Glory...: "Why seek ye among the dead One Who is living?" the radiant angel who appeared at the tomb said to the myrrh-bearing women; "Go ye quickly, and make haste to announce His rising to the apostles!"

Now & ever...: Seeing the Lord, Who ineffably became incarnate of thine all-pure blood and for our sake accepted death in the flesh, risen from the tomb, O Theotokos, thou didst magnify Him, glorifying Him with joy.

ODE VIII

Irmos: The Babylonian furnace did not consume the children, nor did the fire of the Godhead harm the Virgin. Wherefore, O ye faithful, let us cry out with the children: Bless the Lord, ye works of the Lord!

Of old, the sun, beholding the Lord crucified, hid its light; the stones split asunder, the mountains trembled, and the earth quaked; and those held prisoner from of old were released from their bonds.

When chaotic hades beheld Thee manifestly approaching it, O almighty Savior, it trembled and released all the dead, who hymn Thy dominion and compassion.

Glory...: The Lord hath risen! Let us all cry aloud and clap our hands in faith, and let us form choirs, proclaiming His power, crying aloud: Hymn the Lord, ye works, and exalt Him supremely forever!

Now & ever...: O most immaculate one, thou

didst conceive Him Who sustaineth all things, and in the flesh gavest birth to Him Who made death captive by His three-day death. Him do thou beseech, that He slay the passions of my soul and save me.

ODE IX

Irmos: Honoring the Theotokos with hymns, let us magnify the her who was prefigured on Sinai to Moses the law-giver by the bush and the fire, who conceived the fire of God in her womb without being consumed, who is the most radiant and inextinguishable lamp.

O most comely Christ, how is it that the splendor of Thy beauty did set upon the Cross? How could the earth bear to see Thee hanging there? How could it endure Thine unjust slaying? We hymn Thy great and ineffable condescension, O Word.

By Thy three-day burial the enemy was made captive and the dead were freed from the bonds of hades, death was slain and the kingdoms of hades were emptied; wherefore, honoring Thee in hymns, we magnify Thee, O Bestower of life.

Glory...: O Savior, Thou eternal Life, how is it that Thou didst taste of death for our sake? How didst Thou descend unto the dead, O Resurrection of all, and empty the treasuries of hades? Wherefore, in hymns we thankfully magnify Thee.

Now & ever...: From all the rage of the adversary, from captivity and the incursions of the heathen, deliver this city and the people who have recourse unto thee, O pure Theotokos, that in hymns we may magnify Thee as is meet.

AT COMPLINE ON MONDAY EVENING OF THE FOURTH WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "The hymnody of Joseph", in Tone III —

ODE II

Irmos: Let my words descend upon the earth like a shower upon the tender grass, like snow upon the green herb.

Let us cry aloud in psalms, and let us clap our hands in gladness, for the Bestower of life hath risen from the dead.

Girded about with power, Thou didst ascend Thy Cross, O Christ, and didst rise from the dead as Thou didst foretell.

An angel clothed in white raiment was seen by the women, and cried: "He Who is the resurrection and salvation of the faithful hath risen!"

Glory...: Seeking to embalm Thee, the women went to the tomb; but seeing Thee risen, they worshipped Thee.

Now & ever...: Bearing Him in thine arms, O Virgin, thou didst shine Him forth like the morning sun upon us who are in darkness.

ODE VIII

Irmos: O ye heavens of heavens, O earth, ye mountains and hills, O abyss, ye whole generation of mankind: with hymns bless God Who is glorified unceasingly by the angels in the highest, and exalt Him supremely as Creator and Deliverer for all ages.

In violation of the law, the council of the Jews crucified on the Tree Thee Who as God healest the bane which befell men because of the tree, O Master; wherefore, with joyful voices we ever hymn Thee.

Though Thou art equal to the Father and the Spirit, O Christ, Thou didst endure the Cross; reckoned among the dead, Thou didst all-gloriously empty the kingdoms of hades; and, rising from the dead, Thou didst raise up all creation with Thyself.

Glory...: O all-devouring hades, where is thy sting? O death, where is thy victory? Thou hast been slain by Him Who hath risen from the dead: Christ the Savior, the only Bestower of life. Him do we, the faithful, hymn with the Father and the Spirit.

Now & ever...: That He might deify mankind, God became a man through thee, O most immaculate and pure one. Him didst thou behold, the most Comely One who issued forth from the

tomb as the Vanquisher of hades; and thou wast filled with joy.

ODE IX

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

O Jesus our Master, of Thine own will Thou becamest like a lamb led to the slaughter, neither crying out nor making any sound, as it is written, O Word, by Thine own death making us immortal who hymn Thine all-pure suffering and Thine awesome return to life from hades.

By Thine honored and awesome resurrection, O Jesus King of all, Thou hast restored us who were broken; and, appearing to the disciples, Thou gavest them Thy peace, O Thou Who lovest mankind. Grant it now unto us who hymn Thy divine arising.

Glory...: The honored company of the myrrh-bearers went with haste to Thy holy tomb, O Master, to anoint Thee with faith; but they beheld an angel sitting there, arrayed in white garments, who announced to them: "Why seek ye to see among the dead One Who is living?"

Now & ever...: As the portal of the Light, thou gavest birth to the Lord, the Bestower of light; and seeing Him shining forth from the tomb, thou wast filled with joy. Him do thou beseech, O Virgin, that He grant me tears of joy through the mediation of heavenly consolation, O pure one.

AT COMPLINE ON WEDNESDAY EVENING OF THE FOURTH WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "Praise be to the Lord," in Tone III —

ODE IV

Irmos: O pure one, Habbakuk foresaw thine all-pure womb as a mountain overshadowed; wherefore, he cried aloud: God cometh from Thæman, the Holy One from a mountain overshadowed and densely wooded.

The Transcendent One Who made Himself like unto men by an ineffable union, having endured the Cross in the flesh and been reckoned among the dead, rose again, the Life of all, on the third day.

O Jesus our God, Thou Water of life, thou goest, laboring in the flesh, to the well, and, sitting with the Samaritan woman, Thou dost mystically pour forth for her the water of Thy wisdom.

Glory...: Washing away by Thy command the divers infirmities of those who came to Thee, O Word, Thou didst endure the Cross of Thine own will; and, having been laid in the tomb, Thou didst resurrect human nature, which had become corrupt.

Now & ever...: The Wisdom of the unoriginate Father descended upon thee like dew upon the fleece, O pure one, taking flesh immutably; and thou hast shown the path of life to us who acknowledge thee to be a virgin after giving birth, and a mother.

ODE VIII

Irmos: O ye priests, bless the Lord Who with divine power descended unto the Hebrew children in the flame and hath manifested Himself as Lord, and exalt Him supremely for all ages.

Uplifted upon the Cross, O Word, Thou didst lift up with Thyself all human nature; and, having been laid in the tomb, by Thy divine arising Thou didst raise up those who slept in the graves.

Passing by Jericho and Salem, which are nigh unto many waters, the Wellspring of wisdom arrived at the well of Jacob, giving the water of salvation to the Samaritan woman.

Glory...: O Thou Who didst enlighten the blind man at Thy word, Who didst restore strength to the paralyzed by Thy command, and didst illumine the dead by rising from the tomb on the third day: raise up my soul which hath died.

Now & ever...: O Mary Theotokos, thou art a refuge for the whole world: deliver me

from the pitfalls of the world, the passions of the body and from everlasting Gehenna, that I may hymn thee.

ODE IX

Irmos: Thee, the unconsumed bush, the holy Virgin, the Mother of the Light, the Theotokos, the hope of us all, do we magnify!

Thou didst stretch forth Thy hands upon the Tree, O greatly merciful Christ, undoing the harm wrought by the hands of our forefather, which wickedly stretched forth to pluck the fruit from the tree.

O Jesus Who didst restore strength to the paralytic and didst enable the lame to walk, Thou wast crucified, yet didst rise again, revealing Thyself to Thy disciples over many days.

Glory...: The Samaritan woman who came to draw water beheld Thee and, receiving the water of life from Thee, O Christ God, she was satisfied, hymning Thee.

Now & ever...: Past understanding are thy wonders, O all-pure virgin, for thou gavest birth unto God incarnate, Who by His divine arising hath saved all.

AT COMPLINE ON THURSDAY EVENING OF THE FOURTH WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "Glory to Thee, O God," in Tone III —

ODE V

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

Bound, O Compassionate One, and nailed to the Tree of Thine own will, Thou hast delivered those bound by all manner of transgressions; and having been laid in the tomb, Thou hast raised up the dead who slept in the graves, who hymn Thine awesome resurrection.

The Lord rose from the dead on the third day, as He said, and abiding with the apostles, He cried aloud: "Go forth unto all the world, and tell men plainly to behold My great wonders!"

Glory...: Heart and ear marvel at Thy compassion, Thy dispensation and condescension, O Savior; for, walking the earth in the flesh, Thou didst give the water of life and divine understanding unto the Samaritan woman who asked it of Thee.

Now & ever...: O holy Theotokos who gavest birth unto Him Who is holy among the saints, the Word Who shone forth from the unoriginate Father: Him do thou unceasingly entreat, that He sanctify and enlighten the souls and hearts of those who hymn thee with love.

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Uplifted upon the Cross of Thine own will, Thou didst raise up all human nature with Thyself; and reckoned among the dead although Thou art life, O Savior, Thou hast imparted life unto those who hymn Thy dispensation and Thine arising with glory, O Compassionate One.

The world doth celebrate with joy, O Creator of life, on Thy holy resurrection, whereby Thou didst trample all the power of hades, didst break the sting of death and pour forth immortality upon men, O Word.

Glory...: The Samaritan woman, seeing Thee exhausted and asking for water to drink, O Compassionate One, received the water of immortality, crying: "Give me the water of life, O Lord, that I may never thirst for the rest of my life!"

Now & ever...: Thou wast shown to be the house of God, O all-pure Virgin Theotokos, providing Him with animate flesh wrought of thine all-pure blood, O Maiden; wherefore, we honor thee for all ages.

ODE IX

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

The sun marveled, beholding Thee nailed to the Tree, O Christ; the ends of the world shook, and all the earth trembled; the stones split asunder, and hades below released the prisoners it had held from ages past, who hymn Thee.

Thou, our life and resurrection, O Christ, wast laid in the tomb; but having risen in glory, Thou didst abide for many days with Thy disciples, sending them unto the whole world as preachers of Thine awesome dispensation.

Glory...: Thou showest me the path to life, O Merciful One, Thou walkest with great mercy and sittest down, exhausted by Thy journey; and Thou gavest the water of immortality unto the woman who asked it of Thee, hymning Thy great dispensation.

Now & ever...: Christ, the Word of the Father, became incarnate of thee in manner past recounting, O Virgin Theotokos, and according to His desire He was crucified for our sake, and by His rising on the third day hath sanctified the ends of the world; with them we bless thee as is meet.

AT COMPLINE ON FRIDAY EVENING OF THE FOURTH WEEK AFTER PASCHA

Tetraödion, the acrostic whereof is: "The third tone hath been revealed," in Tone III —

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

Having been pierced in Thy divine side by the spear, by Thy divine sufferings Thou hast healed man who was wounded by disobedience, O Bestower of life; wherefore, O Master, we hymn Thy might.

Thou didst endure smitings, O Jesus, destroying the kingdoms of hades, and didst break their bars; and Thou hast saved all with Thine almighty hand, and didst rise from the dead on the third day.

Glory...: Thou didst stand before the judgment-seat of Pilate as one condemned, O Lord Who judgest the whole world; and desiring to deliver from hades that which Thou didst create, Thou didst descend unto it, O Thou Who alone art full of loving-kindness.

Now & ever...: Without the pangs of childbirth thou gavest birth to the Son Who was begotten of the Father before time began, O pure one, and thou didst endure pain for Him, beholding Him hanging crucified in the flesh; but when He rose as God from the dead, thou didst rejoice in splendor.

ODE VII

Irmos: The three children would not bow down before the golden image, the object of the Persians' worship, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

O Thou Whom the seraphim and cherubim dare not approach, in the loving-kindness of Thy mercy Thou didst endure crucifixion in the flesh, that Thou mightest save Adam who fell prey to corruption through disobedience.

Descending into hades with Thy soul, Thou didst destroy its might, O Master, and didst raise up those who were bound therein, who hymn Thy might, O Bestower of life.

Glory...: The despondency of grief hath been taken away! O myrrh-bearers, haste ye to reach the sepulcher, and, beholding Christ risen from the grave, proclaim Him to the world!

Now & ever...: Adorn thyself, O pure one, beholding Christ, to Whom thou gavest birth, risen from the dead with glory on the third day,

and in that thou art His Mother, entreat Him in behalf of all the world.

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

He Who created every creature by His word was of His own will suspended on the Tree by the Jews in the flesh and given vinegar to drink. Beholding Him, all creation was troubled, lamenting the mindlessness of those bereft of grace.

Hades, the devourer of all, received Thee as a man, Who art the Author and Savior of the world; but binding it, in that Thou art Lord, Thou didst take those whom it had held captive from ages past, and didst raise them up from the grave with Thyself on the third day.

Glory...: Without separating Thyself from the bosom of the Father, Thou didst receive flesh from the Virgin, which Thou didst share in common with us, and didst of Thine own will undergo death; and having been laid in a sepulcher, Thou didst rise on the third day, O Word of God. Wherefore, we hymn Thee, Who alone lovest mankind.

Now & ever...: Thou gavest birth without pain to the Son Who from before time hath existed with the Father and the Holy Spirit; and, beholding Him hanging upon the Cross, thou wast filled with pain; yet seeing Him risen from the tomb, thou dost rejoice forever.

ODE IX

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

Beholding Thee hanging upon the Cross in the flesh, O Christ, the heavenly luminaries hid their light; the thief, seeing Thee, theologized; the earth was shaken; and the veil, rent in twain, cried out: Glory to Thy long-suffering, O Master!

Thine awesome descent truly took place in the nether regions, O King; for Thou didst break down the gates and bars of hades, and didst seize all the prisoners it held; and with might Thou didst resurrect those who proclaimed Thee God.

Glory...: With faith Joseph took Thee down, dead, from the Tree, O Christ, and having lovingly and gladly anointed Thee with myrrh, ointments and spices, he shed a multitude of tears and laid Thee in a sepulcher of the dead; wherefore, with Him we magnify Thee.

Now & ever...: With the myrrh-bearing women, the sacred apostles, and the glorious Joseph and Nicodemus, thou didst rejoice, O pure one, beholding Thy Son and God risen in glory from the dead. And we magnify thee, O all-pure one.

AT COMPLINE ON SUNDAY EVENING OF THE FIFTH WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "Glory to our God!" in Tone IV —

ODE I

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

Having bound the pernicious might of the enemy with the bonds Thou didst endure for our sake, O Thou Who lovest mankind, by Thy Cross Thou didst bring peace to the dispersed and didst break down the middle wall of partition; wherefore, we hymn Thee.

As He foretold before His suffering, the Lord hath risen from the dead in might, having as God captured the kingdoms of hades; and He hath raised up all who slept from ages past, who magnify Him.

Glory…: The choir of the myrrh-bearers, marveling at the sight and appearance of the minister of God, were informed by him: "Lo! Christ hath risen! Go ye and proclaim it to the disciples who are lamenting and weeping!"

Now & ever…: He Who in His goodness became incarnate of thy womb in manner past understanding, O pure one, hath shone forth from the dead like a bridegroom; wherefore, beholding Him with the apostles, thou didst glorify His resurrection on the third day.

ODE VIII

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

Of Thine own will didst Thou stretch forth Thine all-pure hands upon the Cross, O Long-suffering One, embracing all and delivering them from the hands of the alien; wherefore, we glorify Thee with fear.

When Thou wast placed of Thine own will in the sepulcher, those who slept in the graves from of old arose with Thy rising from the dead, crying out with fear: Bless the Lord, all ye works of the Lord!

O Christ Who didst work wondrous and all-glorious miracles by Thy word, the council of the Jews, beholding Thee, condemned Thee, the Life of all, to death, O compassionate Lord.

Glory…: Manifestly dwelling with the wise and honored apostles for forty days, O Christ, Thou didst confirm the divine dispensation whereby Thou didst save the world, which hymneth Thee.

Now & ever…: How awesome is thy birth-giving, O immaculate one, whereby we have all been delivered from the terrible fall! We cry aloud: Rejoice, O intercessor for all men! Rejoice, O restoration of the fallen world!

ODE IX

Irmos: Eve, through disobedience, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Of Thine own will wast Thou stretched out upon the Cross, O All-good One, and the sun, beholding Thee, O Master, hid its rays in fear; the foundations of the earth were shaken, the stones split asunder, and the veil of the temple was rent in twain.

Having anointed Thee and wrapped Thee, the Life of all, in a winding-sheet of old, he placed Thee in a new sepulcher; but Thou didst rise on the third day, having emptied the kingdoms of hades with divine power, O Almighty One.

Glory…: Having risen from the tomb on the third day, Thou wast seen by the apostles, and didst cry aloud: "Go ye, My friends and disciples, and proclaim among all the nations the wonders ye have seen and My power, which is past recounting!"

Now & ever…: When the most immaculate one beheld Him, Who breatheth life into the dead, risen from the tomb in glory, she was filled with joy, crying: "O my Son and my God, I magnify Thy condescension, which passeth recounting!"

AT COMPLINE ON MONDAY EVENING OF THE FIFTH WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "The hymnody of Joseph," in Tone IV —

ODE II

Irmos: See, O see ye that I am God, Who slay and give life, Who gave water from an uncut rock and rained down manna as food for the people of Israel, in that I am mighty.

Of old Moses lifted up the serpent on Mount Sinai, providing an image of Thy crucifixion, O Thou Who wast crucified for our sake, Who deliverest men from the enmity and the venom of the serpent, and hast crushed his pernicious head.

Bearing myrrh as they wept, with haste the myrrh-bearers ran very early to the divine tomb;

but when, as the divinely eloquent one hath said, they beheld the youth splendid in appearance and vesture, they were filled with fear and awe.

Glory…: The Jewish people condemned Thee to death, O Word Who healest infirmities by Thy word, Who hast restored paralytics and raised up the dead; but Thou didst rise again in might, as the God of power, destroying the kingdom of hades.

Now & ever…: The transcendent God appeared, ineffably incarnate of thy blood, O most pure one, and, reckoned among the dead, even though He is the Life of all, He rose again in might. Beholding Him thou wast filled with joy, magnifying Him.

ODE VIII

Irmos: The cherubim and seraphim stand before Thee in flames of fire, O Lord, and all creation chanteth unto Thee a beauteous song: O ye people, hymn, bless and supremely exalt Christ, the one Creator, forever!

O Lord Who by the Cross didst rend asunder the record of Adam's sin, Thou hast now poured forth blessing upon us, having of Thine own will become accursed, O Christ; wherefore, we ever bless Thee forever.

The council of the disciples beheld Thee, O Lord, risen from the dead, and was filled with mystic consolation; and Thou didst cry out to them, saying: "Ye who behold God, the Bestower of life, go forth and preach Me, the King of all!"

Glory…: We hymn Thine honored crucifixion, O compassionate Jesus; and with faith we glorify Thy burial and awesome resurrection, whereby we have been released from the unbreakable bonds of hades, O Christ, Thou God of all.

Now & ever…: Beholding Jesus risen from the dead, to Whom thou gavest flesh in manner past recounting, O pure Mistress, thou didst cry aloud: "O Thy comely beauty, O my Son, because of which Adam hath now ascended to his ancient beauty!"

ODE IX

Irmos: For He Who is mighty hath magnified me; and holy is His name. And His mercy is on those who fear Him, throughout all generations.

When Thou wast uplifted upon the Tree, nailed to the Cross, O Savior, the heavenly luminaries hid their light, the earth quaked, and those who were in bondage to hades were freed.

O Christ Who didst break the gates and bonds of death, Thou didst rise with glory, having mightily rescued the prisoners it before had held, who hymn Thee as God.

Glory…: The earth holdeth festival, and heaven doth celebrate the rising of the Creator of all, whereby He hath saved from bondage and corruption us who praise Him.

Now & ever…: With rays of thy light, O Theotokos, dispel the darkness of mine ignorance, that with faith and melody I may unceasingly hymn thy wonders.

AT COMPLINE ON WEDNESDAY EVENING OF THE FIFTH WEEK AFTER PASCHA

Triodion, the acrostic whereof is: "Hymnody is due unto God," in Tone IV —

ODE IV

Irmos: Out of love for Thine image Thou didst stand affixed to the Cross, O Compassionate One, and the nations melted away; for Thou art my strength and boast, O Thou Who lovest mankind.

When of Thine own will Thou wast raised up upon the Tree, the earth, the mountains and hills shook with fear, beholding Thee suffering, O Compassionate and Long-suffering One.

Terrified by Thy descent, O Savior, hades quickly surrendered the dead which it held, who hymn Thine ineffable power.

Glory…: Beholding Thee give eyes to the blind man, O Compassionate One, the mindless council of the Jews slew Thee, Who art the life and resurrection.

Now & ever…: Beholding thy Son risen from the

tomb, O pure Virgin, with the apostles thou didst rejoice therein; and with them we glorify thee.

Ode VIII

Irmos: All ye works of God and all creation, bless the Lord, for upon men hath He shone forth from the earth as light, hath illumined the universe, and granted everlasting life unto the world. Praise Him, O ye people, and exalt Him supremely forever!

The intelligent thief, beholding Thee upon the Cross, cried out: "Remember me, O Master!" marveling at Thy power and Thine awesome dispensation, which passeth understanding.

As the One Who loveth mankind, Thou didst appear to the women, O Christ, mercifully saying to them: "Rejoice!" manifestly assuaging their sorrow, and making men joyous by Thy rising.

Glory...: O Jesus, Bestower of light, of old Thou gavest light to him who was blind from birth; so now also open for me the eyes of my heart, that I may comprehend the light of Thy precepts.

Now & ever...: Deliver me from the fire of Gehenna and from eternal damnation, O pure one; still thou the savage raging of my thoughts, and guide me to the calm haven of life.

Ode IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Thou didst stretch forth Thine arms upon the Tree, O Master, healing the spiritual harm of him who of old stretched forth his hand to eat of the tree; wherefore, we glorify Thine unapproachable dispensation.

Breaking down the gates and bars of death by Thy descent, O Savior, with Thy power Thou didst despoil all the kingdoms of hades; and, rising on the third day, Thou didst enlighten the whole world.

Glory...: Appearing to Thy holy apostles after Thy resurrection, O Savior, Thou didst say: "Traverse ye the world with faith, and proclaim the awesome and ineffable mysteries which ye have seen wrought by Me!"

Now & ever...: With the myrrh-bearing women thou didst behold Christ risen, and, transforming lamentation into joy, thou didst glorify Him; wherefore, we magnify thee aloud, O Theotokos.

At Compline on Thursday Evening of the Fifth Week After Pascha

Triodion, the acrostic whereof is: "Glory be to God! Amen," in Tone IV —

Ode V

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Bound and nailed to the Tree, O Master, Thou didst loose me from the bonds of sin and didst nail me to Thy love; wherefore, in thanksgiving I hymn Thy greatness and Thine ineffable power.

When Thou didst appear in hades, O Savior, Adam, who had been condemned of old, was released from condemnation and the bonds he had borne for many years, crying: Glory to Thine exceeding goodness, O Word, O greatly merciful Jesus!

Glory...: In strange manner did the angel appear to the women, seated within the sepulcher; and he exclaimed: "Why have ye come early to search? Christ hath risen, slaying death!"

Now & ever...: O holy and most immaculate one who gavest birth to the Holy One Who above all resteth among the saints: When thou didst behold Him risen from the tomb like a bridegroom from the bridal chamber, thou didst magnify His condescension with hymns.

Ode VIII

Irmos: The Offspring of the Theotokos saved the pious children in the furnace — then in figure, but now in deed — and He moveth all the world to chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Restoring the nature which in Adam had become darkened, O Thou Who lovest mankind, nailed to the Tree Thou didst stretch out Thine arms, and wast pierced in Thy side. Wherefore, we hymn Thy great compassion for all ages.

When hades beheld Thee below, defeating its kingdoms, it was mortified by fear of Thee, O Word, and surrendered all the dead it had devoured over the ages, who cry: Hymn the Lord, ye works, and exalt Him supremely forever!

The angel sitting on the stone cried aloud to the lamenting myrrh-bearers: "Go ye and announce unto the disciples the resurrection of the Bestower of life; for He hath truly risen already, casting down the tyranny of hell and setting at naught the malice of the devil.

Triadicon: Glorifying Thee Who art One in essence, I proclaim Thee to be the Trinity of Persons, the sole Godhead — the unoriginate Father, the Son and the Holy Spirit — ever crying out: Hymn the Lord, ye works, and exalt Him supremely forever!

Now & ever...: As when God manifested Himself through thee, O Virgin, He in nowise violated the seal of thy virginity, so also, when He rose from the dead, He left the seals on the stone intact. Beholding Him, thou wast filled with joy, theologizing His divine power for all ages.

Ode IX

Irmos: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the bodiless hosts keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Ascending the heights of the Cross of Thine own will, O Long-suffering One, Thou didst draw man from the depths of destruction unto the light; and having been laid in a tomb, even though Thou art Life, O Christ, by Thine honored and glorious rising Thou didst raise up those who slept in the graves.

The choir of women brought myrrh unto Thee, the Author of life; and seeing Thee risen, they announced Thy resurrection unto the disciples who had gathered together to weep; and they, beholding Thee, were filled with enlightenment and joy.

Glory...: When Thou wast in hades with Thy soul, O Christ our Sun, as God Thou didst shine forth Thy light upon those who slept in chains from ages past, and by Thy holy resurrection Thou didst raise up those who hymned Thy goodness.

Now & ever...: O divinely joyous Virgin, thou gavest birth unto God Who holdeth all things in His hand, and Who in His compassion became man. Him do thou earnestly beseech, that He illumine the hearts of us who truly bless thee as the pure Mother of God.

At Compline on Friday Evening of the Fifth Week After Pascha

Tetraödion, the acrostic whereof is: "I sing the fourth hymn," in Tone IV —

Ode VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Stretching out Thine all-pure arms upon the Cross, by Thy divine power Thou didst crucify the noetic Amalek and deliver the world from slavery, O Christ our God.

O Christ Who by Thine awesome descent didst crush hades and with divine power didst rescue those it held prisoner, as God Thou didst rise from the tomb on the third day.

Glory…: When the women arrived at the tomb to anoint Thee, the priceless Myrrh, the angel cried unto them: "Weep not! The Lord, Whom ye seek, is risen!"

Now & ever…: "Lament no longer, O Virgin Mother of God, for thy Son hath risen from the tomb on the third day, as God! But rejoice and entreat Him, that we may be saved."

Ode VII

Irmos: O all-hymned Lord God of our fathers, Who didst save the children of Abraham in the fire, slaying the Chaldæans whom justice rightly overtook: Blessed art Thou!

Suspended for our sake upon the Cross on Golgotha between the two thieves, O almighty Lord, Thou didst thereon set at naught the myriad hosts of darkness. O God of our fathers, blessed art Thou!

Pierced in the side by the spear, O Bestower of life, Thou hast poured forth the ever-flowing stream of Thy divine blood, O Christ, upon us who cry: O all-hymned Lord God of our fathers, blessed art Thou!

Glory…: The angel arrayed in brilliant vesture cried out to the lamenting women: "Why seek ye Christ with sweet-smelling spices as though He were dead, though He hath authority over life? He hath risen, as He said before His suffering!"

Now & ever…: He Who sustaineth all creation and the ends of the earth received flesh of thee, O pure one, and hath willed to die for our sake. And beholding Him risen from the tomb in glory, rejoice!

Ode VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

By Thy wounds, O Savior and Master, Thou hast healed humanity, and having endured death, O Good One, by Thy death Thou hast freed us from corruption and granted immortality unto us who cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely forever!

Be glad, all ye people! All ye who dwell on earth, rejoice now with those in heaven! For the Lord, the Bestower of life, hath risen from the tomb, raising up with Himself our nature, which crieth: Bless the Lord all ye works of the Lord! Hymn and exalt Him supremely forever!

Glory…: Having been laid in the tomb, O Christ, and bound the tyrant by Thy descent, Thou didst raise up all the dead, who in thanksgiving hymn Thee, the almighty Benefactor of all: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Now & ever…: Desiring to save the essence of Adam who fell in Eden, the omnipotent Lord became incarnate of thee, O pure and all-pure one, and was crucified and buried; but He hath risen, saving us who hymn thee with love, O Mary Bride of God.

Ode IX

Irmos: Eve, through disobedience, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

When Thou wast uplifted upon the Cross, O Long-suffering One, the veil was rent in twain, the sun hid its rays, the stones split asunder, bearing witness to the unjust slaughter Thou didst of Thine own will endure for the human race, O Savior.

Pierced by the spear when Thou wast on the Cross, O Thou Who lovest mankind, Thou didst heal Adam who in paradise was wounded by his disobedience, O Long-suffering One; and set among the dead, as One Immortal Thou didst lead forth all who hymned Thee.

Glory…: O Thou Who holdest all things in Thy palm and by Thy hand arrangest all things under the sun, how wast Thou, Who art immortal, numbered among the dead, desiring to deliver

those who were wounded by the sting of the serpent? We hymn Thee Who lovest mankind.

Now & ever…: Beholding thy Son hanging dead and naked upon the Tree, thou wast transfixed with pain; yet seeing Him risen on the third day, O most immaculate one, thou didst rejoice. Pray thou in behalf of those who honor thee with faith.

At Compline on Sunday Evening of the Sixth Week After Pascha

Triodion, the acrostic whereof is: "Glory is due unto God," in Tone V —

Ode I

Irmos: Let us chant a hymn of victory unto the Lord, Who wrought wondrous miracles in the Red Sea, for He hath been glorified.

By Thy precious Cross, O Lord, have we all been delivered from the ancient curse; wherefore, we glorify Thy goodness.

Christ our Savior, Who was crucified of His own will, hath risen and captured all of death's treasure stores. Him do we glorify.

Glory…: The myrrh-bearers, looking upon the strange and radiant countenance of the angel, learned of the divine resurrection of the Creator, and were filled with joy.

Now & ever…: O all-pure Virgin, thou wast the east of the Sun of righteousness, by Whom we have been delivered from the darkness of ignorance.

Ode VIII

Irmos: Hymn the Author of creation, of Whom the angels are in awe, O ye people, and exalt Him supremely for all ages.

Beholding God crucified in the flesh, the sun was darkened, the earth was shaken, and the rocks split asunder.

Christ arose from the dead on the third day and with Himself raised up all who sat in darkness and the shadow of death.

After Thine arising, O Compassionate One, Thou didst appear to the apostles and fill them with unutterable gladness.

Triadicon: We unceasingly hymn the Trinity — the all-holy Father, the consubstantial Son and the uncreated Spirit of God.

Now & ever…: O pure Theotokos, from torment and everlasting damnation deliver us who hymn thee.

Ode IX

Irmos: We, the generation of men, magnify thee, who art blessèd among women and blessed by God.

Thou didst stretch forth Thy hands upon the Cross, O Compassionate One, laying hold of me who have been stretched out by the manifold wiles of the deceiver.

Descending unto the gates of hell, O Christ, Thou didst raise up and resurrect all who hymn Thy power, O Good One Who lovest mankind.

Glory…: Thou didst pour forth life upon the dead, O Christ, and, rising on the third day, Thou wast upborne in glory as Thine honored disciples looked on.

Now & ever…: O all-pure Virgin, render thy Son, the God of all, merciful unto us who hymn thee with faith.

At Compline on Monday Evening of the Sixth Week After Pascha

Triodion, the acrostic whereof is: "This hymnody is by Joseph," in Tone V —

Ode II

Irmos: See, O see ye that I am God, Who of Mine own will was clad in the flesh, that I might save Adam who had fallen into transgression through the deception of the serpent.

As of old Moses uplifted the serpent, so wast Thou uplifted upon the Tree, O Compassionate One, dispelling the venom and malice of the lying enemy, and saving us.

Glory to Thy glory, O all-glorious Jesus! For, lying in the tomb of Thine own will, as one dead, as God Thou didst rise again, and by Thy rising didst raise the world up with Thyself, in that Thou art almighty.

Glory…: "Lo! the Bestower of life hath risen from the dead!" the radiant angel cried of old to the women; "Weep no more, but announce His rising to the apostles!"

Now & ever…: O holy Lord Who wast born of the pure Virgin, and of Thine own will wast crucified and buried, and hast risen from the dead: by her entreaties send down Thy mercy upon all.

ODE VIII

Irmos: Hymn the Author of creation, of Whom the angels are in awe, O ye people, and exalt Him supremely for all ages.

We hymn Thy burial on the third day, O Christ, and with faith we ever praise Thine all-radiant resurrection.

Let us glorify Christ Who was crucified for our sake, laid in the tomb, and Who by His rising hath enlightened the world.

Glory…: O Christ, Thou never-setting Sun, Who wast buried and hast risen from the dead: Enlighten the thoughts of us all, that we may glorify Thee unceasingly.

Now & ever…: O Virgin Theotokos, make entreaty unto the Word Who became incarnate of thee, that He take pity upon us, the lowly.

ODE IX

Irmos: We magnify Thy most immaculate and pure Mother, O Christ, for she gave birth to Thee in the flesh supernaturally, delivering us from all deception and corruption.

Like a lamb to the slaughter wast Thou led, O Christ God our Master, and by the wounds which Thou didst endure of Thine own will Thou didst wound the whole wicked multitude of the demons.

By Thy coming were the bars of hades broken, O Christ, and those from ages past who lay in corruption therein arose, hymning Thee as the Victor Who hath dominion over all.

Glory…: Thy holy rising from the tomb, which we now celebrate with faith, is life, uplifting and gladness, O Christ.

Now & ever…: In giving birth for us to the Light begotten of Light, O all-pure Virgin, thou didst dispel the darkness of ungodliness; wherefore, all of us mortals magnify thee with faith.

AT COMPLINE ON THURSDAY EVENING OF THE SIXTH WEEK AFTER PASCHA

Triodion, in Tone IV —

ODE V

Irmos: The ungodly perceive not Thy glory, O Christ; but, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the glory of the Father's divinity.

Ascending from earth to heaven, Thou wast not separated from the Father, and seating Thyself also with the Spirit, from heaven Thou didst send Him to the disciples as Comforter.

When the ranks of the incorporeal beings beheld Thee ascending to the heavens in the flesh, O Jesus, rejoicing, they marveled at Thy great condescension toward men, O Lord.

Glory…: Thou didst seat our corrupted nature upon the throne of the Father, O Lord, and didst make it beautiful; and with it Thou shalt come to judge the world, O Almighty.

Now & ever…: Let us noetically honor the pure and all-pure one, the beauty of Jacob, and let us piously hymn as the Mother of our God her who is adorned with godly works.

ODE VIII

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

Thou Who art upborne upon the shoulders of the cherubim didst ascend in glory as Thy disciples watched Thee, O Lord, crying out unceasingly: All ye works of the Lord, hymn ye the Lord and exalt Him supremely forever!

Having broken down the middle wall of enmity, Thou didst reconcile the dead with Thy Father; and, ascending, with Thyself Thou didst bear aloft, higher than the principalities and powers, the flesh which Thou hadst received, O Word Who art without beginning.

Glory…: Blessing the disciples, Thou wast borne aloft into the heights, O Christ, sending the Comforter upon those who chant and cry aloud with one mind: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Now & ever…: Let us glorify the Mother of God, the universal mercy-seat of the faithful, the ready help of men, the bridge to the Creator, leading all to salvation.

ODE IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

A cloud received Thee like a throne from the Mount of Olives, O Christ, as all Thy divine disciples looked on, crying out to Thee with trembling: "Leave us not orphans, whom Thou didst love in Thine ineffable loving-kindness!"

Thou didst first descend without flesh, and then ascend, bearing the flesh which Thou hadst assumed. The gates of heaven opened unto Thee with fear, and the celestial intelligences, beholding Thee, marveled, saying: "Glory to Thy descent, O Master, which Thou didst make for our sake!"

Glory…: "Why stand ye gazing at the awesome ascension?" the angels said of old to the divine apostles; "In the same manner in which ye see Him ascend, He shall come again to the earth in ineffable glory, to judge all men."

Now & ever…: Thou wast present with the divine disciples, O all-pure one, gazing upon Him to Whom thou hadst given birth as He was upborne from the earth; and thou didst cry: "Thou ascendest to the unoriginate Father, filling all things with Thy glory, O only all-glorious Lord!"

AT COMPLINE ON FRIDAY EVENING OF THE SIXTH WEEK AFTER PASCHA

Tetraödion, in Tone VIII —

ODE VI

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Having filled those on earth with Thy glory, Thou didst ascend in ineffable glory, and didst bear unto the Father the flesh in which Thou hadst clothed Thyself for our sake in Thy loving-kindness; and the hosts of heaven hymned Thee, O Thou Who alone lovest mankind.

"Be ye lifted up, O gates of heaven, and receive God Who beareth flesh!" the noetic hosts cried aloud unto those who were submitting. "Who is this of Whom ye speak and to Whom ye unceasingly offer praise as to the Creator of all?"

Glory…: Beholding the strange ascension of the Word, the disciples cried aloud: "Send down upon us the all-holy Spirit, and leave not us, Thy servants, orphans, who know Thee to be true God and sinless man!"

Now & ever…: Being born ineffably of the Virgin Thou didst deify human nature, O Word Who art consubstantial with the Father, and Thou hast ascended with glory. Grant peace to Thy disciples and rich mercy unto the world.

ODE VII

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Thou didst endure suffering and death, but didst rise again on the third day, as Thou didst say; and Thou didst ascend into the heavens as Thy disciples hymned Thee, O Lord God, forever.

"As Thou didst promise, O Compassionate One, send unto us the all-holy Spirit Who maketh wise and filleth with understanding all the faithful forever," the wise disciples cried aloud.

Glory...: Clap your hands, O ye nations! Cry aloud to God in gladness! Christ hath ascended and sitteth in glory at the right hand of God, equally enthroned with the Father forever!

Now & ever...: Without abandoning the bosom of the Father, the Word descended into thy womb, O Virgin, delivering from irrationality us who praise Him as Lord and God forever.

ODE VIII

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

He Who, as it is written, transformed Himself into that which was foreign to Him, in manner past understanding, hath manifestly granted dispassion unto all the faithful through His sufferings, and now ascendeth from the earth to appear before the face of the Father, as the angels and archangels, the thrones and dominions glorify Him for all ages.

Angels arrayed in white stood before the apostles who were at a loss to comprehend the strange new vision of Thine ascension, O beginningless Word of the Father, saying: "Why gaze ye thus, marveling, at the heights? In the manner in which ye see Him, this Jesus shall come again to judge the world!"

Glory...: O Lord Who, as God immutable, hast perfected all things, in the flesh Thou hast hastened to the heavens, as the angelic hosts submit unto Thee and the disciples joyously glorify Thee and chant with fear: Ye priests hymn, ye people exalt Him supremely for all ages!

Now & ever...: O all-pure Theotokos, cleanse thou the wounds of my soul and the sores of my sins, pouring forth wellsprings from the side of thine Offspring, and purifying me with streams therefrom; for I cry unto thee, I fall down before thee, and I call upon thee, who alone art one who saveth us.

ODE IX

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Lift up the noetic gates, O ye hosts of heaven! Our King hath come, having assumed mortal nature, and, as both God and man, He entereth in unto His Father, having wrought awesome and all-glorious things.

Chant ye all with understanding, and cry aloud unto God Who hath wrought all-glorious works, Who hath ascended to the heavens, sent down the Holy Spirit upon the apostles, and enlighteneth us who glorify His divinity.

Glory...: Hades hath been destroyed by Thy burial, resurrection hath been given unto men by Thy resurrection, and the earth and the heavens have been illumined by Thine ascension, O Christ Who alone art immutable and almighty, Thou Doer of good things and our Savior.

Now & ever...: With all the angels we offer unto thee the cry of Gabriel: Rejoice, O desired palace of the King! Rejoice, O Virgin who hast united those on earth with those in heaven, for whose sake we are saved who know thee to be the pure Mother of God.

AT COMPLINE ON SUNDAY EVENING OF THE SEVENTH WEEK AFTER PASCHA

Triodion, in Tone I —

ODE I

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

The angels did not comprehend Thy novel descent unto the earth, but when Thou didst ascend into the heavens, they recognized Thee, saying: "Who is this? The King of hosts!"

Having endured crucifixion of Thine own will, Thou didst rise again on the third day, and then didst ascend into the heavens as Thy disciples watched Thee, marveling at Thy power which passeth understanding.

Glory...: O Incomprehensible One Who by Thine omnipotent will appointest Thine ascent by means of clouds, Thou didst hasten from the Mount of Olives, upborne by a cloud into the heights.

Now & ever...: O pure one, thou hast truly surpassed the ranks of the angels of heaven, having given flesh to the Word of the Father. Him do thou now earnestly entreat, that we be delivered from irrational acts, O most immaculate one.

ODE VIII

Irmos: Christ God, Who saved the chanting children in the furnace and transformed the raging flames into dew, hymn ye and exalt supremely for all ages!

Him Who hath ascended in glory unto the unoriginate and radiant Father and sent the Holy Spirit down upon the apostles do ye hymn, bless and exalt supremely for all ages.

Hymn and sing unto the Lord, cry aloud in fear, O our native lands; for He hath ascended today in glory, uniting us with those in heaven for all ages!

Glory...: "Ye men of Galilee, why stand ye gazing thus with fear at the heavens?" the incorporeal ones said to the disciples; "In the manner in which ye see Him taken up, Christ shall come again in glory!"

Now & ever...: O Virgin who, unploughed, didst produce the heavenly Grain Who in His divine power feedeth the ends of the earth, fill thou my starving and lowly soul.

ODE IX

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Thou didst endure suffering, crucifixion and death for us, O Sinless One, and, rising from the dead as God, Thou hast ascended to Thine unoriginate Father, O Word; wherefore, we worship Thee, the unapproachable Divinity.

Moses crieth out in the Spirit: "Let the angelic hosts strengthen themselves as the King of all ascendeth bodily from earth to the kingdom on high and setteth our fallen nature upon the throne of the Father!"

Glory...: "Lift up the noetic gates!" David cried aloud prophetically in Spirit; "The only-begotten Son of God hath become King over all nations and goeth up in the flesh unto the Father Whom He did not leave when He descended!"

Now & ever...: Thy Son, God and Lord is all sweetness and desire, O all-holy and pure one. Him do thou earnestly beseech with the incorporeal armies on high, that we be delivered from the soul-destroying bitterness of our sins.

At Compline on Monday Evening of the Seventh Week After Pascha

Triodion, in Tone II —

Ode II

Irmos: See, O see ye that I am He Who saved the people of Israel in the sea and fed them in the desert, and poured forth water for men from the rock, that I might draw upon Myself the reproach of him who fell of old, in Mine ineffable mercy.

Abiding with the disciples for forty days after Thy divine rising from the tomb, O Savior, promising manifestly to send them the divine Spirit, Thou didst ascend in glory, awesomely upborne upon the shoulders of the cherubim.

"Lift up the gates and understand all-glorious things!" the noetic hosts cried to those who were higher yet; "Bearing an earthly body, the King of all hath come unto us, unto His rest, having deified men in His surpassing loving-kindness and immeasurable mercy!"

Glory...: God Who appointeth the darkness as a hiding-place for Himself, the incorporeal Essence, and Who traveleth upon the wings of the winds, became incarnate of the Virgin, the radiant cloud, and hath now ascended on high from the earth upon a radiant cloud as His disciples watched His glorious ascension.

Now & ever...: O unploughed ground which produced the Nurturer of all, Who openeth His hand, and in His good pleasure filleth every creature with divine strength: With the bread of life make strong our hearts which have been weakened by the surfeit of our evil falls into sin.

Ode VIII

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanted in the midst of the flame: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Having assumed the nature of Adam and deified it, O Word, Thou didst ascend unto Thy Father, the Author of light, as all the ranks of the incorporeal beings marveled, crying aloud: Hymn ye the Lord, and exalt Him supremely forever!

Prefiguring Thine awesome ascension, O Bestower of life, Elijah was shown to be a sword-bearer by the divine Spirit, and was wholly borne aloft from earth to the heights of heaven, chanting unto the Master: "Let all creation hymn the Lord and exalt Him supremely forever!"

Glory...: Praise ye God, shout aloud in jubilation, O ye nations, clap your hands and chant together! Christ hath gone up in glory to the place from whence He came unto us, to save those who cry: Hymn ye and exalt Him supremely forever!

Now & ever...: Let us all glorify the Father, the Son and the Spirit equally without beginning — the uncreated Trinity, united in essence but separate as to Persons — chanting: Let all existing creation hymn the Lord and exalt Him supremely forever!

Ode IX

Irmos: Every tongue is at a loss how to praise thee as is meet, and even a heavenly intelligence is bewildered when called upon to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our godly love; and, in that thou art the protectress of Christians, we magnify thee.

"Who is this Who now ascendeth upon the clouds with glory?" the ranks of angels said to those higher yet, crying aloud unto them: "Throw wide the noetic gates, and with fear let us offer magnification and glory unto God Who alone hath united those on earth with those in heaven!"

"Behold," Thou didst say, O Word, to the disciples who were grieving over Thine ascension; "Tarry ye and wait with faith until the divine Comforter, the abundant Source of gifts for all, shall come to you from on high. He will teach you all, in that He is all-good."

Glory...: The fallen nature of Adam is seen in the highest, all-gloriously seated upon the throne of the Father and ever worshipped by the angels and archangels, the thrones, powers and principalities. Glory to our one God Who hath willed that it be so!

Now & ever...: The beauteous Virgin gave birth unto Thee Who art comely in beauty, and, beholding Thee when Thou didst suffer, bereft of beauty and form, O Savior, she said, lamenting: "I marvel at Thy humility which passeth understanding, O my Son, whereby Thou dost save the humbled nature of man."

At Compline on Tuesday Evening of the Seventh Week After Pascha

Triodion, in Tone III —

Ode III

Irmos: O Lord, Thou confirmation of those who trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

The condemned nature of man, which became corrupt through disobedience, O Lord, hast Thou raised higher than the angels, in that Thou art full of loving-kindness.

Thou didst ascend into the heavens with glory, O Lord, as the incorporeal ones hymned Thee as the Creator of all and our God.

Glory...: O all-good Master, having ascended into the heavens Thou didst send unto Thy disciples the true Spirit Comforter.

Now & ever...: The Word Who was incarnate of Thee, O pure one, went forth, setting aright the fall of the first-created ones in the loving-kindness of His compassion.

Ode VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Having as God accomplished all in accordance with Thy providence concerning us, Thou wast borne aloft as Thy disciples watched and cried out to Thee with fear: Bless the Lord, all ye works of the Lord!

"O men of Galilee, why do ye gaze thus at the Master ascending truly into the heavens?" the angels said; "He shall come again, in the manner in which ye see Him now, to judge the whole world. Let us magnify Him forever!"

Glory...: "Upborne upon clouds of glory, O Word of God, as Thou didst promise Thou hast sent to us the upright Spirit, the divine Spirit, the Spirit Who is inseparable from Thee," the godly apostles cried, "that we may hymn and exalt Thee supremely forever!"

Now & ever...: In making thee a dwelling-place for Himself, the Wisdom of God became incarnate in ineffable condescension, O Maiden who knewest not wedlock; for thou alone among all generations wast chosen to be the habitation of Christ God.

Ode IX

Irmos: A wonder new and divine: the Lord manifestly passeth through the closed door of the Virgin, naked at His entry; and God doth reveal Himself as corporeal as He issueth forth; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

He Who goeth up with glory and jubilation, as the prophet said of old, is the Lord and Master of all. Chant unto Him with faith, ye nations! Hymn and glorify Him with trembling, for He hath wrought incomprehensible and ineffable things!

Unto Thy sorrowful disciples Thou didst say: "I will not depart from you forever, even if I go unto the Father Who sent me. Go ye, and teach the whole world to acknowledge as true God Me Who wrought the all-glorious things ye saw and heard."

Glory...: Thou didst speak peace unto all, O Christ; and straightway uplifted upon a cloud of light, Thou didst ascend from the earth as all watched; and having ascended on high, Thou dost preside over all governance and authority. Wherefore, we glorify Thy most hymned power.

Now & ever...: Thou wast truly shown to be a receptacle of the Light; for God, immutably and ineffably becoming incarnate of thee, lifted up the nature of Adam upon the Cross and became the Firstborn among the dead, remaining God in the highest, glorified with the Father and the divine Spirit.

AT COMPLINE ON WEDNESDAY EVENING OF THE SEVENTH WEEK AFTER PASCHA

Triodion, in tone IV —

ODE IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Clothing Himself in me, He Who is unapproachable in essence hath become accessible to me. He hath rendered my whole nature radiant, and by His ascension hath raised it higher than every principality and authority.

Elijah who rode in the chariot traversed the air, prefiguring of old Thine ascension, O Word of God, for, upborne upon a cloud, as upon a chariot, O Savior, Thou didst attain unto the bosom of the Father.

Glory...: As the disciples watched Thine awesome ascent and marveled, the divine angels proclaimed: "Ye men of Galilee, as ye see Him, so shall Jesus come again to judge all men!"

Now & ever...: O all-pure one who knewest not wedlock, having given flesh unto God and given birth unto Him in manner transcending nature, thou renewedst the broken nature of man which had become subject to corruption. To Him do we cry: Glory to Thy power, O Christ!

ODE VIII

Irmos: The Offspring of the Theotokos saved the pious children in the furnace — then in figure, but now in deed — and He moveth all the world to chant: Hymn ye the Lord, ye works, and exalt Him supremely for all ages!

Upborne by a cloud, He who walketh upon the wings of the wind is now taken up into the heavens, where He was before; and He sendeth the Comforter unto the disciples, who praise and exalt Him supremely forever.

Having endured crucifixion and burial of Thine own will, Thou didst rise from the dead, O Almighty One; and appearing over a period of forty days unto those who loved Thee, Thou didst fill them with joy; and blessing them, Thou didst ascend with glory to Thy Father.

Glory...: Having manifestly taught the divinely eloquent ones discourse beyond human speech, ascending Thou didst send unto them, as Thou didst promise, the all-accomplishing Spirit, Who is equally enthroned with Thee and the Father; and they chanted: Hymn the Lord and exalt Him supremely forever!

Now & ever...: O thou closed door of God, through which the Most High alone hath passed, guide me to the divine paths, and open unto me the gates of salvation, O thou who art full of grace; for I flee unto thee, O Virgin, who alone art the helper of the human race.

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

"Remain ye assembled together, until ye are invested with power from on high," Thou didst say to the disciples; "for when I am taken up, I shall send unto you the Comforter Who is equally enthroned with the Father."

Come ye, and, mystically ascending to the summit of spiritual vision, let us all gaze with noetic eyes upon Him Who was uplifted and sitteth at the right hand of the Father, the equally enthroned and everlasting Word.

Glory...: The Master, the beautiful Sun Who shone forth from the grave, sent you, the apostles,

forth into the whole world, like radiant beams dispelling darkness.

Now & ever...: Have pity on me, O Christ, when Thou shalt come to judge the world with glory, dispelling the darkness of my passions through the supplications of her who gave Thee birth; and make me an heir of Thy heavenly kingdom.

AT COMPLINE ON THURSDAY EVENING OF THE SEVENTH WEEK AFTER PASCHA

Triodion, in Tone VI —

ODE V

Irmos: I rise early unto Thee, O Word of God, Who, in Thy loving-kindness, didst immutably debase Thyself and didst dispassionately subject Thyself to sufferings. Grant peace unto me who have fallen, O Thou Who lovest mankind.

Having cast down the dominion of death with divine power, Thou didst rise again on the third day, O my Christ; and Thou didst ascend with glory into the heavens as Thy disciples hymned Thee as God Who lovest mankind.

That Thou mayest not leave us orphans, O Compassionate One, as Thou didst promise Thou hast sent Thy Holy Spirit. Thy disciples called Thee the Deliverer when they beheld Thee upborne from the earth, O Thou Who lovest mankind.

Glory...: Lo! the Spirit desireth to descend to the earth in tongues of fire, that He may manifestly show forth those who are made of clay to be fire: the honored disciples of the Word who proclaim His love for mankind.

Now & ever...: By her who knew not man wast Thou clothed in human nature, O Word, in Thine exceeding loving-kindness; and Thou hast given her as a firm rampart and protection forever unto us who acknowledge Thee to be God and man.

ODE VIII

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Having in Thy goodness joined together those who were scattered and by the suffering of Thy body wounded the adversary, O Word Who art most surpassing good, Thou didst hasten in glory to the Father, Whom Thou didst never leave, as Thy disciples watched. Wherefore, with them we glorify and exalt Thee supremely forever.

Having mercy on those whom Thou didst love and who were oppressed by the cruelty of the enemy, O Savior and Master, Thou didst ascend from the Mount of Olives as Thy disciples looked on, amazed at how the cloud bore Thee in the flesh like the throne of the cherubim. Wherefore, with them we bless and exalt Thee supremely forever.

Glory...: "I will not leave you orphaned, O children and heirs of My kingdom; but when I have ascended, I shall send from on high the Comforter Who will teach you the mysteries beyond the comprehension of the mind, and Who through communion will reveal you, who are clay, to be fire!" Thou didst cry to Thy disciples, O Compassionate One. Wherefore, with them we bless and exalt Thee supremely forever.

Now & ever...: O Virgin, transcending the laws of nature thou gavest birth to the Giver of the law Who taketh away the shadow of the law and bestoweth the radiance of grace. Wherefore, O pure one, free me who am now grievously vanquished by the law of sin, that I may chant: Hymn the Lord, all ye works, and exalt Him supremely forever!

ODE IX

In Tone II: Every tongue is at a loss how to praise thee as is meet, and even a heavenly intelligence is bewildered when called upon to hymn thee, O Theotokos. Yet, as thou art good, accept our faith, for thou knowest our godly love; and, in that thou art the protectress of Christians, we magnify thee.

O Benefactor Who alone art merciful and lovest mankind, Who takest pity on rejected and oppressed nature, Thou didst assume human flesh; and having bound the mighty one by Thy suffering, O Christ, Thou didst hasten aloft to the Father, filling all things with glory.

"Why do ye grieve? Wherefore do ye marvel?" the angels cried aloud to the apostles, standing with them on the mount; "This Jesus Whom ye see ascending shall come again thus, in great glory, to judge the whole world and to render unto all what they deserve."

Glory...: O Benefactor Who gavest peace to Thy sacred disciples, blessing them all with Thy Spirit: In that Thou art compassionate, preserve us unharmed by the evil one, that, doing Thy will, O Christ, we may all be vouchsafed Thy kingdom.

Now & ever...: O all-pure and most immaculate Theotokos Mary, thou hast been shown to be the receptacle of the light Who hath illumined all creation; wherefore, I beseech thee: Illumine my passion-fraught soul, which hath been darkened by the pleasures of life, that I may tread the paths of godliness in the day.

At Compline On Monday Evening of Pentecost Week

Triodion, in Tone II —

Ode II

Irmos: True are the works of God, and all His ways are just.

O upright Spirit, guide to the straight paths those who utter theology concerning Thee.

O Comforter Who camest from the heavens, save those who hymn Thee.

As the Light and Life which giveth life, O Comforter, save those who hymn Thee.

Glory...: As true God and Benefactor, O Comforter, save those who hymn Thee.

Now & ever...: O Virgin Mother, for our salvation thou gavest birth to the true God. Him do thou entreat in behalf of us all.

Ode VIII

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

When the all-wise disciples were assembled in the upper chamber, individual tongues as of fire suddenly appeared, and the sound of a wind of tempest was heard as they exalted Christ supremely forever.

In His grace, Christ our Comforter hath sent us the Spirit, another Comforter, Who spake in the prophets and made proclamation to the divinely eloquent and all-wise apostles with tongues of fire.

Glory...: The Spirit Comforter, the Wellspring of gifts and Bestower of good things, coming to the disciples of Christ and pouring Himself out upon them, renewed them, and through them hath shone forth the light of piety.

Now & ever...: Him Who is inseparable from the bosom of the Father yet dwelt within thy material womb, O pure Virgin Bride of God, do we hymn and exalt supremely forever.

Ode IX

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who became ineffably incarnate of the holy Virgin for our sake.

He Who sanctifieth the choirs of angels and sustaineth their ranks came down, descending from heaven, in that He is good; and having filled the all-wise apostles with wisdom, He sent them forth into all the world.

In tongues of fire and uttermost flame the Holy Spirit manifestly distributed to the apostles the riches of divinity which are abiding and cannot be taken away; and He rendered them able to burn up the falsehood and mire of demonic idolatry.

Glory...: O Spirit of truth and understanding, Spirit of wisdom and might and counsel, Who proceedest from the Father and art abundantly bestowed upon creation through the Son: Save us who worship Thy dominion with faith.

Now & ever...: O divinely blessed Virgin, all my hope do I earnestly place in thee. Save me, O pure one who art the Mother of Life, and vouchsafe that I may partake of eternal food, that I may magnify thee in hymns with faith and love.

At Compline on Tuesday Evening of Pentecost Week

Triodion, in Tone III —

Ode III

Irmos: O Lord, Thou confirmation of those who trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

The comforting Spirit, Who established the heavenly hosts, today hath shown the apostles forth as heavens.

Worshipping the Spirit Who is consubstantial, of equal power, equally enthroned and of the same form as the Father and the Word, we magnify Him piously.

Glory...: Let us theologize concerning the immaculate and most pure Spirit, the all-pure Comforter Who hath dominion over all creation.

Now & ever...: O exceedingly all-pure one, thou wast the holy temple, the ark and lampstand of Christ, the never-waning Light, Who hath shone forth upon those in darkness.

Ode VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

We worship the one divine and inseparable Being in three Persons, with divine wisdom hymning His monarchy and rule, chanting: Bless the Lord, all ye works of the Lord!

Acknowledging the life-originating and divine Spirit Who is perfect in the Trinity, in Orthodox manner we chant with thrice-holy words of praise: Bless the Lord, all ye works of the Lord!

Glory...: The noetic Spirit, the divine Spirit, Who exerciseth dominion, most abundantly distributeth the gifts of spiritual activities unto those who chant with faith: Bless the Lord, all ye works of the Lord!

Now & ever...: O all-pure Mother of God, God the Word, Who is beautiful beyond all others, chose thee, the beauty of Jacob of godly magnificence. Him do we hymn, saying: Bless the Lord all ye works of the Lord!

Ode IX

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother who knew not man.

Let us give utterance unto theology concerning the exceeding worshipful and rightly moving Spirit Who in the prophets of old proclaimed beforehand the present enlightenment and the rich outpouring of goodly gifts distributed to the disciples and witnesses of the Word.

Let us glorify the godly and goodly Spirit, the Spirit Who poureth forth upon all and maketh divine gifts, the other Comforter Who proceedeth from the unoriginate Father, and with the Son is understood to be equally without beginning.

Glory...: Let us praise the beneficent and rich Spirit, Who sanctifieth and illumineth all with noetic light, the omnipotent and all-visiting might Who is reckoned with the Father and glorified with the Son.

Now & ever...: The shadow of the law hath passed away, and enlightenment hath shone forth upon those sitting in darkness: He Who, in His surpassing loving-kindness, became incarnate of thee, O Virgin, was begotten of the unoriginate Father before time began, and is consubstantial with Him Who begat Him.

AT COMPLINE ON WEDNESDAY EVENING OF PENTECOST WEEK

Triodion, in Tone IV —

ODE IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

The appointed time of the true promise hath been fulfilled! Radiant grace hath arrived with Pentecost! The glory of the Comforter hath appeared to those who cry: Glory to Thy power, O Christ!

Unapproachable is the most Holy Spirit, transcending all understanding and thought, for He is more ancient than all time, in that He is reckoned with the Father and the only-begotten Son.

Glory...: The omnipotent and eternal Spirit, Who is without beginning and without end, ever existing, an unfathomable abyss of riches, is glorified with the Father and the only-begotten Son.

Now & ever...: The most Holy Spirit overshadowed thee, O most holy Maiden, making thee, who art higher than the heavens, a godly and beauteous dwelling-place for the incarnation of the Son.

ODE VIII

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

By Thy comforting, O All-good One, disperse the gloom of grief from those who piously hymn Thee and cry aloud with faith: Bless the Lord, ye works of the Lord!

Distributing gifts at Thy will to whomsoever Thou desirest, O Comforter, grant Thy grace unto those who acknowledge Thee to be God and who cry aloud with faith: Bless the Lord, all ye works of the Lord!

Glory...: As true God, the Comforter is worshipped and faithfully served by those who piously glorify Him and cry unceasingly: Bless the Lord, all ye works of the Lord!

Now & ever...: O thou who gavest birth to God incarnate, quell thou the turmoil of my passions and enlighten my soul, vouchsafing it to chant: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

The divine gift of the Spirit hath been poured forth upon all believing flesh, as of old the prophet proclaimed beforehand, rejoicing at the sight; and we, beholding now the fulfillment of his predictions, are enlightened.

Thou didst fill Thy divinely eloquent disciples with the most Holy Spirit, O Savior, and as Master and Lord Thou didst send them forth into the world like rays emitting the light of piety. Wherefore, we all magnify Thee.

Glory...: The purifying fire of the Spirit bedewed the hearts of the disciples; the burning dew from heaven illumined the eye-witnesses of the Word, sending forth into the world the divine understanding of the Trinity.

Now & ever...: Through the Holy Spirit, O pure one, thou didst conceive the Word Who shone forth timelessly from the unbegotten Father, and thou gavest birth to Him, Who had become incarnate in His goodness and extreme love for mankind, O Virgin Mother and Theotokos.

AT COMPLINE ON THURSDAY EVENING OF PENTECOST WEEK

Triodion, in Tone V —

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

O ye faithful, let us glorify the all-holy Spirit, Who proceedeth from the unoriginate Father without hesitation and resteth in the Son.

With the apostles let us radiantly receive Him Who is renewed in our hearts, Who edifieth and sanctifieth, and dwelleth within them.

Glory...: Let us openly theologize concerning the most Holy Spirit Who is ineffably mighty and omnipotent, Who restoreth those who before were corrupted and illumineth all.

Now & ever...: O holy Virgin whom God loved, thou who hast been revealed as a mountain, a mountain overshadowed, a mountain fertile and rich: Save thou thy servants.

ODE VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O Comforter, thou art the abode and preservation of all who have lived. Save those who hymn Thee with faith.

O divine and Holy Spirit, thou art the distribution of incorruptible gifts, the abyss and ineffable wealth of grace, and we hymn and exalt Thee supremely forever.

Glory...: At the inspiration of the divine and Holy Spirit we hymn and supremely exalt forever the life-creating and life-bearing grace which restoreth us.

Now & ever...: The Creator, the Wisdom of all, formed of thee a bodily temple, O Virgin. O most holy one, save those who honor thee with faith and exalt thee supremely for all ages.

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

O Savior, Thou didst bear our first-fruits to Thy Father, and, bestowing the riches of divine nature upon us, O Master, Thou didst send the good and life-creating Holy Spirit, Who with Thee is equally without beginning.

The Spirit of the Father now granteth the firstfruits of divinity to the nature of men who are formed of dust: He is inalienable from the Only-begotten One, yet remaineth of one essence and one nature with Him, equal in honor and equally enthroned.

Glory...: O Savior, Thou didst show forth as heavens Thy divine disciples who with tongues of fire speak of Thine awesome descent unto us; and Thou now sendest upon them from heaven the luminous energy of the Comforter.

Now & ever...: Thou wast the bridal-chamber of the Holy Spirit, O Theotokos from whom the Creator, the Word of the Father, issued forth as a man and, having dwelt among us, hath now revealed the knowledge of the Trinity.

AT COMPLINE ON FRIDAY EVENING OF PENTECOST WEEK

Tetraödion, in Tone VI —

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Thou wast first active among the angelic armies, O Holy Spirit, imparting sanctity, illumining them with lightning-flashes of divinity, and preserving them with Thy unique sanctification.

Thou didst reveal the prophets as able to foresee and foreknow things yet to come, O Comforter; and, dwelling in their hearts as One Good, Thou didst cause them to perceive things afar off.

Glory…: Upborne from the earth because of their divine virtues, the apostles of Christ received the Spirit of the Master Who came from heaven, and they shone with the splendor of divinity.

Now & ever…: Descending upon thee, O most blessed one, the Holy Spirit splendidly made thee an honorable temple of virginity, the all-pure home of the Son of the Most High.

Ode VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

O ye faithful, together let us ever glorify the Father, the Cause and Begetter of all, the only Son Who existeth from before time, and the Holy Spirit Who proceedeth, chanting: Blessed is the God of our fathers!

The Comforter, bearing the character of divinity, hath now come; for, conversing with the apostles in tongues of fire, He hath manifestly shown Himself to be God. Blessed is the God of our fathers!

Glory…: O Christ, Thou didst establish Thy disciples as heavens ever moved by the Spirit Who is equal in honor with Thee, that they might proclaim Thee to be the great Sun Who hath manifestly shone forth upon us. Blessed is the God of our fathers!

Now & ever…: Overshadowing thee, the divine vessel of the Word, at the incarnation, O pure one and all-pure one, the Holy Spirit made thee a divine and splendid ark. Blessed art thou who gavest birth unto God in the flesh!

Ode VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

We exalt Thee supremely forever: the worshipful and omnipotent Spirit Who proceedest from the Father and restest without confusion in the Son.

Cleanse us of spiritual defilement, wash away the mire of sin, O Christ, and grant us the upright Spirit of salvation Who reneweth us for all time.

Glory…: O Thou Who didst call forth those who lived in the grave and renewest the face of the whole earth, mortify the members on earth of those who worship Thee for all ages.

Now & ever…: O pure one who didst contain in thy womb the Word of heaven Who drew nigh in the flesh unto those on earth, thou wast shown to be an earthly heaven. Him do we exalt supremely forever.

Ode IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Clearly giving utterance with tongues of fire, the disciples utterly consumed the falsehood of idolatry and illumined the souls of the faithful with the most radiant divine activity of the Comforter Who manifestly came to them.

Through the divine effulgence of the Spirit Thou didst show forth Thy wise disciples as pure receptacles of divine grace and undimmed reflections of divine radiance, O Good One, and Thou didst send them forth, in that Thou art greatly merciful.

Glory…: In that Thou art the wellspring of good things, O Comforter, Thou wast well pleased that those who hymned Thee receive divine blessedness through Thy coming and their sharing in Thy gifts of full armor, bestowing such upon them in that Thou art a good Giver, O Thou Who alone lovest mankind.

Now & ever…: In manner transcending nature, O pure one, thou didst reconcile men with God, becoming a Mediatress for us with Him; for through thee, O all-pure one, hath He united those who before were scattered, and all of us have been vouchsafed a heavenly and divine inheritance and sustenance.

The Irmoi of Pascha

Ode I

It is the day of Resurrection! Let us shine with splendor, O ye peoples! Pascha, the Pascha of the Lord! For from death to life and from earth to heaven hath Christ God led us over who sing a hymn of victory.

Ode III

Come, let us drink a new drink, not one miraculously sprung from a barren rock; but the Fount of incorruption – Christ Who poured forth from the tomb, in Whom we are established.

Ode IV

Let the divinely eloquent Habbakuk stand with us on godly watch and show us the radiant angel, who clearly saith: "Today hath salvation come to the world, for Christ is risen, in that He is almighty!"

Ode V

Let us rise very early in the morning and offer hymnody to the Master instead of myrrh; and let us behold Christ, the Sun of righteousness, Who shineth forth life upon all.

Ode VI

Thou didst descend into the nethermost depths of the earth, and didst shatter the everlasting bars which held those who were bound, O Christ, and like Jonah from the sea monster Thou didst rise from the tomb on the third day.

Ode VII

He Who delivered the children from the furnace, having become man suffereth as a mortal, and by suffering clotheth mortal splendor in incorruption. He alone is the blessed and most glorious God of our fathers!

Ode VIII

Irmos: This is the appointed and holy day, the one king and lord of Sabbaths, the feast of feasts and solemnity of solemnities, whereon we bless Christ forever.

Ode IX

Irmos: Shine, O shine, thou new Jerusalem, for the glory of the Lord hath shone upon thee! Dance now and be glad, O Sion! And do thou delight, O pure Theotokos, in the rising of thine Offspring.

The Katavasiæ of Ascension

Ode I

To God the Savior alone, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant, for He is glorious.

Ode III

By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving ascension.

Ode IV

I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, O Lord!

Ode V

Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

Ode VI

The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

Ode VII

Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

Ode VIII

God the Son, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Ode IX

With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

The Katavasiæ of Pentecost

Ode I

He who was slow of speech, having been covered with divine darkness, gave utterance unto the divinely written law; for, having shaken off the mire from his noetic eyes, he beheld He Who Is and learned the understanding of the Spirit, uttering praise with hymns divine.

Ode III

Of old, the mere prayer to the mighty God of understandings by Hannah the Prophetess, who bore a contrite spirit, broke the bonds of her barren womb and the reproach of the childbearing, which was hard to endure.

Ode IV

O Word, Thou King of kings, Who alone didst issue forth from the Father Who is without cause and Thy Spirit, Who is equal to Thee in might, Who are like unto Thee: As our Benefactor, Thou didst truly send forth the apostles, who chant: Glory to Thy dominion, O Lord!

Ode V

O radiant children of the Church, receive ye the fiery dew of the Spirit, the delivering cleansing of sins; for now from Sion hath gone forth the law, the grace of the Spirit in tongues of fire.

Ode VI

O Christ Master, our purification and salvation, Thou didst shine forth from the Virgin, that Thou mightest rescue from corruption Adam, in whose fall our whole race fell, as thou didst save the Prophet Jonah from the belly of the sea monster.

Ode VII

The melodious music of instruments sounded forth, calling men to worship the inanimate idol wrought of gold; but the radiant grace of the Comforter preferreth that they cry: O only Trinity, Who art equal in power and equally without beginning, blessed art Thou!

Ode VIII

The thrice-radiant image of the Godhead looseth bonds and bedeweth the flame; and all of fashioned creation blesseth as its Benefactor the one Savior and Accomplisher of all.

Ode IX

Rejoice, O Queen, thou glory of mothers and virgins! For even the most skillful and divinely eloquent mouth is not able to hymn thee as is meet; and every mind is at a loss to understand thy birthgiving. Wherefore, together we glorify thee.